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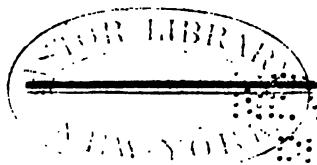
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FOR THE YEAR OF OUR LORD

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THE
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No. 1.]

JANUARY, 1820.

[Vol. IV.]

The Life of Dr. THOMAS SHERLOCK,
Lord Bishop of London.

THOMAS SHERLOCK, who was successively Bishop of Bangor, Salisbury, and London, was a very learned and elegant writer; he was a younger son of the famous Dr. William Sherlock, and was born in London in the year 1678. From the first dawns of reason, he showed an eager thirst for knowledge, and he imbibed the first rudiments of it at Eton school. Here he applied himself to grammatical learning, under an able master, and laid the foundation of that classical elegance and correctness which do so much honour to his compositions. From Eton he was removed to Cambridge, and admitted of Catharine-Hall about 1693, under the tuition of Dr. Long, (afterwards Bishop of Norwich,) where taking his degrees in arts at the usual periods, he was in the interim elected into a fellowship of his college, and soon after he had attained to the canonical age, entered into priest's orders. He was appointed Master of the Temple, November 28, 1704, in the fourth of Queen Anne, upon the resignation of his father. Such a station at such an age, to a man of ordinary parts, would rather have brought contempt with it than respect; and indeed great prejudices arose against him on the score of his youth, on his first designation to this office, but a short trial of his abilities entirely removed them: his parts and judgment were ripe, and his knowledge was far beyond his years: he was duly sensible of the importance of his station, and was the more diligent in improving the great talents that nature had given him, that he might not be wanting in any accomplishment that was necessary to fill it with dignity.

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His ambition was equal to his parts, and he would have thought it an indignity to have been the second in any character in which he chose to appear. Young, therefore, as he was, when he first appeared in the character of a public preacher, he soon surpassed the most eminent preachers of those times, in solidity of matter, in strength of reasoning, and true pulpit eloquence. In the mean time he entered into a marriage, in 1707, with Mrs. Judith Fountaine, descended from a good family in Yorkshire, in whom he was very happy all his life. He had a little before commenced D. D. and upon the resignation of Sir William Dawes, promoted to the archbishopric of York, Dr. Sherlock succeeded him in the mastership of Catharine Hall in 1714. Having obtained the deanry of Chichester in 1716, and not long after it, he made his first appearance in print, being at the head of the controversy against Dr. Hoadly, then Bishop of Bangor, during which he published a great number of pieces, one of the principal whereof was entitled, *A Vindication of the Corporation and Test Acts, in answer to the Bishop of Bangor's Reasons for the Repeal of them*; to which is added a second part, concerning the religion of oaths, 1718. 8vo. The Bishop of Bangor answered it in 1719, to which our Dean replied the same year in a small pamphlet, wherein he sets forth *The true meaning and intention of the Corporation and Test Acts asserted*. About three years after this, came out Mr. Collins's discourse of the grounds and reasons of the Christian religion, wherein he endeavours to fix the evidence of it chiefly, if not solely, upon the prophecies of the Old Testament, and then explains those prophecies in such a manner, as that they may seem to have no better a

foundation than the divinations among the Heathens, "Who learned (says he) that art in schools, or under discipline, as the Jews did prophecy in schools and colleges of the prophets." This work occasioned a great number of pieces to be written upon the subject of prophecy; and though our Dean did not enter directly into the controversy, yet he took an opportunity of communicating his sentiments in *Six Discourses, delivered at the Temple Church*, in April and May, 1724, which he printed the following year under this title, *The Use and Intent of Prophecy, in the several ages of the world*, 1726, 8vo. where we have a regular series of prophecies deduced through their several ages from the beginning, and presented to us in a connected view, together with the various degrees of light distinctly marked, which were successively communicated in such a manner, as to answer the great ends of religion, and the designs of Providence, till the great events to which they pointed should receive their accomplishment. In 1728 the Dean was promoted to the Bishopric of Bangor, in which he succeeded Dr. Hoadly, as he did also in that of Salisbury, in 1738; and in both these stations he made such a distinguished figure, that, upon the death of Archbishop Potter, in 1747, he was offered the following year to be set at the head of the church, in the Archbishopric of Canterbury, which, however, he thought best to decline, on account of the ill state of his health at that juncture; but recovering the next year, 1749, he accepted a translation to the See of London, void by the demise of Dr. Gibson. Upon this promotion he had some difference with Dr. Herring, Archbishop of Canterbury, about his Grace's right to an *option*, which, however, was at length compromised. Notwithstanding his advancement to all these dignities, he still continued to hold the mastership of the Temple; he was so much beloved and esteemed by both those honourable societies, as rendered the post very agreeable to him, and he was greatly urged by the members not to leave them. He therefore continued there till summer, 1753, and

after his resignation, addressed a kind letter of acknowledgment for their extraordinary favours shown to him during the course of his relation to them, the duties of which his infirmities had rendered him unable to perform. His infirmities, in truth, began to affect him very much, and though for three or four years he applied himself to business, and made one general visitation of his diocese in person, yet he was then visited with a very terrible illness, which deprived him first almost of the use of his limbs, and of his speech; insomuch that he could not be understood but by those who were constantly about him: yet still the powers of his understanding continued in their full vigour, and under this weak state of body, in which he lay many years, he revised, corrected, and published a volume of his sermons in 1753, which were followed by three volumes more in 1755,* 8vo. which,

* Original characters are rarely to be found in any class or profession of men; original writers of any order are but few, and fewest of all perhaps amongst the writers of sermons. It is natural for a young preacher to take some writer of name and character as his model for composition, or he falls insensibly into an imitation of those writers who happen to suit best with his taste and judgment; he borrows their matter, copies their method and manner, and works their spirit, sentiments, and language into his own compositions; and, in general, he that reads the best writers, and takes them for his pattern in writing, pursues the most promising method of becoming a good writer himself. But a true genius always stands on his own ground; his air, dress, and figure, are all his own, and he disdains to appear in borrowed colours. He reads the books of others to stock his mind with, to exercise his reason, and to inform his judgment; but when he sits down to write, it is on rules and models that are the result of his own reflection, with materials suggested by his own imagination, and thrown into such order and method as are dictated by the natural train of his own ideas.

If you compare the discourses of the most eminent divines on the same subject, you will find a similarity of matter and method, or both. If you make the same experiment on the discourses of this great man, the case will be far otherwise; you will see new topics struck out on the general argument, new models to support the same general conclusion, and something new, perhaps, in the arrangement of

besides the excellence they have in common with the best productions in that way, are particularly to be admired for their ingenuity and elegance. He died July, 1761, in the eighty-fourth year of his age, having for some years ceased to enjoy himself with comfort, or to interfere at all with the affairs of the world. He was interred in the church-yard at Fulham, in a vault made for the purpose, with a monument and inscription to his memory.* Besides what has been already mentioned in respect of his

the matter, as well as in the application of it. There is, in short, something in every discourse that is peculiarly his own; it strikes you at once in the light of an original, and you recognize at first sight the genius and character of a great master.

Perspicuity is a distinguishing character of these as well as of all his other compositions; a character that is essential to good writing; the natural consequence of a clearness and distinctness of conception, and a certain proof of it. Of all the writers I ever read, and of all the men I ever conversed with, (for his conversation was in every respect similar to his more studied productions,) he had a singular felicity in the disposition or arrangement of his matter, and never failed of placing it in the light that was most apt to strike the imagination and convince the judgment. This happy art of methodising his argument, this *lucidus ordo*, as Horace calls it, is that which makes every subject he undertakes so easy to the reader's memory; the ideas follow one another in a natural and regular train, and the connexion is so clear and obvious, that if you once get into his plan of thought, your memory carries you through without difficulty or trouble.

* This inscription was drawn up by Dr. Nicholls, and runs thus:

In this vault is deposited the body of the Right Rev. Father in God, Dr. THOMAS SHERLOCK, late Bishop of this Diocese, formerly Master of the Temple, Dean of Chichester, and Bishop of Bangor and Salisbury: whose beneficent and worthy conduct, in the several high stations which he filled, entitled him to the gratitude of multitudes, and the veneration of all. His superior genius, his extensive and well-applied learning, his admirable faculty, and unequalled power of reasoning, as exerted in the explanation of Scripture, in exhortations to that piety and virtue of which he was himself a great example, and in defence especially of revealed religion, need no encomium here; they do honour to the age wherein he lived, and

character, the same author has given a farther account of it.

Whilst he was attending his charge at the Temple, and supporting it with a dignity and ability that were far beyond his years, he was taking the proper measures for appearing with like advantage in characters of another kind. He was, by his situation, connected with the gentlemen of the long robe, and had, by that means, opportunities of contracting intimacies with the most eminent of that profession. By these connexions he was led insensibly into the study of the English law, both civil and ecclesiastical; and though the technical and mechanical part of law was not so much worthy his attention, yet he was as well acquainted with the history of the law of England, with the origin and foundation of it, and with its general rules and principles; in short, as much a master of both branches of jurisprudence, as a science, as the most learned of either profession. All science is founded in general maxims or propositions, from whence particular rules may be deduced, or truth, in particular cases, may be sought and determined: a man may carry, in his memory, an accurate register of philosophical experiments, or natural phenomena, without being a philosopher, and he may be master of a voluminous common-place of adjudged cases, without being a lawyer. It is a knowledge of the principle or cause that produces the effect in any experiment or phenomenon, that constitutes the philosopher; and, for the same reason, it is a knowledge of the general maxim or principle on which the judgment, in particular cases, is founded, that properly makes the lawyer. It is in this sense that the great prelate we are speaking of was master of English ju-

will be known to posterity without the help of this perishable monument of stone.

Underneath, on another tablet, is,

He died on the 18th day of July, in the year of our Lord 1761, and the 84th of his age. The powers of his mind continuing unimpaired throughout a tedious course of bodily infirmities, which he sustained to the last with a most cheerful and edifying resignation to the will of God.

riprudence; for though his knowledge of particular decrees and adjudged cases could not be supposed as extensive as that of the learned gentlemen of that profession, yet he was possessed of those general maxims of law and equity by which such cases are governed, and he was very happy in the application of them to any new case that came before him.

It sometimes happens that shining abilities serve rather to retard than accelerate a man's advancement in the road of promotion, and something of this kind happened in the case of Dr. Sherlock. The envy and jealousy of some who were concerned in directing the counsels of the government, withheld him, for many years, from those honours in his profession for which his great talents had designed him. He was past the middle of life when he was promoted to the highest order of the church, and, in consequence of that, to a seat in the upper house of parliament; and the knowledge he had acquired of the laws and constitution of England, enabled him to appear with greater weight and dignity, both as a governor of the church, and a lord of parliament. When he assisted at the deliberations of that great assembly, on the arduous business of the nation, he was not content to bear a silent testimony, but often-times took upon him an active part. The art of public and extemporaneous speaking is usually acquired by use and practice, and his profession and manner of life had afforded him no opportunity of exercising his talents in this way; yet when a fit occasion offered, he entered freely into a share of public business, and debated on such points as became his station, with those who had the greatest experience, and the best abilities in public speaking. His first attempts in this way were the performances of a master; he delivered himself before the most august assembly in the nation, with the same ease, elegance, and force, as if oratory had been the study and practice of his life, or as if it had been a gift of nature, and not an art to be attained by time and exercise. But he was sensible of the reserve that he

came his order and profession in that place, and seldom rose up to declare his opinion, except on points in which the ecclesiastical or civil constitution was essentially concerned, or by which the authority of the crown, or the liberties of the subject were materially affected; and in what cause ever he appeared, he laid down a rule to himself, from which he never departed, and that is, not to introduce foreign matter, to waste the time and confound the judgment of his audience, but to adhere closely to the point in question, and confine himself to such topics only as tended directly to illustrate and confirm it. Were every senator bound to observe the same rule, the public, I apprehend, would be no losers by it; it would at least shorten the time, and lessen the burden of parliamentary attendance, and afford no small relief to those who are appointed to conduct the business of government.

If he was ever prevailed on to engage in party subjects, or to co-operate with ministers in support of some contested measure of government, it was never without the fullest conviction of the rectitude of the cause; and on these, as on other occasions, when he entered the list in good earnest, he spoke with that solidity of argument and masterly eloquence, that it was no easy task for those who were most practised in public debates, to make a specious resistance.

But though he did not decline engaging in any point of public and national concern, yet his attention was more especially turned to such as related to the church and clergy. It is not many years since an attempt was made in parliament to introduce a law, by which the rights of the parochial clergy would have been fundamentally affected; an attempt the more formidable, because it was encouraged and supported by persons of distinguished rank in his Majesty's government. This attempt was defeated, and the ancient rights of the clergy secured, by the spirited opposition which was raised against it chiefly by his influence and authority, both within doors and without. In cases of

ecclesiastical law, which have been brought before the upper house of parliament, as a court of justice, he has sometimes had the honour of leading the judgment of that august assembly in opposition to some of the greatest lights of the law, who had, at first, declared themselves of a different opinion; particularly in the case of an appeal to the house of lords, upon an ecclesiastical case from Ireland. His learning, says one, who had the best opportunity of knowing him well, was very extensive; God had given him a great and understanding mind, a quick apprehension, and a solid judgment. These advantages of nature he improved by industry and application, and in the early part of his life he had read and digested well the ancient authors, both in Greek and Latin, the philosophers, poets, and orators, from whence he acquired that correct and elegant style which appears in all his compositions. His knowledge in divinity was obtained from the study of the most rational writers of the church, both ancient and modern, and he was particularly fond of comparing Scripture with Scripture, and especially of illustrating the epistles and writings of the Apostles, which he thought wanted to be more studied, and of which we have specimens in his discourses. The same writer proceeds to mention his constant and exemplary piety, his warm and fervent zeal in preaching the duties, and maintaining the doctrines of Christianity, and his large and diffusive munificence and charity. The instances of his public charity (says he) are great, and like himself: he has given large sums of money to the corporation of clergymen's sons, to several of the hospitals, and to the Society for Propagating the Gospel in Foreign Parts; and, at the instance of the said society, he consented to print, at his own charge, an impression of two thousand sets of his valuable discourses, at a very considerable expense. He gave to Catharine-Hall, in Cambridge, the place of his education, his valuable library of books; and in his lifetime, and at his death, donations for founding a librarian's place, and a scholarship, to the amount

of several thousand pounds. It has been already observed, that a few years after he was made Master of the Temple, on August 8, 1707, he entered into a marriage with Mrs. Judith Fountaine, a gentlewoman of a good family in Yorkshire, in whom he was very happy: she was a woman of excellent sense, and a most amiable sweetness of temper: she survived his lordship two or three years, and dying on the 23d of July, 1764, aged seventy-seven years, she was interred in the same vault with him.

FOR THE CHRISTIAN JOURNAL.

Remarks on the PHRASE "Vital Godliness."

St. Paul says of godliness, that it "has the promise of the life that now is, and of that which is to come:" here is an object of sufficient magnitude for human desire and endeavour. In another place, he comprehends the whole of human duty, in the "living righteously, soberly, and godly, in this present world." Which shows, that the last term is commensurate with our debt of piety. He also speaks of "women professing godliness:" implying, that there is no higher grade of profession called for. In truth, the term "godliness" involves the principle of vitality.

Therefore, there is tautology in the phrase "vital godliness." The only pretence for it, within the knowledge of the present writer, is what we read in 2 Tim. iii. 5.—"having a form of godliness, but denying the power thereof." This is irrelevant; since, the form not being the principle itself, there is no need to supply a supposed defect in the language of Scripture. But the place in the Epistle to Timothy is misapprehended. What is there called "a form of godliness," does not signify any thing commendable even in the exterior profession, but the appearance of the contemplated subject, which may be a false appearance, and was so, in the persons spoken of. The original (*μορφωσις*) signifies no more: and among the various ways in which this appearance may be made, is one man's saying of another, in order to

bring unmerited reproach on him, that he is destitute of vital godliness. It may be the effect of some faulty passion: and in this case, there is the appearance or the form of godliness, without the power.

What can have been the origin of the unevangelical term in question? With all due allowance for those who use it from habit, begun they know not how; and for others, who use it without thought as to its precise meaning; the avowed patrons of it have something to inculcate, extraneous to any state of mind included in Scripture under the simple term "godliness." Hence they are led, perhaps unconsciously, to fill up the phrase answerably to their own ideas.

What is this extraneous matter? It is a species of animal sensibility, of which a man may possess much without religious affections; although, doubtless, the principles may be associated in the same mind.

It is here supposed, that when a distinction is taken between the habitual exercise of an affection of which the mind is conscious, and any of those livelier sensibilities which agitate the animal frame, the boundary between the two must be perceptible; although the latter may be occasionally attendant on the former. Even then, the animal sensibility makes no part of the evidence of a gracious state; which must be tested by dispositions of a more calm and steady cast. If the other be considered as the test, it ought to rise in esteem, in proportion to the height of its animation. For this reason, some of the favourers of such devotion do not act consistently, in objecting to the grades to which it is carried by the people called "Shakers;" and by those who, in meetings for religious exercises, have sensation suspended by the terror of what they conceive to be devotion. The subjects of these feelings, consider other descriptions of persons as not only far beneath them on the religious scale, but as hinderers of the work of God. This is correct, on the principles common to both the parties.

If the superraddition to what godliness requires, were to have no other

consequence than the extravagances in discourse and conduct, which bring religion into contempt; this itself ought to be a reason, to guard against the tumultuous breakers of sensations merely animal. But in addition, they have generally the property of unsteadiness; and eventually, make the mind the easier susceptible of licentiousness: and even sometimes conceal from it the malignity of malicious passion. The last circumstance has been manifested in sundry instances, in which the patrons of the phrase in question, under the evident government of ambition or of envy, have applied it to charge defect of piety on those, who, so far as there is evidence to the world of their real characters, have more to recommend them than their accusers.

It is not here unattended to, that the sentiments delivered would be considered by some estimable persons, as indicative of religious views void of spirituality. There would be a breach of duty in declining, on that account, to speak agreeably to the Word of Truth: and it ought to be held "a light thing, to be judged of man's judgment." Of the kind of animal sensibility faulted, there is no example in the New Testament; nor in the Old; unless in the devotions of those worshippers of Baal, whom the prophet Elijah ridiculed: counselling them to "cry aloud," lest their god should be "journeying, or pursuing, or asleep and to be awaked."

W. W.

Postscript.—Similar to the phrase discoursed of, is that other of "vital piety;" as if there could exist piety, without the principle of vitality. However well intended or accidental the phrase in some mouths, it proceeds from others for nefarious purposes.

Mrs. Hannah More, writing a book under the title of "Practical Piety," does not seem to have perceived any call to the defining of it as "vital" also. And yet, who, after reading her admirable treatise, will withhold the commendation, that it is an appeal to the best affections of the human heart, and an excitement of them? It would not be surprising, however, if some

spiritual hypercritic were to discover from the title of her book, that she favours piety no further than in what relates to the practice of its forms.

W. W.

Obituary of the Rev. John Neilson.

(From the Christian Observer for July, 1819.)

ON Sunday, March 21st, expired, at the house of his mother, in Trinity-Street, Bristol, the Rev. JOHN NEILSON, Lecturer of All Saints, and Chaplain to the Orphan Asylum in that city. From his childhood he was remarkably gentle, amiable, and affectionate; shrinking with abhorrence from deceit and falsehood, and glowing with generous indignation at cruelty and oppression. At nine years of age he was placed under the care of the Rev. (now Archdeacon) Rudge, of Gloucester; with whom he continued nearly two years. A severe illness having obliged him to return home, his friends, who could never be prevailed on to send him to such a distance again, removed him to Mr. Robbins's academy, Long Ashton, where his education was finished, with a view to commercial pursuits. He was apprenticed, at the usual age, to a house of great respectability; and entered on the duties of his situation with cheerfulness, and acquitted himself to the satisfaction of those around him. Though his character had not yet received its highest grace, he was yet mercifully preserved from the vices and follies so natural to youth. Averse from dissipation and noisy mirth, his happiest hours were spent at home, and his leisure was chiefly devoted to reading, drawing, or other innocent and rational amusements. Like Timothy, he was blessed with a pious grandmother, whose delight was to communicate religious instruction to her children's children. He venerated the character of this "elder parent," even before he could fully understand the principles which formed and gave it lustre; and, afterwards, in a sermon describing the aged Anna, she was the model from which he drew. His parents assisted her endeavours; so that he was early taught

to reverence God's Word and Sabbaths, and to be diligent in the use of all the means of grace. He had not, however, at this period, that deep and permanent sense of the importance of eternal things which he afterwards exhibited; yet even then his Heavenly Parent was gradually leading him "by a way which he knew not," to a more perfect "knowledge of the truth as it is in Jesus;" and preparing him for pointing out the Saviour, in all his gracious offices, to others. He was a remarkable instance of the fulfilment of that promise, "If any man will do his will, he shall know of the doctrine whether it be of God." After four or five years spent in business, he began to regret that he had not received a classical education, and determined to supply the deficiency by devoting all his leisure hours to study, but without any intention of leaving the situation in which he was placed. He soon acquired a respectable knowledge of Latin and Greek: and though, as he afterwards declared, had the path which his friends marked out for him continued open, he should have considered it a point of duty not to quit it, and would, in thus acting, have sacrificed his own inclinations to theirs; yet, sometime after, on the disappointment of their hopes, he felt at liberty to declare his own, which were, to be permitted to wait at the altar. He accordingly entered at St. Edmund Hall, Oxford, October 11th, 1809. His letters from college manifest an increasing spirituality of mind; and his views of religious truth, which had been hitherto obscure, especially on the great doctrine of justification by faith, perceptibly brightened to a more perfect knowledge. His conduct also, which was always amiable and exemplary, became now increasingly subject to the influence of truly religious motives; and while his attention to the external forms of devotion, for which he was peculiarly conspicuous, increased rather than relaxed, it began to wear less of the aspect of a pharisaic or self-righteous spirit, and to assume that of willing and evangelical obedience.

With sentiments such as he now

possessed, he was anxious to lose no time in entering on his public labours: he, therefore, passed his first examination in June, 1811, his final one, November 26th, 1812; and was ordained Deacon at Wells, December 20th: at which time he felt much impressed by the service, and also by a sermon preached on that occasion, by the Hon. and Rev. the Dean of Wells, now Bishop of Gloucester. From that hour he more than ever renounced all vain and sinful complacency with the customs of the world, even in things which he had hitherto considered as matters of indifference. He preached his first sermon at St. Nicholas's Church, December 22d, on the love of God to fallen man in the precious gift of a Saviour. For twelve months he laboured with much acceptance as Curate of St. Philip's. He took his Bachelor's degree, June, 1813; was ordained Priest in September following, at Salisbury; and in March, 1814, took the degree of Master of Arts. He entered on his public labours as Curate and Lecturer of All Saints, January 13th, 1814—a day appointed for a general thanksgiving;—and took his final leave of that people, as Curate, November 24th, 1816; but retained the Evening Lectureship, and assisted the Rev Mr. Day, at St. Philip's, until appointed Chaplain to the Orphan Asylum, in 1817.

A memorandum, found in his desk after his decease, shows the state of his mind about this period. It was dated June 3d, 1817—his birth-day—and is as follows: "The clock has just struck twelve. For the first time in my life, I could and can say (I hope sincerely) that I love my Saviour better than any person or thing which this world contains. Whom have I in heaven but thee? and there is none upon earth I desire in comparison of thee. Lord, I thank thee for this feeling: may I thus feel for ever!"

Conscious of the awful responsibility of his station as a minister of the Gospel, he delighted to fulfil its important duties. A friend meeting him *one Sunday* last Autumn, observed he *was much fatigued*—(he had gone

through three services that day)—and asked him if he did not act wrong: in undertaking so much? "No," said he, "I feel I have a great work to do, and the time is short."—He was diligent in attending the bed of sickness; and, within about a month of his death, took a journey of thirteen miles to visit a sick relation, to whom he spoke of the Redeemer, and had the satisfaction of hearing her declare him to be the sole ground of her hope and confidence. Writing afterwards to one who was with her, he gave, among various directions, the following:—"Whilst her life is spared, do not think that all is done: speak to her of those inestimable blessings which are spiritual and eternal: remember that man can never be abased too low, and that Christ can never be too highly exalted. I trust your visits may, under the blessing of God, be made a means of deepening her repentance, of increasing her faith, and of keeping her views and her hopes steadily directed to the only Object which can give us solid peace in this life, and sure and certain hope for that which is to come."—Though "strong in the Lord, and in the power of his might," his increasing debility of frame was such, that he felt, for many weeks, especially towards the close of last year, that each returning Sabbath might be his last; and as such he endeavoured to improve it. His funeral sermon for the Queen was remarkably impressive; and in this and many others which he preached about that period, especially one on the lamented death of the Rev. J. B. Simpson, he gently hints at his own approaching departure.—The man who is taught of God, will feel conscious, when he has done all, that he is an unprofitable servant; and this was eminently the case with our dear departed friend: the subject of his last sermon, at All Saints, March 7th, was the genuine feeling of his soul; "I abhor myself, and repent in dust and ashes."—He prepared once more to address his beloved people, with a parting wish for their best interest, from 1 Thess. v. 23. but pain and weakness compelled him to lay down his pen. The termination of

his labours and life was hastened by a cold, caught while he was under the immediate influence of a course of medicine, which was considered the only means of arresting the progress of a disease which had, for more than two years, baffled every other remedy. Hitherto his earthly tabernacle had been gently shaken; and though he felt it would soon be dissolved, his principal suffering was that of extreme weakness and debility.—On Wednesday, March the 10th, alarming symptoms having appeared, he was prevailed upon to have further advice. “I consent to this,” said he, “in compliance with the wishes of my friends; I am perfectly satisfied myself.” It was not till Friday that he gave up the hope of being able to officiate on the Sunday following, although he acknowledged to one who was with him, that he had been obliged to lean upon the desk the preceding Sunday, and that it appeared to him as though he was then addressing his congregation for the last time. On the possibility of his restoration being suggested, he answered, with great earnestness, “I do not wish it: I am quite as willing to go now, if it is the will of God, as at any future period. I can enter fully into the Apostle’s declaration, that it is better to depart and to be with Christ—*far better*.” To a lady, who expressed her hope that the advice of the physicians might be blessed to his restoration, he made a similar reply, adding, “I can look to the Saviour whom I have preached.” In the evening, one of the Rev. Daniel Wilson’s sermons was read to him, from Philip. i. 19. with which he was much interested: the following observation he desired to hear again, and then marked it: “It is disappointment in the favourite object, which loosens the soul from earth, and draws it more powerfully towards Christ and heaven.” That his own sentiments were perfectly in unison with this remark, appears from his observing, to a very dear friend and fellow-labourer, a few days before his death, “he could thank God that every disappointment or affliction, which had befallen him in the course of life, had been

over-ruled in the end to his good.”—

On Monday, a consultation of physicians was held on his case, which they pronounced to be a dangerous, though not a hopeless one, provided he should gain strength to bear those medicines on which, humanly speaking, his restoration depended. He heard their opinion with perfect composure.

But, though unable longer to officiate abroad, he continued to the last to improve every opportunity of conveying instruction to those around him. He addressed a young relation, who was then in a decline, and is now no more; kindly pointed out her danger; bade her “look to the Saviour, trust in him, and to remember the Christian’s one great inquiry should be, ‘Lord, what wilt thou have me to do?’” He endeavoured to impress on her mind the solemn truths which he had laid before her, by adding, “we are all going, but some faster than others; you and I appear to be going very, *very* fast.”—His patience and resignation were remarkable: acute suffering one day wrung from him a groan; he immediately observed, with a degree of regret and self-reproach, “I certainly do not bear pain as I ought; but never did any murmur or repining word escape his lips, and, during the whole of his illness, his will appeared to have been made conformable to the will of him who ordereth all things well.—On Thursday evening he read and explained to the family part of the 14th chapter of St. Luke, as was his usual custom before prayers. On Friday, feeling incapable of much exertion, he requested one of the family to read a Psalm, after which he prayed with them. On Saturday, he appeared to be sinking very fast; but, still anxious for the good of others, desired to see a little boy who was at the house, and going to school from thence, saying, I will speak to him for two minutes. He gave him a Prayer Book; warned him against those failings to which he appeared most addicted, and earnestly entreated him to pray to God to make him good, as only his grace could do so. Unable, in the evening, to lead the devotions of the family, he knelt beside

them, and, for the last time, mingled his supplications with theirs; then walked up stairs with great firmness, and thanked God for enabling him to do so, as he did when he came down in the middle of the day. This grateful acknowledgment was not a momentary emotion, but the general feeling of his mind; his every action seemed to say, "Praise the Lord, O my soul, and forget not all his benefits;" and, while lingering in this wilderness, he appeared to have imbibed the spirit of those celestial beings who surround "the throne of God and of the Lamb" with ceaseless adorations. Early on Sunday, March 21st, the person who was with him found his debility increasing, but did not imagine his end so near; he was free from pain, and appeared at intervals to sleep: she observed his lips moving, and believes him to have been engaged in prayer, as he seemed unwilling to be interrupted. On one of the family coming to inquire for him, he answered, he was tolerable. An intimation that he was worse, soon brought them all to his bed-side—he sat up and looked anxiously around, but he saw them not. Convinced that his end drew near, he had just strength enough to embrace his afflicted parent: she gently closed his eyes, and he opened them on earth no more.—He lingered speechless until half past four, then entered into the joy of his Lord.

His remains were deposited in the family burying-ground, St. Augustine's church-yard, preceded by the children from the Orphan Asylum, who seemed, in him, to have lost a second father. Eight clergymen bore the pall; and a large number of sincere mourners followed, anxious to pay their last tribute of respect to one so justly valued in life, so deeply regretted in death; to whose instructions they had so lately listened with delight, but whose voice they will hear no more, until that moment when, released from the burden of mortality, their ear shall catch the song of the redeemed. In that song, through the merits of a crucified Redeemer, may they unite, and be presented, by their departed minister, as the children whom God hath given him. B.

THE PSALMS.

Extracts from the New Family Bible now publishing by T. & J. Swords, under the direction of the Right Rev. Bishop Hobart.
(The passages within brackets are added to this edition by the American editor.)

PSALM III. The title of this Psalm explains the occasion of it; and it is impossible an hymn could be composed with greater propriety, or nobler sentiments of religion, at a time when David was given over by many as absolutely lost, and his enemies thought it was beyond the power of God to save him. *Dr. Chandler.*

[It may be considered as the prayer of a believer for deliverance. In this, as in all the Psalms of the like argument, the complaint and petitions for relief and help are intermixed with expressions of praise and thanksgiving for former mercies, professions of secure reliance on God's protection, and of joy in the expectation of a final deliverance. *Bp. Horsley.*]

2 Many *there be* which say of my soul, *There is no help for him in God.* Selah.

[Ver. 2. — *There is no help for him in God.*] Thus the chief priests, scribes, and elders, insulted his great Son, the Messiah, when they had clamoured him to the cross, Matt. xxvii. 43. "He trusted in God. Let him deliver him now, if he will have him; for he said, I am the Son of God:" bidding defiance to the power of God himself to rescue him out of their hands, and bring him down from the cross. *Dr. Chandler.*]

— *Selah.*] It cannot certainly be known what is meant by this word; the most probable opinion is, that it was a note in musick. *Bp. Patrick.*

This Hebrew word is found seventy times in the Psalms, and three times in Habakkuk. One conjecture is, that it means "the end," or "a pause," and that the ancient musicians put it occasionally in the margin of their psalters, to show where a musical pause was to be made, and where the tune ended. *Calmes.*

5 I laid me down and slept; I awaked; for the LORD sustained me.

[5. *I laid me down and slept;*] Behold David, in the midst of danger, sleeping without fear; secure through the Divine protection, of awaking to engage and vanquish his enemies. Behold the Son of David composing himself to his rest upon the cross, that bed of sorrows; and commending his spirit into the Father's hands, in full confidence of a joyful resurrection, according to the promise at the time appointed. Behold this, O Christian, and let faith teach thee how to sleep, and how to die; while it assures thee, that as sleep is a short death, so death is a longer sleep; and that the same God watches

over thee, in thy bed and in thy grave.
Bp. Horne.]

The example of king David in this Psalm should teach us, that all our security depends upon God's protection, of which neither the power nor malice of our enemies can deprive us, if we repose our trust and confidence in him. We should therefore pray to him, that he would not suffer us to be misled by any worldly designs or stratagems, but that he would be our shield, our comforter, and supporter, and make the world see that salvation belongeth only to him, and that his blessing is peculiar to his people. *Lord Clarendon.*

PSALM IV. 4. Stand in awe, and sin not: commune with your own heart upon your bed, and be still. *Selah.*

[*Ver. 4. — commune with your own heart.*] Communing with our own hearts is productive of that peace and serenity of mind in which alone true happiness consists. Whatever may be the common notion of happiness, and wherever it may be sought for, it is most certain, that all true happiness is at home. Men may run from place to place, and from one amusement to another, in pursuit of it; but he is mistaken in the road: what he wants is here; it is within him. The seat of happiness is the mind; if that is rightly disposed, nothing external can deprive him of it; if it is distempered, nothing external can relieve him. Let us then look for happiness where alone it can be found; in ourselves, in our own hearts. Our hearts are designed to be the instruments of our happiness: let us then commune with them, in order to make them so; let us take care that nothing be left in them, which is disagreeable or offensive. On the contrary, let us, by the aid of Divine grace, purge and cleanse them so thoroughly, that we may always look into them with pleasure and complacency; let us make agreeable companions, let us make friends of them. Would we do this, we should take delight in conversing with them; we should not then think it so intolerable an evil, as some do, to be alone. Indeed we could not be alone, for we should always carry our company, our best company along with us. All external entertainments would then be looked upon as foreign to our happiness; when we had a mind to enjoy that without interruption, we should retire into ourselves; and there take our fill of those joys which spring from the approbation of our own minds, and its necessary consequence, the full assurance, through the infinite merits of the Redeemer, of the Divine favour. These are the only sources of never-cloying and never-failing happiness. They are wells of salvation springing up into everlasting life. *Elmore.]*

6 *There be many that say, Who will show us any good? Lord, lift thou up the light of thy countenance upon us.*

[6. How many are continually asking the question in this verse, How few applying to him who alone can give an answer of peace and comfort? *Bp. Horne.*]

[Vicious minds place their happiness in the enjoyment of the pleasures of this sinful world: and when this world comes to an end, as it does to every man at the conclusion of his own life; where then will their happiness be? But he that places his happiness in the knowledge, and love, and imitation of God, in following the dictates of reason and true religion here, shall enjoy it also in these things hereafter; for God and his perfections continue for ever. And when the righteous shall shine forth in that day, as the sun in the kingdom of their Father, then shall the wicked be sensible of their own folly, and shall cry out, as it is most elegantly expressed in the book of Wisdom, chap. v. 4. "We fools accounted his life madness, and his end to be without honour; how is he numbered among the children of God, and his lot is among the saints!" *Dr. S. Clarke.*]

[Should any person ask, "Who will show us any good? Who will point out the way to felicity to us?" We must answer in the Psalmist's words, "Lord, lift thou up the light of thy countenance upon us."—What is happiness but the employment of the faculties of our souls upon suitable objects? How great then must our hope, how delightful our prospect, or rather anticipation of happiness be, when our understandings are employed, (and we are assured they ever shall be employed) in contemplating him who is infinite truth; and our affections in loving him who is infinite goodness!—How greatly (too greatly for our present far unequal conceptions) will the understanding be enlightened, when God shall shine forth immediately upon it, in the fulness of his glory, when we shall be as conscious of his enlivening presence as we are of our own existence; as sensible of his unerring approbation, as we are of the testimony of our own consciences!—O blessed state, when I shall behold face to face, or have a direct view of, what is infinitely lovely! love what I behold! and be made happy in the enjoyment of what I love! the first and best of Beings; great and marvellous in his works; just and righteous in his ways; but infinite and incomprehensible in his nature!—God hath styled himself light: And as the whole material creation would be involved in one black, horrid, and uncomfortable gloom, if light did not enliven it with its smiles, and beautify it with a rich variety of colours; so would the spiritual creation live in an eternal blackness

of darkness, did not "God lift up the light of his countenance upon it;" brightening it with the beams of his truth, and cheering it with the influence of his favour.—Earthly objects may, indeed, swell and puff up the soul with unsubstantial bliss; but nothing can fill up every void in the mind, and satisfy the whole compass of our desires with the fulness of solid and unmingled happiness, but that Supreme Good, who pervades every part of matter, fills infinite space, and inhabits eternity; that Being, who is above all, and through all, and in us all!—First and best of Beings! before whom "ten thousand angels stand, and ten thousand times ten thousand minister unto thee!" look down from that variety of exalted creatures; angels, archangels, cherubim, and seraphim, approaching gradually nearer the top of the scale, but still at an infinite distance from thy perfections! look down from them upon us, whom thou hast made the lowest of accountable beings—upon us, who have made ourselves yet lower by our manifold sins and transgressions. Imprint this truth deep in proportion to its value—man's sickly, distempered soul, though it should for ever turn and shift from side to side in search of quiet, can rest in nothing but thee, its pillar and support here, in full trust of the fulness of joy hereafter. *Seed.*]

8 I will both lay me down in peace, and sleep: for thou, LORD, only makest me dwell in safety

[8. *I will both lay me down in peace, and sleep:*] This conclusion affords ample matter for profitable and delightful meditation, if it be considered, first, as spoken by David, or any other believer, when lying down to rest, full of the joys of a good conscience, and faith unfeigned; secondly, as pronounced by the true David, when composing himself to his rest, in certain hope of a resurrection. And happy the Christian, who having nightly, with this verse, committed himself to his bed, as to his grave, shall at last, with the same words, resign himself to his grave as to his bed, from which he expects in due time to arise, and sing a morning hymn, with the children of the resurrection. *Bp. Horne.*]

We may learn from this Psalm, 1st. That however our enemies seek to oppress us, yet God, whose power no man can resist, hath chosen to himself, and will take to his love, those who are godly, and that when they cry unto him, he will hear them. 2dly. That we ought to "commune with our own hearts," which, in the language of Scripture, is to retreat from the world, and give ourselves up to private meditation and reflection. And the design of this self-communion is, to restrain us from vice; to cherish and improve the seeds of virtue; to give us leisure for ex-

amining into the state of our souls; to stamp upon our hearts a love for God, and a reverence for his laws; to make us, in short, "stand in awe and sin not." 3dly. That in God alone is rest, in him security, in him tranquillity. We ought therefore to pray to our heavenly Father, that, amidst all the storms and troubles of this life, we may lie down and sleep in peace, looking up to him for safety, succour, and protection. *Bps. Nicholson and Porteus.*

FOR THE CHRISTIAN JOURNAL.

On the Scriptures.

THE variety, beauty, and magnificence, which are every where displayed in the works of nature, are fitly adapted to raise the mind of man to sublime contemplations respecting that glorious Being, who pervades, supports, and governs the universal system. If we cast our eyes around, and only slightly survey the objects which appear on every side, we must be instantly struck with the idea of a reigning Power. But though the creation exhibits to our view innumerable instances of the wisdom and goodness of the Deity; yet it is plain, from the little proficiency which we are able to make in the knowledge of the productions of nature, that they were not given to lead us into the intricate labyrinth of accurate investigation, but principally to afford us the noblest ideas of him who is "unsearchable in all his works and ways." Indeed, if the limited reason of man could fully comprehend whatever he has an opportunity of examining, he would not entertain such awful veneration for his incomprehensible Creator. It would have the direct tendency to excite and cherish that pride, which it is his interest to mortify and suppress. Also, where every thing is open and plain to the mind, there can exist but little grandeur or sublimity. Could we see the process of growth in the vegetable world, or search into the cause that so gently, so imperceptibly, and without intermission, produces the rise and spread of plants, all the mystery would be removed, and, in this instance, we would have less reason to adore the wisdom of God. But now, surrounded as we are on every side with objects of wonder, we are more

easily led to meditate on the glorious and unalterable perfections of that Being, who shines illustrious in every thing which his wisdom has seen fit to create.

Having premised thus far concerning the works of nature, let us, from this subject, bestow a few reflections on the absurdity which prevails with some in rejecting a revelation, because it contains truths too lofty for their conceptions, too abstruse for their penetration, and sentiments contrary to their natural perverse inclinations.

If it was not so very evident that man needs instruction from God, the opposers of revelation might be more justifiable in their conduct. But wherever we turn, we see the necessity of assistance. What ravages do we observe in our world? From what source do they spring? What will remove them, and bring all things again into universal consistency? If these queries could be answered by any other system of doctrines, as reasonably as by the Bible, we would not expect the latter to be so soon embraced. But since the greatest philosophers have been very absurd in their notions about religion; since after all their studies and advancements in knowledge, they could never form a scheme by which past guilt could be expiated; and since the Scriptures alone are a "light to our feet, and a lamp to our paths," surely we would deem that man, or that nation, who should doubt their authenticity, desperately insane. What then shall we think of those who, from childhood, were instructed in their precepts, and taught their doctrines, not only shamefully neglect them, but exert all their powers of argument and railery, to extirpate them entirely from the face of the earth, and root their principles out of the hearts of those who receive them? Such preposterous behaviour in creatures called rational, is, at first thought, inexplicable. But if the cause that influences their minds was duly scrutinized; if the motives from which they act were minutely inspected; a sordid self-interest would be found predominant, and biasing them against that, to which, (if their pas-

sions bore not the sway,) they would immediately accede. We know that light can have no union with darkness. We are well assured that sordid sin cannot find the least pleasure in pure holiness. The word of that God, whose sceptre is from everlasting, exclaims loudly against all wickedness, without exception. The man engaged in fulsome pleasures, would almost as soon part with his life as with those sensual enjoyments; and, therefore, will, without any consideration, reject, as austere, the precepts it contains.

The Bible holds up a Redeemer to our view, through whom alone our guilt can be pardoned, and our persons accepted. The self-conceited man thinks that *he* has no need of such an Intercessor. His pride will represent himself as virtuous, and capable of gaining heaven, and his Maker's favour, by his own exertions. In the revelation from above; from that God, "who worketh on our right hand unseen, and on our left in hidden gloom," we may reasonably expect some unsearchable truths. Yet this very circumstance gives umbrage to many. Some persons are possessed of abilities so discerning, and of erudition so refined, that whatever cannot be fully known by *them*, must, without doubt, be a palpable inconsistency. Logic has been their favourite study, every species of the mathematics their delight, and philosophy their mere recreation. What is there that they cannot demonstrate? What that they have not made themselves masters of? What in nature that they cannot follow to its origin? Why, have they not traced rivers to their sources? Have they not marked the rise of nations and their fall? And should men of such extensive knowledge suffer the world to be imposed on by the erroneous doctrines contained in that deceiving volume, falsely designated the Word of God? Their goodness will not allow it, and, therefore, they do their utmost to disburden the people of the vain and weighty charge. But let such persons only reflect, that there are things even in nature unsearchable. What is the impulse that rolls the world, revolves the seasons, and

shoots forth the produce of the earth? How is one body supported by another? and what preserves all in universal order, and in the most delightful harmony? How are the soul and body united, and in what manner does the former actuate the latter? These are mysteries, and in all probability will so remain. Then if these are truths, and yet unknown, is it absurd to believe the Scriptures, though they may contain some things too deep for mortals to comprehend? Rather let us embrace them sooner, expecting hereafter to be made capable of knowing things more wonderful than these. Can its plain and simple language be any objection to its Author's divinity? We know that puerile niceties, and studied elegance are conspicuous in the works of men. The Word of God stands in no need of these. As well might we say, that the sun, who follows his course through the heavens, required the assistance of a glimmering torch, before he could diffuse his light and heat around, as to expect that the embellishments of human art could add the least dignity to the Scriptures: for in the most unadorned style majesty gleams; in the simplest narration grandeur swells. As it is not twinkling tapers, however artfully or variously disposed; nor small figures, however decorated with variegated hues; but forked lightnings, darting, with awful glare, through the heavens, and objects of vast magnitude, that give an adequate idea of the sublime: so it is not fine words, arranged in accustomed order, or painted with human skill, or made pleasant to the ear by practised art; but representations that raise the thoughts to God, rouse the whole man, and make the soul thirst for immortality, that can be said to proceed from a source divine.

The writers of the Scriptures appear to have nothing in view but the glory of God, and the edification of men. They knew too well the value of an immortal soul, to flatter any in their sins. They represented the actions of men in their true colours, and feared not even the face of kings. *For which genuine candour many of*

them were cruelly persecuted, and brought to violent deaths. If the penmen of Holy Writ had received remarkable advantages from their writings, or had been exalted to dignified stations in the world, then we might, with more probability, suspect some invention of their own. But since it proved the contrary, what can prompt us to imagine that they were not sent by an Almighty power? They humbly acknowledge their own weakness and unworthiness; point out what is blamable in others; aim not at their own exaltation; but deliver the word of God in its purity. Had they been actuated by improper motives, each page would savour of insincerity, levity, and carnality. They would never have painted sin in such awful colours, and of such fatal consequence. They would not have represented heaven as a place pure, and free from sordid enjoyments; nor would they ever have informed us, that God is angry with the wicked every day, and that he will assuredly punish them with the most steady and undeviating justice.

Let us mark their noble scope, and view their ultimate design. Is it to picture man of low capacities, and deduce him from mean origin? Do they teach that wild *chance* "bears her silly sway, and governs all below?" Can we, from them, infer, that the merciful Creator is unmindful of his creatures, and has made them for mean enjoyments? Or do they say, that man was formed by a Divine power, and rendered capable of holding communion with his Maker? Do they assert the wise government of Providence, and "vindicate the ways of God to man?" Do they represent the Almighty as being very mindful of his creatures, and designing their happiness? Then are their writings planned for noble ends, and exalt the Deity more. They are intended to bring all things into universal consistance, and to abolish every disorder. They point to our wounds, and exhibit a remedy. They draw the curtain of futurity, place God on his throne, and summon the nations to his bar. They lead the virtuous into seats of happiness, and

regions of undisturbed bliss; and sentence stubborn offenders from the presence of God. What more consonant to reason than this? If it places our true character before us, our means of attaining blessedness, and brings honour to the universal King, surely, we must, without hesitation, pronounce its author God.

Where beauty dwells and offers itself to our sight, we feel touched with a sense of its loveliness, and there desire to tarry. To an attentive mind, and unbiassed judgment, the word of God possesses beauty throughout. Not, as we have said before, in fine expressions and studied variety; but in the grandeur and sublimity of its thoughts. The sense of beauty is greatly heightened when it has *usefulness* for its associate. A field, clothed with flowers of different colours, would be a sight pleasing enough to the eye; but the idea of unfruitfulness coming in at the same time, would materially lessen the sense of beauty. So, in the Scriptures, the different authors have different degrees of beauty. But then the knowledge of their beneficial tendency, comprises the whole under one view, and blends the various parts into one noble and useful plan. The word of that Being, who is beautiful in holiness, and lovely in all his perfections, is not void of those qualities, even in expression, which, while they please the taste, improve also the heart. But have the Scriptures no advocates among men? None who have embraced them with cordiality? None who have expressed the highest regard for their precepts? Where is that band of heroes who suffered death in their defence? Where are those who were tortured on the rack, and who gave up all their enjoyments for the sake of that Word which upheld them in all their distresses? Let them come forward. Bloody evidences against infidels. If they cannot now affect those stubborn mortals, they will be formidable witnesses against them in a future world. Who can imagine that these men would have exposed themselves to infamy, persecution, and death, *if they were not experimentally*

assured of the truth of the Scriptures; and if that Being, at whose name the devils tremble, who is clothed with omnipotence as with a garment, had not upheld and comforted them in these severe trials?

W.

THE VILLAGE CHURCH-YARD.

(From the Christian Guardian for Aug. 1819.)

My dear Friend,

Your mind must still be prepared to hear farther tidings of a distressing nature, for our poor church-yard contains many an untold lamentable tale. There lie the remains of more, both young and aged, who met their death as sudden and unexpectedly as did Sarah C——. *****

Let me now direct your attention to a part of our sacred enclosure, where a grave is just sinking with a speedy pace to the level of the surrounding turf: that grave, which will shortly be undistinguishable, contains the bones of a young man, a native of our parish, who, a very few years ago, lost his life by intemperance and the inclemency of the weather. He fell, under the aggravated crime of drunkenness and profanation of the Lord's day. His intemperance had been indulged at a public-house in the next village, where, during the Sabbath, he had drank himself into a state of intoxication. In that state he set off for his own home, in the dark and cold of a severe night; but although he reached very near it, he was not permitted to come there alive. He was found dead by the road side, on Monday morning, covered with dirt, and wet, and mire. By tracing back his steps, which his mirth state enabled his neighbour to do, it appeared that he had stumbled into a ditch soon after he left the ale-house, but had extricated himself from thence, and had reached within a short distance of his own home, when cold and fatigued, he dropped by the way, and there closed his eyes in death.

Here, again, we are compelled to cry out, "O sin! what hast thou done?" or rather, "What evil is it that thou hast not performed? But for thee, this young man had not met an

untimely end, and closed his earthly existence on the cold ground of a public road." His years had carried him up to the pinnacle of manhood; and he had a sheltering roof of his own, beneath which he might have lain down in peace, and the Lord would have sustained him. A bountiful Providence had provided a resting pillow on which he might have reposed in safety, and from which that Providence would have sent him forth, refreshed and strengthened, to the cheerful, useful labours of his station. But sin, accursed sin! shut him out of his own habitation, and led him forth to perish where there was no hand to bear up his dying head—no eye to drop the tear of sympathy—no look of love on his fading cheek—no groaning, wrestling heart, to pray, "Lord be gracious to his parting spirit; and in this his last hour, suffer not any pains of anger or eternal death to come from thee." All these consolations were at a distance. Sin withheld this good from him. Drunkenness cut off his days in the midst; they were gone like a shadow that declineth, and there were none present to make lamentation.

But here, methinks, I hear a host of men, of different ages and stations in life, exclaim, "What an extravagant and uncharitable outcry you make on an event, which, though certainly to be regretted, is neither so uncommon nor so criminal as you would represent." Alas! too well do I know, it is by no means an uncommon event for men in our nation to depart in a state of brutal intoxication, or to come by their death through the immediate agency of drunkenness. Multitudes are thus going out of life continually: such multitudes, that, "could imagination picture them to view," as a good man hath elsewhere said, "in separate and detached groups from those that fall by the other common events of mortality, what troops, succeeding one another, would the eye have to number, as they were marked down in the more dreadful bye-path of death's dark valley!" But can the frequency of such awful events, in any measure, change their nature? No:

the quick succession and frequent recurrence of them may, and does, wear away much of the solemn and awful shades that surround the tomb of such transgressors; but still the crime, and its nature, and its punishment, stand unchangeably the same in the sight and judgment of that God who has declared, that nothing which defileth shall enter into his kingdom; and, that the unrepenting drunkard, as well as the unrepenting adulterer and murderer, shall have his portion in that kingdom "where the worm dieth not, and the fire is not quenched."

From the grave of this unhappy young man, let me call my friend's attention to another, yet more melancholy; over which the waving rank-grown grass and nettles cast a sickening hue, and on which the shadows of the evening seem to rest with unusual darkness. It is the grave of poor *Hector*: of the awfully profane, unhappy, drunken Hector! whose mouth was, indeed, an open sepulchre, and whose tongue, to describe it in the Apostle's words, "was set on fire of hell." He drank deep into the cup of transgression; and he lived and died a striking instance, that "the way of the transgressor is hard." At home and abroad, he was the same hardened despiser of sacred things—the same willing slave of Satan—the same unsettled creature, whose bosom was like the troubled sea, never at rest. Thus lived Hector for some years, an awful instance of one who literally "clothed himself with cursing as with a garment," who loved not blessing, and it was far from him. At length, his day of probation was ended; or, rather, it was cut short, and that by himself. His own hands became his executioners, and his own decree sent his spirit to the tribunal of his Judge; before that Judge had commanded him to give up his stewardship, or pronounced, "Thou must no longer be steward."

It is impossible to stand by this grave without feeling a mixture of pity and horror. What, though a coroner's inquest sat on the body, and pronounced a sentence of lunacy? And what, though real lunacy is, now

and then, the forerunner of some men's committing acts of rashness on themselves, not knowing what they do? yet we fear, that poor Hector's lunacy was only that of a moral and not an intellectual nature. His, we firmly believe, was only the madness of turning his back on his Maker, and loving and practising of sin, until the Spirit of God was quenched, and Satan was permitted to take possession of that heart which would not have Christ to reign over it. Should my dear friend ever throw these lines in the way of any who are going on indulging in blasphemy, drunkenness, and open neglect and contempt of God, his house, and his word; let them know, that they are just such lunatics as was poor Hector. And let them be warned to stop and repent before it be too late; otherwise there will come a day wherein the Spirit of the Lord will no longer strive with them—a day when the preventing and restraining grace of the Almighty will be altogether withdrawn: then they will soon furnish work for another such jury to debate upon, and they will leave more dreadful monuments of the evil of sin, while their undying spirits are suffering the natural and just reward of their deeds. As to the common practice of juries pronouncing a sentence of lunacy over our increasing suicides, it is a mockery of God's word, and an insult to truth and common sense. The spirit of our law is, in this point, in harmony with the spirit of the Bible. And if jurymen and coroners knew and felt the spirit of their own laws and the declarations of the word of God, they would pronounce no self-murderer a lunatic, unless they could trace evident signs of a real, radical, disordered intellect, produced by some constitutional malady or accidental providence, over which the unhappy individual had, and could have, no control. In short, none would be thus denominated but such as the all-wise Creator himself had seen fit to deprive of reason, and which deprivation renders the individual no longer master of, and, consequently, no longer accountable for, his own actions.

From the testimony of Scripture we
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know that every drunkard, every passionate, every blasphemous, and every deliberate sinful character, of whatever description, is a madman; for that testimony says, "madness is in his heart while he lives." But it is not such madness as places him beyond the use of his reason, if he choose to exercise that blessed faculty, much less to remove him from the rank of accountable creatures. If our coroners and their juries will persist in the foolish and false notion of considering every instance of self-destruction a proof of insanity, then, in many cases, their sentence should run thus: "Died insane, which insanity was produced by drunken and irregular conduct;" or, "by ambitious, revengeful, ungratified desires;" or, "by discontented, repining, passionate tempers;" or, lastly, "by an infidel disregard and defiance of God, the Scriptures, and Christian ordinances;" just as the case might require. If juries and coroners would do this, the world would receive a warning and instructive lesson from their decision; and whether the unhappy victim were buried in consecrated ground or in cross roads, the true and monitory sentence would not be altogether lost.

In that dreadful wreck which human nature sustained in the fall of our first parents, the seeds of various species and degrees of insanity were formed in, and transmitted through, the constitutions of many of their children. These do too often spring up and produce their melancholy fruits. But this is, on man's part, unavoidable; and therefore it is sinless. The individual who was born an idiot will not be judged by our rule: and those who once had reason, but have outlived its existence, will be considered accountable beings, by an equitable and righteous Judge, only up to the last moment of the existence of that reason *which God and not themselves took away*. Not so, however, those whose own allowed sins and irregularities have produced actual derangement as their natural consequence. These, it is feared, will find their measure of judgment increased by all the blasphemies and crimes they are

guilty of, as well after the loss of reason as before it, because they deprived themselves of that faculty as the drunkard does in every instance of intoxication. Hence they will be visited for all the after-consequences.

While we are on this distressing subject, it may not be out of place to remark how unreasonable and unscriptural is that heathen idea, which many professed Christians indulge under heavy trials or disappointments; namely, that they have only to die, and then all their sorrows and sufferings will die also. Some of these people, notwithstanding their pretended belief of the Bible, actually look to the grave as the chamber of an eternal sleep; or vainly persuade themselves, that if there is a future state, that state must be to them far happier than the present one is or has been. On these foundations of vain and truly heathen notions, many of them plunge into an untimely death, and others invoke the grave as a sure and certain state of rest; although they are utter strangers to repentance towards God and faith in our Lord Jesus Christ. To all such Mr. Montgomery has addressed some truly scriptural and powerful admonitions in his fine poem "The Grave," where that dark residence is supposed to find utterance, and is made thus to address such rash and misguided mortals:

"Art thou a wretch of hope forlorn,
The victim of consuming care?
Is thy distressed conscience torn
By fell despair?"

"Do foul misdeeds of former times,
Wring with remorse thy guilty breast?
And ghosts of unforgiving crimes
Murder thy rest?"

"Lash'd by the furies of thy mind,
From wrath and vengeance wouldst thou flee?"

Ah! think not, hope not, fool! to find
A friend in me!

"By all the terrors of the tomb,
Beyond the power of tongue to tell?
By the dread secrets of my womb!
By death and hell?"

"I charge thee live! repent and pray;
In dust thine infamy deplore;
There yet is mercy; go thy way,
And sin no more.

"Art thou a mourner? hast thou known
The joy of innocent delights?
Endearing days for ever flown,
And tranquil nights?"

"O live! and deeply cherish still
The sweet remembrance of the past;
Rely on Heaven's unchanging will
For peace at last.

"Art thou a wanderer? hast thou seen
O'erwhelming tempests drown thy bark?
A shipwreck'd sufferer hast thou been,
Misfortune's mark?"

"Though long of winds and waves the
sport,
Condemn'd in wretchedness to roam;
Live! thou shalt reach a sheltering port,
A quiet home.

"Whate'er thy lot, whoe'er thou be,
Confess thy folly, kiss the rod;
And in thy chastening sorrows see
The hand of God.

"A bruised reed he will not break;
Afflictions all his children feel:
He wounds them for his mercy's sake,
He wounds to heal."

Want of room must now plead my
excuse for not transcribing more of
this beautiful and appropriate poem.
That the Author of every good and
perfect gift may continue to my dear
friend all the faculties of her mind,
and enable and dispose her to use them
to his glory, is the sincere prayer of
her's truly,
ALQUIS.

FOR THE CHRISTIAN JOURNAL.

We have been favoured, at our request, with a copy of the following Discourse. We recommend it to perusal not only as a happy specimen of that earnest style of preaching which is generally considered appropriate to the recommendation of a public charity, but also in the hope that it will still further subserve the interests of the excellent institution whose claims to patronage it so clearly and feelingly urges.

The Claims of the Orphan: a Sermon preached in Trinity Church, New-York, on Sunday Evening, January 2, 1820, at the Request of the Managers of the New-York Orphan Asylum, and for the Benefit of that Institution. By JOHN HENRY HOBART, D. D. Bishop of the Protestant Episcopal Church in the State of New-York.

JAN. xlix. part of the 11th verse. *Leave thy fatherless children, I will preserve them alive.*

God of all mercy, how many find in this thy gracious promise the only balm for the anguish of that hour which, separating them from the world, wrests from their family its

only stay, and leaves their children fatherless, and their wife a widow.

And, surely, if the father may thus trust the children who are deprived in him of their guide and guardian, to the Father of mercies, much more may she, with holy faith, rest on his tender care, those whom, when they lose her whose maternal kindness supplied the absence of a *father's* protection, will be left ORPHANS on the world.

Leave thy *fatherless*—leave thy orphan children—I will preserve them alive.

Heavenly Father, let this gracious promise be my refuge and solace.

For, my brethren, not a few of us should remember, that however now our talents and exertions may supply our children with all the comforts of life, a stroke, which no foresight can discern, and no art ward off, and which falls sometimes when least expected, may lay us in the dust; and leave those whom we have watched over with tender care, and all whose wants we have anticipated, destitute orphans.

And even *those* of you who think that in the goods which are laid up for many years, there is an ample provision for your offspring, when their parents have gone to the house appointed for all the living, should recollect how often an unseen hand undermines the foundations of worldly prosperity, and blights the fair prospects of human felicity. Have there not been orphans the anticipated heirs of wealth and prosperity, who have been dependent on the kindness of their parents' friends, and even on the kindness of *strangers*? "Time and chance," events unforeseen and unexpected, "happen to all;" and the children whom you now surround not only with every comfort, but with every luxury, may, in the course of God's holy providence, be cast on the world, destitute orphans.

And can any of us, then, behold, unpitied and unrelieved, the numerous family of orphans who are this evening exhibited to you? If there be an individual capable of turning from them in contemptuous disdain, or cold indif-

ference—God grant that the measure which he meets to them may never be meted to him—God, more merciful to him than he is to others, grant that his children, nor his children's children, may never, as orphans, solicit compassion—and solicit in vain.

The fatherless and the orphans shall never indeed want protectors; for it is the promise of him whose is the world and the fulness thereof—"Leave thy fatherless," leave thy orphan children, "I will preserve them alive." But the purposes of the Almighty are fulfilled by human agents. Highly honoured, and highly blessed are they whom he makes the almoners of his bounty, the instruments of his mercy. On you he casts these orphans—on *you* he now calls, to be the agents of fulfilling that gracious promise which has soothed many an agitated bosom. Will you decline to be the almoners of the bounty of him who hath given you richly all things to enjoy? Will you *refuse* to be the instruments of his mercy to those who cry, but there is none but *you* to help these. Gracious God, art thou so full of *compassion*, and shall we who live but on thy mercy, stop its refreshing streams from flowing to the destitute around us.

These orphans are suppliants for your bounty.

Interesting suppliants as CHILDREN.

There is a force, a tenderness in the supplication of a little child, that carries it at once to the soul. We love his innocence, we are delighted by his simplicity and sprightliness. The playful endearments of a little child speak that language of nature which subdues every heart. They can relax the stern features of the minister of justice—they can soften the bosom where the mighty passions of ambition and of glory are contending, and cause the conflict to cease—they can divert from his purpose the hired messenger of revenge, and make a protector of him who came to be a murderer. With what delight do the sallies of infancy inspire the domestic and social circle. Oh! what a magic in lulling the pangs of affliction, have the caresses of a little child. And when that child turns suppliant, when he

begins the prayer of entreaty, we give him our hearts, even before he has told his tale.

Such are those who are this evening suppliants before you—all of them little children—many of them just advancing from the age of infancy, too young and tender to be brought from their distant asylum at this inclement season, and unseasonable hour, to plead in person before you; some of them, yet the *babe* nurtured and soothed at the breast. Such are they who now, through me, plead before you. You might resist the story of those to whom, you suspect, age has taught cunning, and the world deceit. But can you, can you turn from the artless and innocent tale of the little child?

That tale too is a *tale of distress*.

The children of the Asylum, are
CHILDREN IN DISTRESS.

The tale of woe, let it come from whom it may, finds a chord in every heart that vibrates in unison. When he whom affliction, even more than years, hath covered with gray hairs, supplicates your bounty; when she whom sickness and misfortune have enfeebled and impoverished, entreats a morsel to keep her from perishing; when the man whose meridian days calamity and poverty have covered with gloom, bows before you in the prayer of entreaty—is not the glow of compassion immediately excited; are not your hearts immediately softened and melted; and before reason can interpose perhaps the just and necessary lessons of caution and prudence, you pour forth your benefactions. How strong the ties that bind man to man. How numerous and powerful the feelings of our nature, that teach us to regard no human woe as foreign from us, to “remember them that are in bonds as bound with them, and them that suffer adversity as being ourselves also in the body.” How wise and beneficent is the gracious Author of our being, thus to make the feelings of sympathy not only to increase our joys, but to alleviate the ills that assail our fallen nature.

But sympathy should not be a blind, and undistinguishing, and uncontrolled passion. It may, it ought indeed,

prior to all reasoning, to enlist our feelings in the cause of distress; but its office is then done; and reason and judgment are to select the objects, and to regulate the degree and the mode of our beneficence. Hence, how often is this beneficence justly diminished or checked, by the facts which caution and investigation ascertain, that the tale of woe which comes from hoary age, and from ripened manhood, and which female entreaty often makes so interesting, if not fictitious, is exaggerated—or that poverty and distress are the result and the punishment of indolence, of censurable improvidence, if not of vices and of crimes. How painful indeed, but often how necessary, to restrain the impulses of benevolence; lest, by our ill-judged bounty, we injure the best interests of society, and even under the guise of mercy, do an act of unkindness to the suppliant whom we relieve, by confirming the habits of idleness, of improvidence, or of vice; those foes of private happiness and of social prosperity.

But what should restrain the course of benevolent feeling when the distressed suppliant is a little child! Is he exposed almost *naked* to the blasts of winter—is he trembling with *hunger* even more than with cold—does *sickness* enfeeble his frame? Naked, cold, famishing, sick, what an object of compassion is a little child! And yet he may be an idle-vagrant—his profligate parents may use him to minister to their vices; and may have taught his lisping accents the tale of falsehood. Take him at the worst—you would not, perhaps, you ought not indeed to permit his pitiable condition even more than his pitiable tale so far to obtain hold upon your feelings, as to extort from you that bounty, which he immediately pours into the lap of an abandoned parent. You aid and you sanction the profligacy of that parent; you train up this child in those habits, that make him an adept in the vices, before he has obtained the years of manhood. But could your bounty obtain for him an asylum, where he would be clothed, warmed, fed, nurtured—would you then spare his en-

treaty, and leave to nakedness, to cold, to hunger, to wretchedness—would you leave to perish, this little child?

Ah! my brethren, the suppliants this evening before you, can tell a more pitiable story.

They are ORPHANS.

They are naked—no father nor mother to clothe them. They are cold—no father's nor mother's house to warm them. They are famishing—no father nor mother from whom to seek a morsel of bread. They are perishing in disease—no parent's care, no parent's home to save them. Do they share the reluctant bounty of some distant relative; or are they permitted to occupy a corner in the hovel which is the dark haunt of profligacy? Alas! they are the drudges of avarice, or the panders of vice—of avarice and of vice, never softened, never restrained by those parental yearnings, which, strong as nature, even avarice and vice can never wholly subdue. O how wretched the lot of the orphan! Turn not from his entreaty, save him from perishing.

Brethren, he can tell you a tale still more calculated to excite your feelings—he comes before you in a prouder indeed, but still more interesting attitude.

He presents himself as an INTELLECTUAL, MORAL, ACCOUNTABLE, IMMORTAL being; and he is ignorant, he is idle, he is wicked, he is in danger of being lost for ever.

Will you close against him the doors of that Asylum which female piety has reared, and where female tenderness and vigilance instruct, and train in habits of industry and order, train for usefulness here, for happiness hereafter, the orphan, ignorant, idle, wicked, outcast. How will you answer the act of inhumanity to your *consciences*, to your *country*, to your *God*?

Does not *conscience* teach you, that it is one of your highest duties to instruct the ignorant, to reclaim the vicious, and to enlighten with the knowledge that makes wise to salvation, those who are destined for an immortal existence? And where is a more interesting object to be enlightened

to be reclaimed, to be prepared for heaven, than the destitute orphan.

Does not your *country* justly remonstrate against that negligence or that parsimony which would leave to ignorance and to idleness, and to all the dread effects of ignorance and idleness, those who will thus outrage, by their crimes, that social family, which, if they had been properly instructed and trained to habits of industry and virtue, they might have strengthened and adorned?

And, my brethren, when the scrutiny of the *last day* is instituted, and the Almighty Judge inquires, as the evidence and fruits of that faith in him through which alone you can be saved—To whom of the hungry have you given meat?—To whom of the thirsty have you given drink?—Whom of the naked have you clothed?—will he not demand of you an account of those children of poverty and wretchedness, whom, deprived by his Providence of their natural guardians, he cast upon your care and benevolence, that as the instruments of his mercy, you might “preserve them alive?” And if there then be an inquiry, how you have ministered to their *temporal* wants, how much more strict surely the scrutiny into your vigilant superintendence of that *immortal part*, for which he, their Redeemer, shed his blood, for which he provided the sanctifying influences of his Spirit, and for which he purchased the glories of an eternal inheritance. Discharge now, then, that duty, the neglect of which may, at the last day, fill you with confusion and shame, and even wrest from you your eternal crown. Extend your beneficent support to that asylum which watches over the spiritual interests of the orphan children of poverty and wretchedness, and prepares them for that heaven to which a Saviour's mercy and grace would conduct them.

Brethren, I have thus told you the concise and unvarnished tale of the orphan.

In a cause where not to feel would be contrary to nature, to humanity, to religion, I am not yet sensible of having endeavoured to excite one emo-

tion, or to call into action one motive to beneficence which your sober judgment would not sanction.

Does that sober judgment represent the danger of abuse in this institution? But how *can* it be abused? Admit that in some cases, and there can be only *few*, your bounty relieves from a charge which they might reasonably bear, some of the relatives or connexions of these orphans. And yet, even here, how much better provision for their instruction—how much greater security for their good morals and industrious habits—and how much more vigilant and effective a superintendence of their spiritual interests, than could possibly be expected, from those who prove, by their imposing them on the asylum, that they would consider them a burden, in attention to which there would be little of duty or of feeling, and, therefore, less of kindness and of care.

Do you tell us that these orphans should be, and indeed are, provided for, by legal bounty? Far be it from me to discredit the charitable establishments which the laws of my country have instituted, and over which her officers preside. But admitting that these orphans could be cast among the mass of those who now crowd the public Alms-house—is it probable that whatever be the fidelity of those who have the charge of it, they would receive the same kind attention and care, amidst the multitude that occupy the labours of the officers of that establishment, as in an asylum for orphans, and for orphans only superintended by female zeal and tenderness? Or, admitting the fulness of the provision for their temporal comfort, is it possible that their *minds* should receive the same judicious culture, their *morals* the same unfemitting attention, their *habits* the same watchful care, and their *religious principles* the same ever-wakeful solicitude, in an establishment which unfortunately is crowded with the victims not only of poverty, but of vice, as in that asylum where *orphans* only occupy the pious and unwearied superintendence of *judicious*, and kind, and pious *females*? Admit, then, all that the most

scrutinizing and calculating can suggest against this institution. You cannot say that by providing permanent support for the poor, it encourages idleness and improvidence; for *orphans* only cast upon the world it takes up and nurtures. You cannot say that these orphans might be, and are, otherwise provided for. For we meet this objection with the decisive answer—The distinguishing excellence of this institution is the *intellectual*, the *orderly*, the *moral*, the *religious* culture which it bestows on orphans—a culture not to be obtained in any degree under the same advantages in any other establishment. For the Orphan Asylum is the object of the solicitude, the prayers, the unwearied attention of *woman—woman*, whose heaven, often with high intellectual force, has adorned with those mild, enduring, tender, and yet zealous and persevering virtues that pre-eminently qualify her to be the instructor and the guardian of the minds, the *morals*, and the piety of little children.

Go on, then, honoured ladies—the superintendents and watchful guardians of that asylum which stands the monument of your piety, your benevolence, and your Christian zeal. Go on—the favoured and happy instruments of fulfilling the gracious promise of the God of all mercy. “Leave thy fatherless”—leave thy orphan children—“I will preserve them alive.” Go on, and enjoy the rich reward of your labour of love—the blessing of the orphan that was ready to perish—the blessing of the orphan’s, of your, Father in heaven.

And may this assembly, in the present moment of your great need, enable you to carry on your work of benevolence, and share with you its glorious reward.

Extract from a Sermon delivered in Trinity Church, New-Haven, on Wednesday, Oct. 27, 1819, at the Consecration of the Right Rev. THOMAS C. BROWNELL, Bishop of the Protestant Episcopal Church in the State of Connecticut. By WILLIAM WHITE, D. D. Bishop of the Protestant Episcopal Church in the State of Pennsylvania.*

ROM. i. 16. *I am not ashamed of the gospel of Christ: for it is the power of God unto salvation.*

"Reverend Brethren of this Diocese: Your preacher is the more free in addressing to you the sentiment of the apostle in the text, in consequence of his long intercourse with those of his Right Reverend Brethren, who have filled the Episcopacy among you, ever since the introduction of it within the United States; and whose place he would fain consider himself as at this moment supplying; although with less weight, either of authority or of influence, than what was due and yielded to their persons. With your first Bishop,* he was connected in preparing and establishing our Book of Common Prayer. The Bishops of our Church were then three in number, and one of them, owing to indisposition, was absent from our counsels: so that the business was gone over in familiar conversation between your Bishop and him who now addresses you; who has ever since retained a pleasing recollection of the interviews of that period, and of the good sense and the Christian temper of the person with whom he was associated.

"After his decease, it was in this city, above twenty-two years ago, when the present speaker was the principal agent in the consecrating of a successor.† Many have been the subsequent occasions, when 'we took sweet counsel together, and walked in the house of God as friends.‡ His memory will be precious to his surviving brother, until he shall follow to 'the rest that remains to the people of God,§ when the labours of life shall be over: if, through Divine mercy, he should attain to such a termination of his pilgrimage.

"With your Bishop,|| who has sustained a provisional charge of the Episcopacy among you, the intercourse of your preacher has been long and more intimate; in consequence of a knowledge of him from his infancy: and, while the sense of his active usefulness among you is cherished throughout this Diocese; it is here associated with many recollections which give a personal interest in the issue.

"The design of our being at this time assembled, is the providing of: permanent Episcopacy for the Diocese: and, it will not escape the recollection of the Reverend Brother elected to this charge, that he will be labouring in a field already prepared for cultivation; and, that in proportion to

the zeal and the success of his predecessors, will be the call on him that there be no loss, but a proportionate gain under his ministry. His present reputation in the Church, sets him on too high a ground for any admonition, which the giver ought not to take equally to himself; but there will be nothing assuming in regard to him, and to all the reverend hearers, in applying the lesson of the text, that the best preparation for ministerial labours, and the best security for faithful employment in them, is personal experience of the salutary influence of the Gospel which they preach, in its being found by them 'the power of God unto salvation:' that is, in its having subjected fallen nature to the dominion of Divine grace: and in its moulding of the mind to whatever is known in Scripture, under the name of 'the fruits of the Spirit.' Without this preparation for the work of the ministry, it is drudgery at the best. Even with a disposition of mind suited to it, there are difficulties and discouragements; but they are counterbalanced by consolations, even in the present life; and poor are the prospects of that minister of the Gospel, who cannot look forward, with humble hope, to the account which he is to render, when this life, and all pertaining to it, shall be over.

"Although there has been an especial application to the ministry; it is not from the supposition, that the other hearers are without an interest in the subject: for who is there, without opportunities of discountenancing irreligion and immorality, sometimes by an open testimony against them, and at least by silent tokens of sorrow or of disgust? Every loss of such an opportunity, is a contributing to the mass of the wickedness of the world: and much more does this happen, if there be the least appearance of satisfaction on such occasions. It is not necessary at present to enlarge on such surrender of Christian principle; since the text points to a sufficient preservative from it, in the experience of the truth of the position, that the Gospel is 'the power of God unto salvation.' This is that renewal in the temper and disposition of our minds, that creation anew to good works, that consenting testimony of our spirits with the Spirit of God in Scripture, which the Almighty Father will own as the work of his own blessed Spirit, in the day when the wheat shall be severed from the chaff."

* The Right Rev. Bishop Seabury, who was the first American Bishop. He was consecrated at Aberdeen, in Scotland, November 14, 1784—and died February 25, 1796.

† The Right Rev. Bishop Jarvis.—He was consecrated in Trinity Church, New-Haven, October 18, 1807—and died May 3, 1813.

‡ Psalm lv. 14.

§ Heb. iv. 9.

|| The Right Rev. Bishop Hobart, who was rested by a vote of the Convention of Connecticut with the provisional charge of that Diocese, in June, 1816.

The following Documents form an Appendix to the above Discourse.

BISHOP HOBART'S ADDRESS.

*Brethren of the Convention,
Clergy and Laity,*

My charge of this Diocese now ceases, in consequence of an event which gives to

the important and respectable Church in this state, by the hands of our venerable Father and presiding Bishop, a resident Diocesan. I shall furnish to your Secretary, for insertion on the journals, a statement of my proceedings since my address to you at the Convention in eighteen hundred and seventeen.

My connexion with this Diocese has afforded me abundant evidence of the fidelity of the Clergy in the discharge of their responsible duties; and of their attachment, and of that of the Laity, to the pure and primitive doctrines and institutions of our Church. In numerous acts of attention and hospitality, I have received expressions of your liberal and kind feelings, which ought to be acknowledged, and can never be forgotten.

A connexion thus consecrated and endeared, I cannot consider as now dissolved, without emotion. But I should be selfish indeed, if I did not check the feelings of regret, by those of congratulation, at the auspicious event which this day places over you a Bishop, who, in the fidelity and the talents that have distinguished him in the stations which he has hitherto filled, has inspired our sanguine expectations of his great usefulness, in the important relation which he will now sustain to you.

My newly consecrated Brother in the Episcopacy, who, as a Presbyter of my immediate Diocese, and a minister of the Church of which I have the parochial charge, has enjoyed that confidence and affection which his virtues and his talents merit, will accept my earnest prayers, that the blessing of that divine Master, who has this day received his vows, may attend him in the arduous sphere of duty on which he now enters.

And in bidding you, in my official character, Brethren of the Clergy and Laity—farewell—you will, I trust, permit me, in the fulness of a heart deeply solicitous for the prosperity of your Church, and for your individual welfare, to implore for you the benediction of the Almighty.

The Lord bless you and keep you. The Lord make his face to shine upon you and be gracious unto you. The Lord lift up the light of his countenance upon you and give you peace. *Amen.*

ADDRESS TO BISHOP BROWNELL.

Right Reverend Father in God,

In behalf of the Clergy and Laity in Convention here assembled, I congratulate you on your elevation to the Episcopate of this Diocese. With great satisfaction have we witnessed the solemnities of this day, which have initiated you into the sacred office of Bishop, and completely reorganized our Church, according to the mind and will of Christ. Having, with great unanimity, invited you to become our spiritual head un-

der Christ, we can but entertain the most sanguine hopes that your administrations will be attended with mutual harmony and concord: as little do we doubt, that it is a source of much satisfaction to yourself; and that you will feel the wisdom of acting, in every thing concerning your high office, with decision and promptitude. Influenced by your example, your godly admonitions, and the sacred authority with which you are intrusted, we look forward with raised expectations, to see an increase of zeal and unanimity in the work of the Lord, in promoting peace on earth, and good will among men; in drawing them by gentle persuasives to be reconciled to the Divine Saviour of the world, and to walk in love and peace together. To this important work, we of the Clergy solemnly pledged ourselves at our ordination. To your frequent admonition, counsel, advice, and steady example, we shall look to quicken our zeal and encourage our perseverance, in bringing many sons into the Church, and fitting them for glory hereafter in the Church Triumphant. Faithfully to administer the ordinances of the Gospel—to dispense the sincere milk of God's word, in due season, to all the flock over whom we have charge—to drive away all erroneous and strange doctrines, and thereby cultivate peace and harmony, is our bounden duty. And in the discharge of it we doubt not you will go before us, with alacrity and ardour.

In things external, but yet of interesting moment to the honour and respectability of the Church over which you are now to preside, we look with confidence to your patronage. Among these externals may be enumerated competency in the ordinary branches of literature, among the Clergy. Next to the one thing needful in a clergyman, fervent piety towards God, we hesitate not to believe you are fully sensible of the importance of much reading, and extensive learning, and, consequently, that you will exert all the influence of your high station, to preserve and further extend this blessing to the Church militant.

Looking back to the time when that venerable man, Bishop Seabury, the first Protestant Bishop in America, took charge of this Diocese, and reflecting on what we this day have witnessed, we see abundance of reason for thanksgiving and praise to the Great Head of the Church. Under his prudent, yet energetic, administration, and that of his dignified successor, we have increased greatly in numbers—we have become a consolidated and uniform body; as far as is consistent with fallen human nature we are united in doctrine, in discipline, and the service we render to Almighty God. By the liberality of our civil rulers, and the joint contributions of the Church at large, we are now able, as we hope, to disencumber the Episcopal office

of parochial services, that it may be wholly dedicated to its peculiar duties. For the accomplishment of this so desirable an object, much has been due to the exertions, and unremitting recommendations of those two eminent characters in our Church.

Excited by the present interesting occasion, suffer us, Sir, to use the language of sincerity, perhaps of self-exaltation, while we say, that you are honoured in becoming the successor of two such men, and we doubt not this will inspire you with resolution to walk in their steps; to assist in further strengthening the walls of our Zion, in promoting the work which they began, and brought to its present state, that we may become a model of peace and harmony, and an honour to the community among whom we dwell.

Accept, Right Reverend Sir, of our cordial reception, and recognition of you as our Bishop, according to the appointment of our Lord Jesus Christ, and the Canons of the Protestant Episcopal Church of America. We tender you, as such, our solemn promise of all canonical obedience to your authority; and our fervent prayers to the Head of the Church, that you may long continue to walk before us in love, to the edification of the people of God, and your own eternal joy.

TILLOTSON BRONSON,

Chairman of the Standing Committee.

BISHOP BROWNELL'S REPLY.

*My Brethren of the Clergy,
and of the Laity,*

I thank you for the favourable sentiments in which you have expressed your solemn recognition of that important station to which I have been called by your suffrages, and to which I have been consecrated by the solemnities of this day.

Never, so deeply as in the present instance, have I felt the force of that humiliating exclamation of a great Apostle, "*Who is sufficient for these things?*" But I derive encouragement from another sentiment of the same Apostle—"Our sufficiency is of God." And since the Great Head of the Church has promised to be with his ministers "to the end of the world," I humbly trust to the assistance of his Spirit, to guide me in my duties, and support me in my labours.

Still, however, I feel that I shall need your liberal indulgence to my imperfections, your candid interpretation of my conduct, and your zealous co-operation in the performance of my duties:—The sentiments expressed in your address warrant me in the belief that I shall not fail to experience them. The friendly welcome which you have given me alleviates my anxiety, and inspires me with confidence. And the unanimity which has marked all

your proceedings in relation to my settlement in this Diocese (no less than the kindness with which I have been received by you) affords me a pledge that I shall continue to experience from you all that charitable allowance and zealous support which I so much need, and on which I confidently relied when I consented to be placed in so arduous a station.

In the performance of my duties, it shall be my sincere endeavour to imitate that prudence and zeal which characterized the earliest Bishop of this Diocese, and of this country; and to cultivate those virtues which distinguished his immediate successor. These venerable men have gone to their reward, and we now enjoy the fruit of their labours. While we cherish their services and their worth in grateful remembrance, we cannot be unmindful of the zealous and disinterested services of a Bishop now present, who has, for two years past, performed the Episcopal duties of this Diocese, under the twentieth Canon of the General Convention. Having lived under his Episcopal jurisdiction ever since the Church has enjoyed the benefit of his labours in his present station, and having been, for more than a year past, associated with him in the intimate relation of assistant in his parochial labours, I should do violence to my feelings if I neglected, on the present occasion, to acknowledge my obligations to his personal friendship, or to express my sense of his services in this Diocese, and to the Church at large.

I fully accord with your sentiments concerning the necessity of a more thorough education for the clerical profession; and I hope soon to see the period when a Theological Seminary shall be endowed, and organized on a scale adapted to the wants, and commensurate with the abilities of the Episcopal Church.

My Brethren of the Clergy,

We are fellow-labourers in the vineyard of Christ; mutually engaged in extending the boundaries of his kingdom, and in building up his Church in the most holy faith:—In what strong bonds of fellowship and affection should these common labours unite us?—With you I cannot but anticipate "perfect unanimity in this work of the Lord." And it shall be my constant endeavour to merit your confidence, and to secure your counsel and support by an unreserved communication with you, and by an impartial discharge of my official duties.

We are fellow-labourers in repairing the "waste-places," and in building up a Church which concentrates our common affections, and demands our united labours: a Church eminent throughout the world for the salutary influence which it sheds on civil society, and social life.

and for its devout and rational piety; a Church, apostolic in its ministry, scriptural in its doctrines and ordinances, and fervent and evangelical in its liturgy and worship. We are mutually engaged in the highest cause that can engross the attention and occupy the talents of men:—We are co-workers with God in effecting the salvation of immortal souls:—Let us then devote all our faculties to a work so important, and to which we have pledged ourselves by the most solemn vows.

*My Brethren of the Clergy,
and of the Laity,*

I accept with thankfulness your recognition of our new relation, and the pledges you have proffered of your active co-operation in the common object of our labours. Let us cherish among each other harmony of sentiment; and let our prayers ascend together to the Father of mercies, that he would unite our hearts, strengthen our hands, direct our labours, and bless our exertions.

T. C. BROWNELL.

ADDRESS OF THANKS TO BISHOP HOBART.

Right Rev. and dear Sir,

We have the honour to tender you the thanks of the Convention of the Protestant Episcopal Church of the Diocese of Connecticut, for those temporary services which are this day terminated by the consecration of the Right Rev. Dr. Brownell to the Episcopate of the Diocese.

In performing this duty, you will permit us to express the high sense entertained by the Convention, by ourselves, and by the Church generally, of the distinguished benefits which have resulted from your provisional connexion with the Diocese.—When we reflect on the sacrifices which you made, and the labours which you incurred, in adding the care of the Church in this state to the arduous duties which devolved on you as the Episcopate of the large and extensive Diocese of New-York—when we consider that this sacrifice was made, and these labours undertaken, without any view to pecuniary interest—and when we call to mind the eminent services which you have rendered; the new impulse which your visitations have given to our zeal; and the general success which has attended the exercise of your episcopal functions—we feel bound to offer to the Great Head of the Church and Supreme Disposer of all things, our sincere and heartfelt acknowledgment of the distinguished blessings which he has been pleased to confer upon us through the medium of your services.

We shall ever cherish a grateful recollection of these services: and although we are no longer connected by official ties,

we indulge a hope, that there may be no diminution of the friendship and affection which have grown out of your occasional visitations among us.

Accept, Right Rev. and dear Sir, from ourselves personally, and from the body in whose behalf we address you, the assurance of our highest respect; and permit us to add, that it is with sentiments of the most cordial esteem, that we bid you an affectionate farewell.

TILLOTSON BRONSON,
HARRY CROSWELL,
SAMUEL W. JOHNSON, } Committee.
NATHAN SMITH,

FOR THE CHRISTIAN JOURNAL.

Observations on the Holy Days in January,
1820.

SATURDAY, the first.

The Circumcision of our Lord Jesus Christ.

THE event this day commemorated, is the admission of Christ, by the ordinance appointed for the purpose, and named in the title of the festival, into the Church of God; circumcision, then, as baptism now, being the mean of making disciples.

It may be contemplated, first, as an example. Our Saviour's life was a perfect pattern from its very commencement; for although, as respects his human nature, he had, in infancy and childhood, no more control over the circumstances and events of his life than other human beings of the same age; yet by virtue of his Divine dignity, we must suppose him to have been, from the very first, preserved from whatever was inconsistent with perfection in the human state. His submission to circumcision must be regarded as an act of his own, connected with the perfect example of his life. The doctrines, indeed, of the religion he established forbid us to consider it an example to be literally followed. This rite which had been binding from the days of Abraham, was abrogated by the same Divine authority which at first established it, upon the introduction of the Christian religion. Still, Christ's reception of it is an example worthy of regard.

It enforces the principle, that visible ordinances are proper and acceptable to God. There are those who, not content with objecting to this or that particular religious rite, condemn them all as savouring of superstition, as inconsistent with the worship of that God who is a pure Spirit, and unworthy of his regard. To such persons, if they acknowledge the authority of holy Scripture (and others it is not now intended to notice) it would seem that a sufficient answer is afforded in the positive prescriptions of both the Old and New Testaments, and the example of the Founder of our religion. However dif-

Heret the particular requisitions of religion may be under different dispensations, we are certainly to look for the same leading principles in *all* the systems having the same God for their Author, and the same human race for their subjects. None that are unworthy of *him*, or unfit for *them*, could ever possibly obtain. Notwithstanding, therefore, the abrogation of circumcision and other rites of the Mosaid law, it must border on impiety to say that visible ordinances are inconsistent with pure and undefiled religion; it were rash to decide that they are not favourable to its influence among men.

But there are those who accede to the evangelical doctrine of the propriety, utility, and necessity of religious rites, and yet suffer themselves to be indifferent to application to them on their own part, and to the use of proper influence in their favour. This did not Christ. From his first observance of religious rites, in circumcision, to the period of his earthly career, we see him regular and conscientious in this respect. Let his disciples do likewise. It will be evidence of humility, sincerity, and faithfulness. The contrary is disobedience to the laws of God, and proof of most dangerous inattention to spiritual and eternal things.

But let the opposite extreme be avoided. Let not the external duties of religion be magnified beyond the infinitely more important possession of its *spirit*. However intimate—and the Scriptures warrant our regarding as *very* intimate—the connexion between them, the former should never be suffered to supersede the latter. An expression of St. Paul, in the 2d lesson for this morning's service, accurately describes the true principle in this particular. "He is not a Jew which is one outwardly; neither is that circumcision which is outward in the flesh: but he is a Jew which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men but of God."^a Change the term *Jew* into *Christian*, and *circumcision* into *baptism*, or the name of any other Christian rite; and bear in mind the characteristic force of Scripture expressions, and there will here be seen the true view of the subject. Obligatory as the ordinances of religion are, essential as is their influence when properly observed, they are but means for the working of an infinitely more important end, which never can be attained unless the means be more than externally applied. Indeed, if they flow not from the heart—if they come not of a true and living faith—if they be not applied with all the seriousness and sincerity which are due to spiritual and eternal concerns,—they will be

but an unacceptable service, but guilty mockery of God.

Much more will this iniquity attend them, if we presume to attach to them any merit as the price of favour. They are but unworthy means, which can be accepted and blessed, only by mere sparing mercy, extended through the merits of the great atonement.

Descriptive of his character in undertaking this atonement, the name of *Jesus* was, as on this day, given to our Lord. It signifies a Saviour. And surely, when we consider how infinite the value of that character—how great the salvation wrought for us, when ignorant, guilty, going inevitably to everlasting destruction, we are instructed in the knowledge of God and of our duty, rendered susceptible of the pardon of our sins, have the offer of grace for our sanctification, have heaven opened as our eternal inheritance, we will gratefully acknowledge with the Apostle that "the name of *Jesus* is above every name," worthy to be honoured by the bowing of "every knee, of things in heaven, and things in earth, and things under the earth."[†]

This name is dear, indeed, to the true Christian, to him who feels that he needs a Saviour, and sees that Christ is an all-sufficient Saviour. Reader, is this thy case? It is a question of infinite importance. Christ cannot have come in vain. If thou receive him not in that character of a Saviour in which he offers thee his grace, thine will be the dreadful guilt, thine must be the sore punishment of *treading under foot the Son of God, counting the blood of the Covenant, wherewith thou wast sanctified, an unholy thing, and doing despite unto the spirit of grace*† Every moment thou continuest in this guilt, the danger is increased of never escaping its eternal recompense. It is a story often told that no dependance can be placed on any moment but the present. Is it not brought to thy mind with new force and additional interest by the recollections of the year just passed? Has not that seen thy companions and friends snatched, without a moment's warning, from their probation? Does it not then take up the friendly caution, *Be thou also ready*?

And what account has that year gone to give of thee? Has it seen thee, animated by a true and living faith in *Jesus*, and improving the aids of his heavenly grace, prosecuting with zeal, with constancy, with fidelity, the work of salvation which he has placed within the sphere of human agency? With unbounded gratitude for this evidence of the efficacy of divine grace, go on, begin the new year with new resolutions, new endeavours, new devotion, increased reliance on the mercy of God in

^a Romans ii. 28, 29.

† Phil. ii. 9, 10.

† Heb. x. 29.

Christ to give thee ability, to overlook thy imperfections, and accept thy unworthy services.

But is it otherwise? Hast thou exhibited the mournful spectacle of an intelligent and immortal being, regardless of the infinite exaltation of which his nature is susceptible, fast sinking it into the degradation, the infamy, the irretrievable wretchedness of infernal spirits? And hast thou still been spared? Has not God, in just indignation, placed thee for ever beyond repentance? Oh! it is unspeakable mercy. But it will awfully increase thy guilt, if thou remainest unchanged until—and it may be the very hour after the perusal of this dictate of Christian regard—the message that is perpetually heard around thee, shall bid thee to the eternal world.

—
THURSDAY, the sixth.

The Epiphany, or the Manifestation of Christ to the Gentiles.

The title of this festival is sufficiently indicative of the event it celebrates—the revealing of Christ to the heathen world by a supernatural luminary, upon the appearance of which, wise men came from the east, and followed its guidance until it conducted them to the house, at Bethlehem, in which the infant Saviour lay. This event suggests several heads of reflection.

Of its truth, we can have no reasonable doubt. There is every evidence that any fact can possibly possess that the story was recorded by the Evangelist, who wrote his gospel about 60 years after the event. There is every proof that the new religion was then most jealously watched by both Jews and pagans, who had all prejudices and passions enlisted against it. Every thing related in its favour would, consequently, be most strictly scrutinized. No effort would be spared to prove it false. Now this story was such as admitted of exposure at once, if it was not true.

The Evangelist declared* that shortly after the birth of Christ, wise men, or Magi, a well known sect of eastern philosophers, came from their own country to Jerusalem, in search of *him who was born King of the Jews*; stating that they had seen his star in the east, and had come to worship him—that Herod, the king, was troubled and *all Jerusalem* with him—that he, accordingly, gathered *all the chief priests and scribes of the people together*, and demanded of them where Christ should be born—that they declared Bethlehem in Judea to be the place assigned in prophecy for Messiah's birth, quoting the prediction on which their decision was founded—that

the king gave information accordingly to the wise men—that they went to Bethlehem, found the young child, and offered him worship and homage; and being warned of God not to return to Herod, as he had enjoined them, they went home another way—that Herod, incensed at this disappointment, and wishing to destroy the child, issued an edict, by which *all the children in Bethlehem, and in all the coasts thereof, from two years old and under, were slain*.

Now here were circumstances of the greatest publicity. *All Jerusalem, and all the chief priests and scribes* were concerned—all parents who, in Bethlehem and all the coasts thereof had children of two years old and under, were concerned in a way which could not be obliterated from the remembrance of their families for generations. A formal edict of most cruel and peculiar character is stated to have proceeded from the throne.

We now ask the most incredulous, if it is possible to conceive of such a story being fabricated and palmed upon the public, in the very places where the events are said to have occurred, and when probably some of the persons immediately concerned, and certainly many of their descendants of the first generation, were living,—and yet not a vestige of contradiction be found?

We have now proceeded upon the supposition that this story was never published until the writing of St. Matthew's Gospel. Every probability is in favour of its having been promulgated from the very first bearing of testimony in their Master's cause, on the part of the Apostles. This, of course, adds to the strength of the argument.

The facts of the appearance of the star, and the consequent journeying of the wise men are noticed by profane authors.

It would, therefore, argue a degree of incredulity not compatible with a sound intellect, and destructive of the influence of all truth, to doubt the reality of the narrative this day called to mind.

It suggests several important reflections.

What should induce these men, who were *heathens*, to imagine that the star they saw indicated the birth of a King of the Jews? Why should they take such an interest in that event? Why should they approach him with such reverence and adoration?

To attribute all this to immediate inspiration, would be highly reasonable in itself, and not unnatural for those who acknowledge the Child concerned to be the promised Seed in whom *all the nations of the earth* were to be blessed; and after the miraculous revelation of whom to the Jews, there might be expected a similar manifestation to the *Gentiles*, who were

* St. Matt. ii.

equally to share the blessings of his advent.

But this is a concession which it is hardly to be supposed all will make.

The ordinary account of these heathen wise men being so deeply interested in the birth of a King of the Jews, and being so forward to offer him respect and worship, is to be found in the abundantly attested fact, that about the time of our Saviour's birth there was a general expectation throughout the world, that a great Reformer of the moral and religious state of mankind was to appear in Judea. This expectation could have arisen only from some knowledge of the Jewish prophecies. Their inquiry at Jerusalem, and their implicit following of the decision drawn from those prophecies, clearly show this. This knowledge we may reasonably imagine to have been imparted by the Israelites in that period of their national existence, when they maintained a very extensive commerce; in their several captivities and dispersions; and especially by the translation, about 300 years before Christ, under the authority of the king of Egypt, of the Old Testament into the Greek, which had become the universal language.

The fact of the general expectation above noticed being clearly attested, and fortified against any incredulity which might still be cherished on the subject, by being thus reasonably accounted for, becomes the source of farther reflection.

Who were these who thus participated in the general acknowledgment of the necessity of Divine interposition to meliorate the moral and spiritual state of the world, and the general expectation that this interposition was to be manifested in Judea? Who were these who saw sufficient reason to place, on this subject, implicit confidence in the decision of the Jewish scriptures, and whose reliance on their fidelity was so great as not to suffer a moment's doubt that the poor and humble Babe they saw was he who, as the King of the Jews, was expected to be the Reformer of the world; and to lead them to approach that Babe with profoundest manifestations of respect and worship? We hear it replied, with a confident and triumphant air, that they could be none other than the ignorant and narrow minded, fitted, by their want of the illuminating and ennobling influence of science, to be the dupes of superstition; but have reason to thank God that in the wise ordering of his providence, those Gentiles were first chosen to come to the knowledge of Christ, in whom the extent of human learning fully tested its sufficiency; whose minds, enjoying all the light that science can impart, were every way qualified to follow, in religion, the dictates of sound philosophy. These men saw the necessity of celestial interposition for the

purifying of morals and religion. Yielding to the generally received opinion, that remarkable luminaries were indications of signal events, enabled by their skill in astronomy to know for a certainty that the star they beheld was of this character, and, perhaps, bearing in mind Balaam's prophecy of Christ, as "a star" that should "come out of Jacob," they were at once filled with hope that the expectation of the world was about to be realized, and the King of the Jews had come. They encountered a long and tedious journey. They evinced their respect for the Jewish prophecies, by inquiring from them in what part of Judea they should look for the object of their search, and by following its directions. They are rewarded by the re-appearing of their celestial guide, and its resting on the very house in which the infant Saviour lay. Their faith is strengthened. Their hope amounts to certainty. They fall before the Child, and offer him homage and worship.

They made the true use of their learning, that use which the most enlightened men have ever made, yielding to the conviction which true philosophy brings to every mind, that however equal it may be to mere intellectual research, it is totally insufficient to be man's guide in spiritual and eternal things. The stubborn fact that its sufficiency was never pretended until the light of the Gospel was shed, declares unanswerably the truth in this respect.

But remember, Christian reader, it is not enough that thou confess with thy mouth the Lord Jesus. It is not enough that thou acknowledge the necessity and sufficiency of his religion. The confession must be made with sincerity of heart. The acknowledgment must be manifested by consistency of life. "The bright and morning star"† that has arisen out of Jacob diffuses not only that light which is sufficient to lead to a speculative assent to the truths of Christianity; but that better light, which discloses doctrines and precepts calculated to interest the heart and life in the love and service of the greatest and the best of Beings. Let it thus attract thy notice. See, in the conduct of the wise men, a pattern for thy imitation. Distant as thou now mayest be from the Saviour, arise and go in search of him. Very plain, to an honest and sincere inquirer, are the directions afforded by his written word. Many and great as may be the difficulties in the way, fear not to encounter them. His grace is offered thee; his strength, made perfect in the weakness of his servants, will be thy support. Feel thy need of him—humbly resolve to receive him in the offices in which he condescends to display his mercy

* Numb. xxiv. 17.

† Rev. xxii. 16.

to the sons of men—yield to the calls and offers of his grace. He will be found of thee; and will require for thy full enjoyment of the blessings of his mediation, but the offering, as a reasonable, holy, and living sacrifice, and one most intimately connected with thy own happiness even here,—of thyself, soul, and body to his service. More valuable than gold, of richer fragrance than frankincense and myrrh, it will come up into his presence, acceptable and well-pleasing. It will be rewarded by thine exaltation to the glory and happiness he has prepared for thee in his Father's house, eternal in the heavens.

TUESDAY, the twenty-fifth.

The Conversion of St. Paul.

The history of the event now commemorated, as recorded in the epistle and 2d lessons for the day, is supposed to be known to the reader. It furnishes reflections adapted to edification both in faith and practice.

In the former light it is admirably treated by a distinguished layman of the Church of England, Sir George Lyttleton, who, upon thorough reflection and investigation, had become a convert from sceptical principles. In his "*Observations on the Conversion and Apostleship of St. Paul*," he considers the former as affording, in itself, conclusive evidence of the truth of Christianity. The course of his argument is—that the account St. Paul gives of his conversion must have been an invention of his own, for the purpose of deceiving others; or he must himself have been deluded into a belief of the circumstances he affirms to have attended it, by an enthusiastic imagination; or those circumstances were the effect of some contrivance on the part of the Christians; or the account must be received as true.

There can now be taken only a very rapid view of the argument under each of the three first heads, which leads to the fourth as a necessary conclusion.*

No sober reasoner will take for granted that a man practises deception, unless he knows the man's character to be such as justly to expose him to suspicion, or unless there appears, in the circumstances of the case, a plausible motive.

Now we may defy any candid person to produce the least evidence of St. Paul's possessing such a character as to warrant suspicion of his having been a deceiver. To plead this story of his conversion is to beg the question at issue. Before the event it records, he was known to be a violent opposer of Christianity, and cannot

therefore be suspected of any designs in its favour. After it, his life challenges the minutest scrutiny, and exhibits throughout simplicity, integrity, purity, utterly inconsistent with purposes of fraud.

There is, then, nothing in the character of St. Paul to justify suspicion of any design on his part to impose a falsehood upon the world.

Can there be found any plausible motive to induce him to this? A sufficient answer is afforded by the undeniable facts, that St. Paul enjoyed every advantage to be gained by the honour of being a Roman citizen, to which character great privileges were attached, and by being a man of great respectability and influence among the Jews; that Christians were a despised and persecuted body; and that, therefore, by connecting himself with them, he exchanged honour, ease, dignity, and privileges, for ignominy, persecution, labour, and death.

It is enough that we now ask a *reasonable* man, What could be his motive for deception? It is surely allowable that we claim from such an one, acknowledgment that St. Paul could not have designed it.

Was he deluded into a belief of the circumstances he has retorted by a heated imagination?

A degree of fanaticism leading to strongest delusion may be excited in favour of a system in which one's mind is already deeply interested. But mark the difference in the present case. All his feelings were engaged, all his prejudices roused, his utmost zeal exerted in a cause diametrically opposite to that which is favoured by the story of his conversion.

The course he was pursuing was not one of wicked design, in which it might be supposed he was struggling against the reproaches of conscience, which, at last, not only brought conviction of error to his mind, but hurried him into the opposite extreme of weak and blind credulity. He was acting sincerely, and verily thought that he was doing God acceptable service. The only ordinary way, therefore, in which we can reasonably expect a change of sentiment and views, is a conviction of error, upon serious deliberation. Nothing of this kind is found in the case before us. There cannot be a moment's doubt that whatever conversation occurred on the journey between him and his companions, must have strengthened him in the purpose for which it was undertaken.

If the objector still insists upon his having been deceived by his imagination, we have two other answers. The deception could not have been so thorough as the account would make it, unless he were perfectly beside himself; a conclusion which no other circumstance in his whole

* It should be understood that the writer has not Sir George Lyttleton's Treatise by him; and his recollection of it is too indistinct to allow him to be confident that he has followed him in his reasonings on this subject.

life will suffer us to draw; a conclusion at once shown to be false by his prudent, enlightened, and eminently successful ministry, and by the evidences of soundness and clearness of understanding which every discourse and every letter of his, so abundantly affords.

But, lastly, the extreme credulity which can still imagine what is here opposed, must also embrace the moral impossibility of his accomplices also having been equally deluded; for they are declared (and never denied it) to have heard the sound,* and seen the light.

To state the third supposition, connected with the supernatural light and voice, the consequent blindness of St. Paul, and his restoration to sight, is to confute it. No artifice of others could have occasioned them.

Irresistible, then, is the conclusion, that the history of St. Paul's conversion must be true.

Rejoice to celebrate it, Christian, and to thank God for the grace it illustrated; for it is intimately connected with the confirmation of thy faith, and thy edification in godliness.

It furnishes conclusive evidence of the Divine interposition in behalf of the religion thou professest, and, therefore, of its truth. It gave to the church one of the most illustrious of her champions, a clear and experienced instructor in the doctrines and precepts of the Gospel. As if determined to make amends for past opposition, he vied with the most zealous of the Apostles, and came behind none of them in services to the Christian cause.

His most valuable instructions are handed down to us in the sacred volume. Let us diligently consult them with a sincere desire to be informed—with an humble disposition to receive the truth in its simplicity—with prayers for grace that we may be enlightened in the knowledge of it, and enabled to practise it. There may be some things "hard to be understood,"† some truths, the connexion of which with others we may not be enabled thoroughly to comprehend. Let us not aspire to the secret things that belong to the Lord our God, but be content with those things that are revealed. We shall find in the writings of St. Paul an invaluable treasure of divine and useful knowledge.

Sinner: the call given to this Apostle, and successful in his conversion, was an extraordinary and miraculous one, such an one as we are not to expect to have repeated. Not less, however, from him who desireth not the death of a sinner, are those calls of Providence, those calls in the word of God, in the services of the

Church, in the ministry of the ambassadors of Heaven, in the checks of conscience, and the monitory workings of the Spirit, which now urge thee to be converted and live. Listen to them in time. Soon it may be too late for ever.

From the miraculous nature of St. Paul's conversion, let there not be drawn any inference unfavourable to the agency therein of his own free will, and to the agency of the same principle in every conversion.

Nothing is farther removed from the simplicity of evangelical truth, than denying to man a co-operation with Divine grace in every step of the work of his salvation. It charges God with deception in exhorting, urging, warning, to what cannot be done. St. Paul declares, that he "was not disobedient unto the heavenly vision;"‡ thereby clearly showing that his conversion was obedience, and therefore of free will, and not of necessity. The cause was miraculous; the effect was ordinary; the same as may be produced by any powerful argument; the same as should, in all ages, be produced by the record of the event.

Remarkable as was this conversion and call, they did not supersede the necessity of seeking grace in the appointed way. "He arose, and was baptised."† Hence we learn that no peculiarity of case, not even special gifts of the Holy Ghost are to supersede the *fulfilment of all righteousness*, by complying with the ordinances of religion. It was thus St. Paul manifested the sincerity of his conversion to the Christian faith. It is thus all good Christians should manifest the true spirit of the Gospel.

Finally: as a most essential mean of advancement in the divine life, let us be careful to imitate the example of this blessed saint, as recorded in that best of commendations, "Behold he prayeth."‡ In all the changes and chances of this mortal life, be our's the wisdom he gained from the religion he espoused—"I have learned in whatsoever state I am, therewith to be content."§ As the only way of security against unchristian and dangerous excess in worldly enjoyments and gratifications, let us observe the discipline he prescribed to himself—"I keep under my body and bring it into subjection"§ In every advancement in the Christian life, let us remember to whom the praise is due, and say with him, "By the grace of God I am what I am"¶ When, in a religious course, we find difficulties and dangers, be our's his consolation—"I can do all things through Christ which strengtheneth me"*** If ever we are tempted to spiritual pride and presumption, or to listlessness, let us remember that our's, surely, in a much

* But not the exact words. This is a very natural reasoning of the apparently contradictory accounts in Acts ix. 7, and xxii. 9.

† 2 St. Pet. iii. 18.

* Acts xxvi. 19.

† Acts ix. 11.

‡ 1 Cor. ix. 27.

‡ Acts ix. 18.

§ Phil. iv. 11.

¶ 1 Cor. xiv. 10.

*** Phil. iv. 13.

greater degree, must be the danger from which he knew that he was not exempt—"Less when I have preached to others, I myself should be a castaway."

Governed by the truly evangelical spirit which thus animated the blessed Apostle of the Gentiles, we may humbly hope to be able to exclaim with him, when our mortal pilgrimage shall be drawing to a close, "I have fought a good fight, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day."† Then will come the blessed consummation, even being "caught up to the third heaven,"‡ not as he was, to return again to earth, but there to dwell for ever with the glorious company of apostles, and the noble army of martyrs.

Two Views of Death—An irregular Ode.—In Imitation of the Poetry of the 17th Century, and Bramley's "Life Likeness."

(From an Irish Newspaper.)

DEATH is—What?

It is a minister of wo

To man below,

To bring his pride to nought;

A rein to check the bold career

Of those who neither love nor fear

That God they little think so near

To stop their hand,

And give their substance and their land,

With all beneath their proud command,

To friend or foe,

When they're laid low,

Dead and forgot.

DEATH is—What?

'Tis to the wicked man

A pass as narrow as a span,

To woes unutterably great;

Where the wild shout of anger flies

In vain to rend the distant skies,

Where the pale form never dies,

But grief and care,

With deep despair,

Fix ever there

Their seat.

DEATH is—What?

A welcome friend,

Whom God doth send

Man's grief to end;

Rude seems his blow

In outward show;

Yet often sent

His to prevent,

And shield the good man in his tomb,

From bitter foes,

And countless woes

To come.

DEATH is—What?

Death "is gain"—a rich reward

To him that "dieth in the Lord,"

In faith, and hope, and love,
Loos'd from his tenement of clay,
Death sends him on his joyful way,
To meet the dawn of endless day,

In realms above.

Maghera, April 22, 1815.

G.

Communication.

THE Annual Meeting of the Convention of the Protestant Episcopal Church in the Commonwealth of Massachusetts, was held at Hanover, on the 17th of November last, at which were present the Right Rev. Alexander V. Griswold, D. D. Bishop of the Eastern Diocese; Rev. Asa Eaton, Rector of Christ Church, Boston, and St. Mary's, Newtown; Rev. James Morss, Rector of St. Paul's, Newburyport; Rev. Thomas Carlile, Rector of St. Peter's, Salem, and St. John's, Lynn; Rev. Calvin Wolcott, Rector of St. Andrew's, Hanover; and Lay Delegates from Boston, Marshfield, and Hanover.

Agreeably to the forty-fifth Canon, parochial reports were made from the following Churches: viz. Christ Church, Boston; St. Paul's, Newburyport; St. Peter's, Salem; St. John's, Lynn; Christ Church, Cambridge; St. Andrew's Church, Hanover; — Church, at Quincy; and Trinity Church, Marshfield.

The following gentlemen were chosen the Standing Committee for the ensuing year: Rev. Asa Eaton, Rev. James Morss, Rev. Thomas Carlile, and John W. Treadwell, George Jenkins, and Stephen White. The Standing Committee were directed to hold their Quarterly Meetings at Salem, on the first Wednesdays in January, April, July, and October.

The Convention then proceeded to the choice of Delegates to the next General Convention, and the Diocesan Convention. The reports from the several Churches were highly gratifying. Much other business of a local nature was transacted, and the Convention adjourned to meet at Cambridge in June next.

ORDINATION.—On Tuesday, December 28, the Festival of the Holy Innocents, the Right Rev. Bishop Hobart held an Ordination in St. John's Chapel, New-York, and admitted Mr. William Barlow, and Mr. William H. De Lancey, to the holy order of Deacons. Morning prayer was performed by the Rev. Benjamin T. Onderdonk, an Assistant Minister of Trinity Church, New-York; and a discourse adapted to the occasion delivered by the Rev. Henry U. Onderdonk, Minister of St. Ann's Church, Brooklyn, Long-Island.

DIED.—At Stratford, Connecticut, on Wednesday, the 29th of December, 1819, after a lingering illness, Mrs. Mary Bowden, relict of the late Rev. John Bowden, D. D. of New-York.

* 1 Cor. ix. 27.

† 2 Tim. iv. 8.

‡ 2 Cor. xii. 2.

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[Vol. IV.

Memoirs of the late Right Rev. JOHN SKINNER, of Aberdeen, senior Bishop and Primus of the Scotch Episcopal Church. By the Rev. John Skinner, of Forfar.

THE late senior Bishop and Primus of the Scotch Episcopal Church, was the second son of the Rev. John Skinner, Episcopal Clergyman, for 64 years and upwards, in the parish of Longside, in the district of Buchan, and county of Aberdeen. His mother was the eldest daughter of the Rev. Mr. Hunter, the only Episcopal Clergyman in the remote islands of Shetland, and the last of the Episcopal persuasion whose services were sought for in that detached part of the British empire.

That Bishop Skinner was eminently blessed in both his parents, he himself has not failed to make known, having, in the year 1809, published an interesting biographical memoir of his father, prefixed to the learned theological works of that distinguished divine; in which memoir he gives the following amiable character of his beloved mother:—that “to her husband she was the first of all earthly blessings, a sweetly soothing, affectionate wife, his dear companion, who ministered tenderly to all his wants for the uncommon space of 58 years.”

The subject of the present memoir was born on the 17th of May, 1744, and educated, with an elder brother, at the parochial school of Longside. When in his ninth year, it happened that his father was very unexpectedly apprehended, and, by a warrant of the Sheriff-substitute of Aberdeenshire, committed to the common jail of the county, being charged with a breach of the act of Parliament, which deprived the Episcopal Clergy in Scot-

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land of the right of officiating to more than four persons, besides their own families. Mr. Skinner, “unwilling,” says his biographer, “to give the court any trouble in calling evidence to prove his having been guilty of this offence, emitted before the Sheriff a voluntary confession, acknowledging that, in the discharge of his professional duty, he had been in the practice of officiating to more than the statuted number; in consequence of which confession he was sentenced to six months imprisonment, which, commencing on the 26th of May, 1753, ended on the same day in November following.”

It may naturally be supposed that a Clergyman so respected through life as Mr. Skinner was, being carried to prison like a common felon, would excite, in no small degree, the indignation of his hearers, and of the whole surrounding country. The boys at school regarded the event with unusual emotions of consternation and alarm; and, deeming imprisonment a prelude to execution, they so wrought on the tender and affectionate hearts of Mr. Skinner’s sons, that they actually believed they never should be permitted to see their beloved father again.

From that moment, John became the most miserable little creature alive. He loathed his food, his sleep forsook him, and he would have pined to death, had not his father been permitted to receive him as his companion and bed-fellow in prison, where, it was remarked, the boy had not been a week immured, when he became as well and as lively as ever.

Previous to his going to college, John, together with his elder brother, James Skinner, (who died upwards of twenty years ago in North-America)

was committed to the charge of his grandfather, parochial schoolmaster of Echt, in the county of Aberdeen; a man, "whose diligence was such in the line of his profession, that he fitted out more young men for the university than most country schoolmasters of his day."* And when the reader is informed, that Mr. Skinner of Longside had himself no other instructor in the Latin language, yet was pronounced "to have written the best Latin of any Scotchman since Buchanan," the above eulogium, from the pen of his pupil and grandson, cannot be deemed merely complimentary.

Although competently skilled in the learned languages, whether it was that the son found himself no match for his father in classical attainments, or that, though a fond admirer of Latin verse, his genius took a different bent, Bishop Skinner never attempted Latin composition in any form. Nor does he seem, as was his father's case, to have attracted notice, while a student at Marischal College, in the University of Aberdeen, beyond that which a youth, whose talents are respectable and morals correct, does at all times attract.

Having, in the year 1761, finished his mathematical and philosophical studies, Mr. John Skinner, as is common with candidates for holy orders in Scotland, was employed as a private tutor; in which capacity he lived for two years, in the family of Sir Hugh Paterson, of Bannockburn, near Stirling. That, at this period, the father and son occasionally corresponded in Latin, is not improbable, since, in December, 1761, the former addressed to the latter an Ode in Latin Sapphic verse, which the Bishop has published in the memoir of his father's life; and which, as the following letter will show, has been admired for the charming domestic picture which it exhibits.

LETTER I.

LORD WOODHOUSELEE TO BISHOP SKINNER.

"Edinburgh, November 28, 1809.

"I had the pleasure of receiving a

* See Vol. I. of Theological Works of Mr. Skinner, of Longside, p. 4.

few days ago, from Mr. Moir, the printer, the two copies of your father's posthumous works; one of them very elegantly bound, as I understand, according to your directions. This favour was not necessary, in addition to the honour you did me in dedicating the volume of poetry to me, in terms (I fear) of unmerited encomium; an honour, however, of which I am justly proud, as not only affording me a valued testimony of your regard, but as associating my name with a character so highly respectable, both for his virtues and literary talents, as your venerable father.

"With his exemplary worth and abilities, as it was not my good fortune to be acquainted from personal knowledge, farther than the interchange of a letter or two in the very end of his days, I have now obtained a very competent acquaintance from the ample and excellent memoir which you have drawn up of his life. This biographical account, I think, you have executed with great judgment, blending the detail of facts with the progressive history of the writings and literary correspondence, so as to form, on the whole, a very interesting and instructive narrative. The concluding part I particularly admire, and, indeed, could not read it without emotion.

"It was well judged to make the volume of poetry a separate publication. But I trust that when a new edition of this volume is called for, you will render it complete, by the insertion of all those poetical pieces which are printed in the other volumes. Of these there are some which possess very high merit,—as the beautiful verses on the death of your mother,—the address to yourself prefixed to the Ecclesiastical History,—and the Sapphic ode, 'Ad filium suum apud Bannockburn,'—which contains a charming domestic picture.

"I cannot help regretting that these make no part of the poetical volume, as they would have shown conspicuously among the productions of the author's muse. If this hint should be adopted in any subsequent edition of the poems, I would recommend likewise the recovery, if possible, of all

the little pieces which are mentioned as a-missing;—lost indeed they cannot be, for their merit must have imprinted them on the memory of many yet alive, although no written copies may be found. Dr. Doig's excellent verses, entitled 'Fortuna Mediocris,' which were meant to be descriptive of your father's life, and which he justly therefore says, 'Mihi fortunæque meæ totam vendico,' should certainly find a place in the poetical volume. Perhaps I ought to ask your pardon for the liberty I take in thus offering my advice; but the interest you have given me in that volume will, I trust, be sufficient apology. Of your father's theological writings, and of his opinions on sacred subjects, it would be great presumption in me to offer any judgment. A large portion of the former is connected with a branch of learning of which I have no knowledge. Of the latter I can only say, that, so far as I am fit to judge of them, they are congenial to my own. Nor can I form a better wish on those matters of most serious import than,—

'Sit anima nostra cum sua.'

In the year 1763, such was the want of labourers in the humble vineyard of the Scotch Episcopal Church, that, although but recently entered into his 20th year, Mr. John Skinner was, by his ever zealous father, thus urgently required, in a letter addressed to him at Bannockburn, to quit his comfortable situation in that family, and repair to Aberdeen for admission into holy orders.

LETTER II.

MR. SKINNER, LONGSIDE, TO HIS SON AT BANNOCKBURN.

"*Linshart, June 5, 1763.*

"I hope this will be the last letter I shall need to write to you till we meet. Your time is out the end of June, and there is great need of your making all the despatch you can. I had your last the other day, and was doubly glad to find you in good health, and so busy in preparing for your new state of life. You will soon begin to see what a laborious employment ours is, and how much they must be disap-

pointed who foolishly enter into it for ease. I know this is not your case, but I make the observation to assist you to condemn all who either act or think after that pitiful way! I have seen none of the Ellon folks, the Dudwick family excepted, since I wrote last, but have frequent occasions of hearing concerning them, and how keen they continue for your settlement among them. A great many of the worldly wise are, indeed, surprised at your inclination and my consent; but 'the wisdom of this world,'—you know what it is,—'coram Deo stultitia;'—and if there should be what these folks would call loss by it, you serve a good Master, who can make you up, and upon him, I trust, it is that you depend. I had intimated to the Bishop your consent to his plans, immediately on receipt of yours to that purpose; but it seems my letter had, somehow or other, miscarried; so that, after waiting some little time, I wrote him again, which found the honest man so much distressed with the gout that he could not handle the pen, but earnestly begged that I would make a stretch to see him, and converse with him on the subject. I went accordingly, and found him intent on your ordination, as, in this pressing exigency, he thought himself at liberty to dispense with the canonical years, and paid you the compliment to say, 'he neither feared your capacity nor your behaviour.' On my return I was a night at Dudwick, where the family were all pleased with the Bishop's determination, and fond of having you among them. The living, they fear, will not be great, but, from what they tell me, it will be no way inferior to my own; and you know that you do not labour under the disadvantages I did, on my entering into the world. While I flatter myself the prospect of doing God and religion service, and that, too, so near to me, will induce you to put up with little, and there is no fear of starving! Were I to chalk out a route for you, I would have you come north by Brechin, to Mr. Lunan's, at Northwater-bridge, where you may attend prayers on a Sunday, and be at Bauchory to tea on Monday

afternoon, at which place I shall meet you. This is my scheme for the beginning of a week, because I don't choose to be from home of a Sunday ; and, if you can order your matters accordingly, let this be the first Monday of July,—July 4th. I do not, however, propose to fix you, as I do not know your mind on the subject. You will therefore fully resolve before you write, and let me know, that I may concert according to your motions. In any shape choose the way most convenient for yourself, as I can defer visiting my father till afterwards ; only let your journey take place as soon as possible, as the people and Bishop are much importuning me on that score. With respect to your apparent change, we can talk more properly of that at meeting ; which I wish God may make and continue happy to us both. Only, I repeat, you are not to expect ease or affluence ; but with an intention to do God and religion service, you are to do your best, and leave events to him."

Having acquiesced in this summons, Mr. John Skinner was ordained by Bishop Gerard, of Aberdeen, on his arrival there, and settled in the charge of two congregations, at that time widely separated, but which, under his own auspices, as their Bishop, he lived to see so far happily united, that a chapel in the village of Ellon, sixteen miles northward of Aberdeen, was actually to have been opened for their joint accommodation, by himself, on the 25th July, St. James's Day, 1816, for which occasion a sermon was found in his writing-desk ready for delivery. The Bishop, alas ! was buried on the 19th day of that month ; but the clergyman now serving the cure, having had this posthumous discourse of his diocesan consigned to him, did, after an appropriate prefatory address, deliver it from the pulpit the day on which the chapel was opened, when the impression made by it on the good people was such as will not speedily be obliterated. In this extended charge young Mr. Skinner laboured most assiduously and usefully for the space of eleven years ; having, for the first two or three years of his incumbency,

to officiate during the summer season twice every Sunday, and to travel no less a distance than 15 or 16 miles to and from the different chapels where his people assembled :—the emoluments of the charge, from written documents under his own hand, varying from 25*l.* to 30*l.* per annum.

In the year 1764, when Mr. Skinner had little more than completed his 20th year, he was most respectably and happily married to a parishoner of his beloved father's, and the only daughter of a deceased brother clergyman, the late Rev. William Robertson, of Dundee.

This gentleman being the younger son of Thomas Robertson, Esq. of Downiehill, in Aberdeenshire, and having married Jane, daughter of Sir John Guthrie, formerly of King Edward, at that time of Ludquharn, Baronet, was originally pastor of the Episcopal congregation in Longside, where the estate of Ludquharn is situated,—and therefore Mr. Skinner senior's immediate predecessor in that numerous and respectable charge. On the melancholy event of Mr. Robertson's death, which happened when his daughter was in her 9th year, his widow and family returned to their relatives in the north country. Hence it happened, that from their childhood Mr. Skinner and Miss Robertson were intimately acquainted,—which acquaintance ripened into mutual attachment and regard,—so that no sooner was Mr. Skinner settled in a little farm belonging to Mr. Fullerton, of Dudwick, whose son was the husband of Miss Robertson's aunt, than they were happily united on the 27th day of August, 1764, and continued to live together in the full enjoyment of conjugal and domestic bliss for the space of 43 years. To add to Mr. Skinner's comfort and respectability in his married state, no sooner was Mrs. Robertson freed from her attendance on an aged mother, than she became an inmate of his family ; where she continued to live "a Christian in deed and in truth," until she had completed her 90th year.

(To be continued.)

FOR THE CHRISTIAN JOURNAL.

Remarks on the Phrase—"The hiding of God's Face."

WHAT is here objected to, is such a sense annexed to the expression, as though, on the part of God, there were a withdrawing from his children of the consolations of his grace, and an intercepting of the benefits of the evangelical covenant.

It is expedient to guard against the being misunderstood. That a sincere person may have his mind disturbed by doubts, as to the evidences of his Christian state; and this, at least in consequence of some degree of sinfulness, and a sense of frailty and imperfection; is, doubtless, a correct opinion. It is equally evident, that he may be put into precisely the same state of mind by some error of opinion, or by a constitutional proneness to dejection. The medium the last spoken of, as it sometimes causes a man to take a more discouraging view of his temporal prospects, than circumstances warrant; so, its influence may be traced, in the line of religious interest: this being a department, in which the properties of our animal temperament will not be altogether unfelt. As to sorrow of mind arising from any of these sources, it is incorrect to call it, "the hiding of God's face." The distinction may be explained, by an allusion to the natural world. The sun is at all times the same splendid orb, and sends forth his rays always in the same profusion. If they are sometimes intercepted, and the source of them is hidden from the earth, it is in consequence of vapours generated in herself.

But what says Scripture, on the present point? The writer thinks he cannot do better, than to refer to what Dr. Doddridge has said, in a whole chapter devoted to it: being the 24th of "*The Rise and Progress of Religion in the Soul.*"

Many of the references in the margin, relate to matters incidentally occurring; and are not applied by him, as supposed to have a bearing on the principal subject of the chapter. Of those from the New Testament, the only one supposed to have such a bearing, seems to be that in which our Lord exclaims during his passion—"My God, my God, why hast thou forsaken me." Here however it is to be noted, that as in relation to the mysterious matter of the union of the Divine nature with the human, the latter was not divested of its properties; and as no intelligent Christian supposes, that there was suffering in the former; it would be rash to say that Christ, as a man, may not have felt the sensibilities of such a being, in the crisis of there being withdrawn from him the protecting providence of God. At all events, the peculiarity of the case of the Saviour will leave it unaccountable, in regard to what is held up as a prominent branch of the trials of an ordinary Christian, that there should be nothing else applicable to it, from the beginning to the end of the New Testament.

Next, let there be a reference to the texts, cited by Dr. Doddridge from the Old Testament. Of those designed by him to apply directly to the point, which are taken principally from the Psalms; it will be found, that they relate to suspension of temporal prosperity: as in Psalm lv. 1.—"hide not thy face from my supplication." What was this? It was from temporal danger in prospect, which is the subject of the entire Psalm. Again, it is said in Psalm xxx. 7.—"thou didst hide thy face, and I was troubled:" that is, thou didst withdraw from me thy temporal mercies. For that this is the meaning, is evident from the expostulation of the Prophet during his distress—"what profit is

there in my blood, when I go down to the pit? Shall the dust give thanks unto thee, or shall it declare thy truth?" The Psalm is considered as a thanksgiving of David, after deliverance from the rebellion of Absalom, with a retrospect to the late distress. It seems needless, to recite more instances from Doddridge. They will all be found to range under the same remark. But, as there is a passage not advanced as applicable by that respectable man, yet held very high by others, and applied by them to the support of error, it shall be noticed. It is in Isaiah xlv. 15.—"Verily, thou art a God that hidest thyself, O God of Israel, our Saviour." The connexion shows the sense to be, that the dispensations of God are mysterious, in the events which the Prophet was narrating: as when we say—"how unsearchable are his judgments, and his ways past finding out:" Accordingly, the former translation had it—"O how profound art thou, the God and Saviour of Israel." The same sense may be drawn from Prov. xxv. 2.—"it is the glory of God, to conceal a thing:" the original of the word "conceal," being the same as that translated in the other passage "hidest;" and there being no word answering to "thyself."

The result is the vindication of the high truth, that with God, "there is no variableness, neither shadow of turning;" that the source of the consolations of his word is always open, and that if they are ever doubted or despaired of, it is the effect either of the consciousness of a sinful state, or of some infirmity. In the former case, the remedy is repentance and reformation; and in the latter, correct views of the promises of the Gospel. But in neither case, can God be properly contemplated, as withdrawing or suspending the benefits of Gospel grace.

Perhaps it will be objected, that this is to give the believer over a prey to doubt. The inference is denied. It is well known that hope and fear, and that joy and sorrow may respectively subsist together in different proportions. Thus St. Paul, although he was at one time (1 Cor. ix. 27.) aware of the possibility of his falling from grace, and becoming a castaway; yet, when the term of his ministry drew nigh, and he was on the verge of heaven, he expressed himself (2 Tim. iv. 8.) as almost in possession of its joys. The inference to be drawn is, that in proportion as sinful passion in any shape is unsubdued, and as duty of any description is neglected, the believer ought to feel a drawback from his consolations, if not a suspicion of the safety of his state. It is the most powerful of all possible motives, to a strict guard over the heart and the conduct, and to the going on to perfection. The dominion of grace, may be felt as a ground of satisfaction, in relation to our present state. But there are degrees of such satisfaction: and it ought to suffer abatement, from every movement of the mind not brought under subjection to the law of Christ.

The institutions of the Episcopal Church, are in agreement with the sentiments which have been delivered. In none of her prayers, does she complain of "the hiding of God's face;" or use any expression significative of there being any medium which ought to interpose between God and the soul, except such as may proceed from sin.

W. W.

Ward's Description of the Religion of India.

(From the Christian Observer for Sept. 1819.)

THE following brief but fearful description of the religion of India was lately given by the Rev. William

Ward, one of the senior missionaries at Serampore, in an address delivered by him in this country, which he has visited for the re-establishment of his health, after a residence in India of nearly twenty years.

"In India it is universally maintained—

"1. *That the one God is an insulated Being*; that he is separated from all created intelligences; that he has nothing to do with creatures, in which class the Creator, the Preserver, and the Destroyer, are placed. Thus the connexion is destroyed between God and his creatures. To the One God, not a single prayer is offered; no tribute of praise ascends.

"2. *That man is not an accountable creature.* Believing man to be entirely material, and attributing all action to spirit, they assert that he is the chariot, and God the charioteer; thus exonerating themselves from all accountability.

"3. *That the present state is not a state of probation.* If man be not a responsible being, the wicked cannot be exhorted to forsake his way, and the unrighteous man his thoughts. The Gentoo, in accordance with this sentiment, gives himself up to the commission of iniquity.

"These three articles form what may be called their Philosophical Creed.

"That which may be denominated their Popular Creed, maintains—

"1. *That bathing in a river washes away sin.* Thus one part of their Creed contradicts another; for the second article of their Philosophical Creed implies, that sin is a nonentity. In conformity, however, with this article, millions of people repair to the Ganges every morning and evening, to wash away their sins.

"2. *That all sin is consumed and taken away by the repetition of the name of God.* This delusion is embraced by the whole population.

"3. *That their created gods are to be worshipped.* One of these is an infamous character. He is renowned for licentiousness, and his festivals are abominable.

"4. *Another part of the popular*

religion is *the worship of the image of a monkey.* To him offerings are made and prayers are presented, by Brahmins appointed for that purpose.

"Another branch of their religion consists in *obscenity and abominations*, so detestable as not to be stated to a Christian audience. I have been obliged to close my window-shutters, and to seek for my children, that I might remove them to a distant apartment. As lust and cruelty constituted the religion of the ancient Greeks and Romans, so it is in India. The cruelty of the Gentoo religion appears in suspension upon two hooks; in the piercing of the tongue by a sharp instrument, and drawing a snake through it; in the devotees throwing themselves from elevated places upon knives; in pilgrims perishing in the hot months by the road side; and in their throwing themselves, in order to ensure future happiness, under the wheels of the chariot of Juggernaut.

"6. To this add, that *human sacrifices* formed a part of the ancient religion of the Hindoos; and that, even now, mothers drown their children as an act of religion. They lead the child into the water, and encourage it to go forward till it perishes.

"7. *The burning of widows.* Our God is 'the husband of the widow, and the father of the fatherless.' By way of trial; the Hindoo widow first burns her finger to a cinder: she then bathes in the Ganges, walks round the pile, and throws herself by the side of her husband. She is then tied to him; the son kindles the pile, and loud vociferations drown her cries.

"8. *The burying of widows alive.* The widow sits in a large grave; the husband is laid on her knees; and those who are present trample in the earth."

FOR THE CHRISTIAN JOURNAL.

Ladies Association at Troy.

In November, 1816, the Episcopal Ladies of Troy instituted a society, the object of which is, to give pecuniary aid to indigent, pious young men, who wish to study divinity, as preparatory to taking orders in the Church.

The Association, at present, consists of eighty-three members, who subscribe fifty cents annually. Since the organization of the society, three hundred dollars have been received by their Treasurer, from donations and subscriptions; two hundred of which have been appropriated to the object of the institution.

At their last anniversary meeting, November 24th, 1819, the Rev. Mr. BUTLER, the Rector of the Church, delivered to them the following address:

Ladies,

I congratulate you on the return of another anniversary of your benevolent Association. Our good and gracious God has not only preserved the lives of all the members of your society from the time of its first formation, but has indulged you generally with health, with competence, with domestic and social enjoyments, with many of the choicest blessings of life, and crowned with considerable success, your efforts in the pious object of your undertaking. Your funds have been replenished, not only by the uniform and voluntary tax which you have imposed upon yourselves, but by the bounty of a number of individuals whose hearts have been influenced, and their hands opened, to aid you in the good cause in which you are engaged. In addition to this, you have seen the most pleasing result from the appropriations you have made; and been invited to the exercise of one of the most refined pleasures of which our nature is capable, by finding that you are cherishing depressed merit; aiding a youth in the expansion of a pious and intelligent mind, and fitting him for extensive usefulness, by furnishing a considerable share of the means in enabling him to pursue those appropriate studies, which are to qualify him for the sacred office of an ambassador of Christ. You have, therefore, great reason to bless God for his goodness to you, both in your individual and your associated capacity. You already see some of the fruit of the good seed you are sowing. *It is God only that can give any effect to the efforts we make, either of a*

temporal or spiritual kind. To him, therefore, we must constantly look to crown all our endeavours with success, in making both ourselves and others comfortable here, and everlastingly blessed and happy hereafter.

Your sex, from being naturally more acute in sensibility—more timid—more sensible of dependence—in short, more lively in all your affections than ours, seem to be more peculiarly adapted to the impressions of religion, and the exercises of devotion; and justice requires us to acknowledge, that, in general, you are the most religious: you seem to be the most feelingly sensible of your dependence upon God; and the most careful of your duty towards him. Still you have native propensities equally dangerous to your innocence as are those of ours. If you are more yielding to persuasion, and less obstinate and headstrong than we are, yet pride, the source of many bad passions, and in itself totally repugnant to true godliness, is as apt to influence your hearts as ours; though in each, it takes somewhat of a different direction. You are more peculiarly subject to be wrought upon by show; to have your affections alienated from heavenly things by the glitter of life; the ornaments of dress; the magnificence of houses; the splendor of furniture, and the trappings of equipage. These things are to you what wealth, power, and fame are to men; and they approximate so near together in their nature, and these tendencies are so frequently reversed in the sexes, that we may both, with the deepest humility, unite, and acknowledge that we are prone to go astray from the womb; and that uninfluenced by Divine grace, the imagination of our heart is only evil continually.

Thus, by nature, equally fallen from our original rectitude, equally impotent in doing good, it becomes us to be mutually helpful to each other, in procuring those supernatural means, which God has laid within our reach, to assist us in the performance of our duty. In doing this, among other things, it has latterly been thought expedient, to form both male and female

associations; and when they recognize the institutions and ordinances of Christianity, and are managed in subordination to them, they may, without doubt, be useful to this purpose; and, as that is the case with yours, it must meet with the cordial approbation of every friend to religion. Though domestic concerns are your principal province; and though it is in the prudent and discreet management of household affairs—in cherishing and instructing your children; and in your humble, devout, and regular attendance at the appointed seasons, and upon the prescribed forms of worship in your Church, that you appear altogether the most interesting, and the most useful; yet as it is the object of your present association to extend the instituted means of grace to others, it is in perfect consistency with the modesty and delicacy of your sex, and one of the pious fruits of your habitual conformity to the appropriate duties of your station. Indeed, the quiet and humble tenor of your proceedings in this your joint labour of love, renders it less dangerous to the innate depravity of the human heart, than many of the similar associations of men; in which we often discover a pompous, and ostentatious display, extremely disgusting to a nice and discriminating mind, and totally inconsistent with the meek and lowly spirit of the Gospel.

It is to be hoped, in your case, that the native tenderness you feel in your domestic circles; the kind affections you exercise there towards parents, children, husbands, brothers, and sisters, have been sanctified and expanded by religion; that while feeling a lively concern for the happiness of those, you have had brought to your recollection, that we are all children of one Father, and are blended together by an endearing tie, having been equally redeemed from the most wretched bondage, by the precious blood of God's only Son. This I presume you have considered; and not forgotten that we are all equally destined to an eternal state of existence in another world; and that that existence will be inconceivably wretched, unless prevented by complying with the terms of

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the Gospel. In this view, you have combined your efforts to contribute to the extension of the knowledge of salvation, and are humbly endeavouring to promote the everlasting welfare of your fellow creatures, through the instrumentality of the ambassadors of Christ.

If these are your sentiments and ours, they are highly praise-worthy; and you may, with the utmost confidence, look up to God to bless your undertaking.

Though no limits are set to our prayers, or to our wishes, for the present and future happiness of all our fellow-creatures, yet we are limited, in both respects, in our ability to promote it. As we cannot equally extend our care to the wants of all, God has implanted in our nature a peculiar tenderness for our children, and for all that are nearly connected with us by blood or affinity. By this he has intimated to us, that we are to devote our chief concern to them; and this he has likewise confirmed and enforced by his word. Still this may be, and too often is, carried to the extreme. It is not so, however, when our principal provision is made for them. We are blameable, only when we hoard up wealth for our children and connexions, regardless of the wants of others; and indulge our own families in the superfluities and luxuries of life, while we permit those around us to suffer for the necessities of it. In these cases, and in these only, we become criminal in the sight of God. It is our duty to take a reasonable care of ourselves; and an apostle tells us, that he who provideth not for his own household is worse than an infidel. As it is with our temporal family, so it is with our spiritual one. It is not possible, either in our temporal or spiritual relations, to feel an equal affection for all, or equally to provide for all. Therefore the same rule is to govern in both cases. We are to attend in the first place, and principally, to those who stand in the nearest relation to us. Benevolence is due to all; a peculiar respectful regard to those who are immediately placed over us in the Lord; affection-

ate tenderness to those with whom we habitually associate in the exercises of devotion—with whom we walk to the house of God; there encircle the table he has provided for us, and unite in the participation of the endearing pledges of his mercy and love. This, in God's Church, is the same as our own family in God's world. Here our most tender sympathies are to be exercised—and here we shall have occasion enough to exercise them. While in this vale of tears, we, all of us, whatever may be our external circumstances, must have our difficulties and our trials; and it becomes us not only to relieve the wants of each other, but to sympathize with all who are in trouble—tenderly to wipe away the tear of distress; by the kindest attentions assuage the grief, and sooth the pangs of the sorrowful.

Though all have their troubles, and each heart knows its own bitterness, yet I firmly believe, that acuter sensations of anxiety, sorrow, and grief, are felt in no breast, than are frequently experienced by a conscientious minister of religion, to whom is committed the charge of souls. Besides the affectionate concern he feels for the eternal welfare of those to whom he ministers, a consideration of his awful responsibility is enough to overwhelm him. He is likewise encompassed with all the infirmities of human nature, and has to conflict with every passion and appetite peculiar to man. In this situation, he is watched with an eagle, and sometimes even with a malicious eye, to catch at his halting; the worst construction is put upon all his infirmities; and nothing is offered to extenuate his faults. It is required of him perpetually to edify, as well as to instruct, in his public discourses; and his brain must be always on the rack, to bring out something new—something that may be interesting to his hearers; and a dreadful clamour is generally raised against him, whenever his view of truth, or propriety, happens to interfere with their prejudices. He is always ready to mount the pulpit, and plead for the relief of every species of distress—but he has *no one to plead for him—he frequent-*

ly knows not which way to turn to supply the necessary wants of those who are dependent upon him, and no one is concerned for his perplexities.

Cast a look now, as you would look upon a temporal father or brother, upon a man who has spent the flower of his days in the ministry of the Church; who has spared no pains in serving the best interests of his fellow creatures; who has ever been ready, at all times, and at all seasons, to run at their call; who has occasionally enervated his mind by painful study; and emaciated his body by exposure to wet and cold; and at length finds himself descending into the vale of life—his sun going down—to rise no more—surrounded by a numerous family, for whom he feels all the tender solicitude that any of you feel for your families and your children; and for these, with all his painful labours, he has made no provision to sustain them when he is gone; and for these he can hardly provide, the little time he is permitted to stay with them, in a manner suitable to his station, and enable them to appear with decency in the society with which they must necessarily associate.

It is not a fictitious character I have now represented to you—many clergymen exactly of this description are to be seen in your own Church. And is not this a situation entitled to the first, and the kindest attentions of all who have been benefitted by their labours—labours so little profitable in a worldly point of view?

It is not, to be sure, in this world that the faithful ministers of religion are to look for their reward; they are, however, entitled to the kind regard of their fellow Christians; and it should be their religious care to cherish and provide for them.

I presume, therefore, that the difficulty of their work, and the evils to which they are exposed, will encourage you, my female friends, in the pious work in which you are engaged; will stimulate you to do all you possibly can, to furnish those who are to sustain so important and so difficult an office, with all the advantages that the most liberal means of education

can give them. While you tenderly sympathize with those who have had fewer means, and more difficulties to struggle with, in preparing themselves for the sacred ministry of the Church, you do well, in lending your aid, in increasing the former and lessening the latter; and it is to be hoped, that being thus furnished with additional advantages of improvement, those who enjoy them will come forward more highly qualified, richer in intellectual and heavenly treasure, and be more successful than those who have gone before them, in turning men from darkness unto light, and from the power of Satan unto God.

FOR THE CHRISTIAN JOURNAL.

MARY OF THE MOUNTAIN.

[We are indebted for the following brief Sketch and Epitaph to the pen of a Lady who had several times visited the interesting character whom it portrays. Our readers will doubtless sympathize with the feelings which its perusal has excited in our breasts, and will unite with us in sincere acknowledgments to the writer for enabling us to record, in the *Christian Journal*, a just and beautiful tribute to the memory of *Mary of the Mountain*.]

MARY YOUNG was a native of Germany. She came to America sometime about the year 1764-5, and settled near Germantown, in the state of Pennsylvania, together with her mother and several sisters, all of whom were young women. They had suffered persecution in their native country, and therefore sought an asylum here. Finding that their peculiar and secluded habits drew upon them the gaze of public curiosity, they left Germantown, and sought out a sequestered spot among the hills of Oley, in the county of Berks, Pennsylvania, where, with almost incredible labour, they cleared a few acres of land on the side of a mountain, and there erected a neat little cottage, in which they passed the remainder of their days.

A small enclosure, near the cottage, now contains all that is left of this family of love, the last of whom was Mary, who survived her last relation near forty years, during which time she lived alone, passing her leisure in deeds of charity and good-will to her neighbours, and in love and adoration of her Maker. She visited the sick, and administered to their wants, but never tarried to eat or to converse with them on common topics of conversation. Her language, which was always in her native tongue, was elegant; her manners courteous, her countenance mild and benevolent, her opinions liberal and rational, her worship ardent and pure. Her cottage was a temple hallowed to the Lord, from which ascended the incense of prayer and praise, pure and undefiled as could arise from the human heart. Her little territory was the abode of peace and tranquillity, on the side of the mountain, a few acres of beautiful upland meadow surrounded it. For many years it was enveloped in an impervious forest, and its site could be ascertained only by the smoke which curled above the tops of the trees. Not a cat or a dog, or any other domestic companion had she, except her cow, for whose bed she collected the dry leaves of autumn. Her food was composed of fruits and vegetables, and she quenched her thirst in the limpid mountain spring—an apt emblem of that living fountain of which her spirit drank, and whose streams lead to everlasting joy and felicity.

Finding herself weak and languishing, she crept to the edge of the mountain, and there waited with un murmuring patience, till she was perceived to crave the charity she had so often bestowed on others. She was seen and pitied. A kind friend attended on her, to smooth her pillow, and to witness her happy

exit. She bore the most excruciating agony without a murmur; continually giving thanks to her Redeemer for the grace which imparted fortitude to resist complaint.

From the weakness of an infant, she was endued with strength at the last to raise herself on her knees, and offer up an ardent prayer; after which she returned to her bed, and closing her own eyes, fell asleep in Christ Jesus, on Tuesday, the sixteenth of November last, aged seventy-four.

She had desired to be laid in the little enclosure which contains the graves of her mother and sisters, without parade, and in a plain manner; but the affection of her neighbours drew together a large congregation, who felt in her end how sweet it is to *die in the Lord*.

EPITAPH.*

Here, underneath this mountain stone,
Lies Mary Young, who lived alone,
High on the lofty mountain's side,
Beloved and honour'd till she died;
Loved and honour'd by the few
Who give to virtue, virtue's due.
Stranger! she that's buried here
Was humble, pious, and sincere:
The even tenour of her days
Was pass'd in grateful prayer and praise:
Her heart was like the gentle dove,
That came from heaven with promised love:
Her heart, her hands, her cottage door
Were open to the rich and poor:
Her faith confirm'd, her will resign'd,
So sweetly calm, so pure her mind,
The God of Mercy, from his throne
Look'd down, and claim'd her for his own.

On the Eternity of future Punishment.

Bishop HORSLEY, in his Sermon, from Matthew xvi. 28. vol. i. p. 147, Swords's edition, New-York, 1811, has the following remarks upon this subject.

THE question concerning the eternity of punishment (like some others, which, considered merely as questions of philosophy, may be of long and difficult discussion) might be brought to a speedy determination, if men, before

they heat themselves with argument, would impartially consider how far reason, in her natural strength, may be competent to the inquiry. I do not mean to affirm generally that reason is not a judge in matters of religion: but I do maintain that there are certain points concerning the nature of the Deity, and the schemes of Providence, upon which reason is dumb and revelation is explicit; and that, in these points, there is no certain guide but the plain obvious meaning of the written word. The question concerning the eternal duration of the torments of the wicked is one of these. From any natural knowledge that we have of the Divine character, it never can be proved that the scheme of eternal punishment is unworthy of him.

It cannot be proved that this scheme is inconsistent with his natural perfections,—his essential goodness. What is essential goodness?—It is usually defined by a single property,—the love of virtue for its own sake. The definition is good, as far as it goes; but is it complete? Does it comprehend the whole of the thing intended?—Perhaps not. Virtue and vice are opposites: love and hate are opposites. A consistent character must bear opposite affections towards opposite things. To love virtue, therefore, for its own sake, and to hate vice for its own sake, may equally belong to the character of essential goodness; and thus, as virtue in itself, and for its own sake, *must* be the object of God's love and favour, so, incurable vice, in itself, and for its own sake, *may* be the object of his hatred and persecution.

Again, it cannot be proved that the scheme of eternal punishment is inconsistent with the relative perfections of the Deity—with those attributes which are displayed in his dealings with the rational part of his creation: for who is he that shall determine in what proportions the attributes of justice and mercy, forbearance and severity, ought to be mixed up in the character of the Supreme Governor of the universe?

Nor can it be proved that eternal punishment is inconsistent with the

* The Epitaph has already, without the privacy of its author, appeared in the Reading Gazette, and in Poulson's Philadelphia Daily Advertiser, but is now published with her consent.

schemes of God's moral government: for who can define the extent of that government? Who among the sons of men hath an exact understanding of its ends—a knowledge of its various parts, and of their mutual relations and dependencies? Who is he that shall explain by what motives the righteous are to be preserved from falling from their future state of glory?—That they shall *not fall*, we have the comfortable assurance of God's word. But by what means is the security of their state to be effected?—Unquestionably by the influence of moral motives upon the minds of free and rational agents. But who is so enlightened as to foresee what particular motives may be the fittest for the purpose?—Who can say, These might be sufficient,—these are superfluous? Is it *impossible*, that, among other motives, the sufferings of the wicked may have a salutary effect? And shall God spare the wicked, if the preservation of the righteous should call for the perpetual example of their punishment?—Since, then, no proof can be deduced, from any natural knowledge that we have of God, that the scheme of eternal punishment is unworthy of the Divine character,—since there is no proof that it is inconsistent either with the natural perfections of God, or with his relative attributes,—since it may be necessary to the ends of his government; upon what grounds do we proceed, when we pretend to interpret, to qualify, and to extenuate the threatenings of holy writ?

The original frailty of human nature, and the providential shortness of human life, are alleged to no purpose in this argument. Eternal punishment is not denounced against the frail, but against the hardened and perverse; and life is to be esteemed long or short, not from any proportion it may bear to eternity (which would be equally none at all, though it were protracted to ten thousand times its ordinary length,) but according as the space of it may be more or less than may be just sufficient for the purposes of such a state as our present life is, of discipline and probation. There must be a *certain length of time, the precise*

measure of which can be known to none but God, within which, the promises and the threatenings of the gospel, joined with the experience which every man's life affords of God's power and providence—of the instability and vanity of all worldly enjoyments,—there must, in the nature of things, be a certain measure of time, within which, if at all, this state of experience, joined with future hopes and fears, must produce certain degrees of improvement in moral wisdom and in virtuous habit. If, in all that time, no effect is wrought, the impediment can only have arisen from incurable self-will and obstinacy. If the ordinary period of life be more than is precisely sufficient for this trial and cultivation of the character, those characters which shall show themselves incorrigibly bad, will have no claim upon the justice or the goodness of God, to abridge the time of their existence in misery, so that it may bear some certain proportion to the short period of their wicked lives. Qualities are not to be measured by duration: they bear no more relation to it than they do to space. The hatefulness of sin is seated in itself—in its own internal quality of evil: by *that* its ill-deservings are to be measured,—not by the narrowness of the limits either of time or place, within which the good providence of God hath confined its power of doing mischief.

If, on any ground, it were safe to indulge a hope that the suffering of the wicked may have an end, it would be upon the principle adopted by the great Origen, and by other eminent examples of learning and piety which our own times have seen,—that the actual endurance of punishment in the next life will produce effects to which the apprehension of it in this had been insufficient, and end, after a long course of ages, in the reformation of the worst characters. But the principle that this effect is possible—that the heart may be reclaimed by force, is at best precarious; and the only safe principle of human conduct is the belief, that unrepented sin will suffer endless punishment hereafter.

THE PSALMS.

Extracts from the New Family Bible now publishing by T. & J. Swords, under the direction of the Right Rev. Bishop Hobart.

(The passages within brackets are added to this edition by the American editor.)

PSALM V. [The general subject of this Psalm is the same as of the two preceding. It is a prayer for grace and mercy, and for God's protection. *Bp. Horsley.*]

8 My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee, and will look up.

[Ver. 3. *My voice shalt thou hear in the morning, O Lord;*] He who is in good earnest, and hath his heart fully bent upon the work of salvation, like other skilful and diligent artificers, will be "early" in his application to it; he will get the start of the world, and take the advantage of the "sweet hour of prime," to "dispose," and "set himself in order," for the day. What is a slothful sinner to think of himself, when he reads, concerning the holy Jesus, that "in the morning, rising up a great while before day, he went out and departed into a solitary place, and there prayed!" Mark i. 35. *Bp. Horne.*]

9 For there is no faithfulness in their mouth; their inward part is very wickedness; their throat is an open sepulchre; they flatter with their tongue.

[9. — *they flatter with their tongue.*] The word *to smooth*, is used in our language, in a manner exactly expressive of the Hebrew metaphor, as our translators, at least, understood it. We say, to smooth a man over with the tongue. This is, indeed, the Hebrew phrase in English words. But with us it is altogether vernacular. I have my doubts, indeed, whether flattery be the thing meant by the Hebrew words. Is it not rather that the persons in question, by plausible arguments, and an ensnaring eloquence, contrived to set a fair appearance upon mischievous maxims and pernicious practices? Libertines, in all ages, have not wanted excuses for their riot and debaucheries. The idolaters of antiquity contrived to give an air of mysterious sanctity to the idlest fables, and the foulest rites; and the philosophical atheists of modern times throw an air of wisdom over the most absurd doctrines, and the most wicked principles. Thus, the words of the wicked are fair, while their practices are abominable, and they promise well with the worst intentions. The passage therefore, may be not ill rendered:

*An open sepulchre is their throat,
They set a polish with their tongue.*

Bp. Horsley.]

12 For thou, Lord, wilt bless the righteous; with favour wilt thou compass him as with a shield.

[12. *For thou, Lord, wilt bless the righteous;*] The Psalmist, speaking with the highest assurance of the final deliverance and happy condition of the good, is driven, as it were, by the spirit that inspired him, to a choice of words, fixing the blessing to a single person; to him who is blessed above all, and the cause of blessing. *Bp. Horsley.*

[The "blessing" of God descends upon us through Jesus Christ "the righteous," or "just One," as of old it did upon Israel through David, whom, for the benefit of his chosen, God protected, delivered, and placed upon the throne. Thou, O Christ, art the righteous Saviour, thou art the King of Israel, thou art the blessed of Jehovah, the fountain of blessing to all believers, and thy "favour" is the defence and protection of the church militant. *Bp. Horne.*]

These four things are remarkable in this Psalm: 1st. The fervency and confidence with which good men call upon the Lord in their necessities. 2d. Their zeal for his service, and the joy and reverence with which they adore him, in places set apart for public worship. 3d. God's abhorrence and detestation of sin, and especially of pride and deceit; and the punishment reserved for the proud and unjust. And, lastly, his favourable protection of all those that fear him, and trust in him. *Ostervald.*

PSALM VI. This being one of the penitential Psalms, is appointed to be used on Ash-Wednesday, and is suitable to the condition of those who are any ways afflicted or distressed in mind, body, or estate. *Travell.*

[The supplicatory Psalms may be generally divided into two classes, according to the prayer; which, in some, regards the public, and in others, the individual. In those of the latter class, which is the most numerous, the supplicant is always in distress. His distress arises chiefly from the persecution of his enemies. His enemies are always the enemies of God and goodness. Their enmity to the suppliant is unprovoked. If it has any cause, it is only that he is the faithful servant of Jehovah, whose worship they oppose. They are numerous and powerful, and use all means, both of force and stratagem, for the suppliant's destruction;—an object, in the pursuit of which they are incessantly employed. The suppliant is alone, without friends, poor, and destitute of all support but God's providential protection. When the great inequality between the suppliant and his enemies is considered, with respect to their different rank and fortunes in the world, it seems strange that one, so inconsiderable as he is described to be,

should at all attract the notice of persons so greatly his superiors, or that having once incurred their displeasure, he should not be immediately cut off. But although their malice is perpetually at work, their point is never carried. They keep him indeed in perpetual alarm and vexation, but they seem never to advance a single step nearer to the end of their wishes, viz. his destruction. The suppliant, on the other hand, often miraculously relieved, is yet never out of danger, though he looks forward with confidence to a period of final deliverance. If at any time he is under apprehension of death, it is by the visitation of God in sickness. And at those seasons, the persecution of his enemies always makes a considerable part of the affliction. They exult in the prospect of his dissolution; upbraid him as deserted by his God; and, in the end, feel the highest disappointment and vexation at his recovery. From these circumstances, which, in the aggregate, will not apply to any character in the Jewish history, there is good reason to conclude that the suppliant is a mystical personage; sometimes the Messiah, sometimes the Church, sometimes an individual of the faithful. The enemies, too, are mystical;—the Devil, and the evil spirits his confederates, and atheists, and idolaters, considered as associated with the rebellious angels. The sickness, too, is mystical: When the Messiah himself is the sick person, the sickness is his humiliation, and the wrath which he endured for the sins of men: When the church is personated, her sickness is the frailty of her members. But in some Psalms, the sick suppliant is the believer's soul, labouring under a sense of its infirmities, and anxiously expecting the promised redemption; the sickness is the depravity and disorder occasioned by the fall of man. *Bp. Horsely.*

2 Have mercy upon me, O LORD; for I am weak: O LORD, heal me; for my bones are vexed.

Ver. 2. — *my bones are vexed.* That is, shaken, or made to tremble. *Bp. Horne.*

My pain reaches to my bones and inward parts. *S. Clarke.*

[The penitent entreats for mercy, first, by representing his pitiable case, under the image of sickness. He describes his soul as deprived of all its health and vigour, as languishing and fainting, by reason of sin, which had eat out the vitals, and shaken all the powers and supporters of the spiritual frame, so that the breath of life seemed to be departing. *Bp. Horne.*]

3 My soul is also sore vexed: but thou, O LORD, how long?

3. — *but thou, O Lord, how long?* But thou, O Lord, how long wilt thou thus afflict me? *Dr. Wells.*

[Another argument is drawn from the sense which the penitent hath of this his woful condition, and the consternation and anxiety produced thereby in his troubled mind. These cause him to fly for refuge to the hope set before him. "Hope deferred maketh the heart sick;" he is, therefore, beautifully represented as crying out, with a fond and longing impatience, "But thou, O Lord, how long?" *Bp. Horne.*]

4 Return, O LORD, deliver my soul: Oh save me for thy mercies' sake.

[4. *Return, O Lord, deliver my soul: &c.*] A third argument is formed upon the consideration of God's "mercy;" for the sake of which, as it is promised to penitents, he is requested to "return," or to turn himself towards the suppliant; to lift up his countenance on the desponding heart; to "deliver" it from darkness and the shadow of death, and to diffuse around it light and life, salvation, joy, and gladness. *Bp. Horne.*]

5 For in death there is no remembrance of thee: in the grave who shall give thee thanks?

5. *For in death there is no remembrance of thee:* For the dead are utterly unable to commemorate thy wonderful works, and propagate the memory of them to posterity. *Bp. Patrick.*

[The fourth argument proceeds upon a supposition, that God created man for his own glory, which, therefore, would be so far diminished, if man were permitted finally to perish. The body could not glorify God, unless raised from the dead: nor could the soul if left in hell. The voice of thanksgiving is not heard in the grave, and no hallelujahs are sung in the pit of destruction. *Bp. Horne.*]

6 I am weary with my groaning; all the night make I my bed to swim; I water my couch with my tears.

[6. *I am weary with my groaning; &c.*] The penitent is supplied with a fifth argument, by the signs and fruits of a sincere repentance, which put themselves forth in him. Such was his sorrow, and such revenge did he take upon himself, that for every idle word he now poured forth a groan, like him that is in anguish through extremity of bodily pain, until he was "weary," but yet continued groaning; while the sad remembrance of each wanton folly drew a tear from the fountains of grief. *Bp. Horne.*]

9 The LORD hath heard my supplication; the LORD will receive my prayer.

[9. *The Lord hath heard my supplication; &c.*] Repentance having performed her task, having taught her votary to for-

sake sin, and to renounce all communication with sinners, now gives place to faith, which appears with the glad tidings of pardon and acceptance, causing the penitent to rejoice in God his Saviour, with joy unspeakable; and inspiring his heart with vigour and resolution to run his course in the way of righteousness. Risen to newness in life, he defies the malice, and predicts the final overthrow of his spiritual adversaries. *Bp. Horne.*]

10 Let all mine enemies be ashamed and sore vexed: let them return and be ashamed suddenly.

[10. *Let all mine enemies be ashamed*] Or, all mine enemies shall be ashamed; they shall return and be ashamed suddenly. —Many of the mournful Psalms end in this manner, to instruct the believer, that he is continually to look forward, and so lace himself with beholding that day, when his warfare shall be accomplished; when sin and sorrow shall be no more; when sudden and everlasting confusion shall cover the enemies of righteousness; when the sackcloth of the penitent shall be exchanged for a robe of glory, and every tear become a sparkling gem in his crown; when to signs and groans shall succeed the songs of heaven set to angelic harps, and faith shall be resolved into the vision of the Almighty *Bp. Horne.*]

We are all God's children, and reproof and correction is as due to children from their parents, as nourishment; they cannot prosper without it; crosses and afflictions are God's chastisements, without which we cannot be, if we are his children. Therefore the pious and godly man does not, must not pray, that all things may succeed according to his own wish, and that he may know nothing but prosperity in this world: all that he prays is, that those afflictions, which he must pass through, may not fall upon him out of God's anger, and that his displeasure may not pursue him beyond that adversity. *Lord Clarendon.*

On what is called Rational Christianity.—AN EXTRACT.

WE are frequently misled by words, and if we change our terms can better understand ourselves. *Rational Christianity*, if it were called *human Christianity*, would not be so seductive in the sound: and yet the term would be equivalent, for *rational* refers, of course, to *human reason* only. But *rational*, so used, has a deception in it; for being commonly opposed to *irrational*, a conclusion is drawn tacitly, *that the Christianity to which that*

epithet is not applied, has in it something contrary to reason, or inconsistent with it; and between *rational* and *irrational* belief, no man of sense would hesitate a moment. But the real opposition marked by such a term, in this case, should be that between *rational* and *super-rational*, between *human* and *divine*. And in this opposition of terms, it would be equally the part not only of common sense, but even of the highest understanding, to give the preference to that which must be best; and *human Christianity*, however speciously adorned, can be but ill regarded when compared with that which is *divine*.

Could Christianity, retaining its essential properties, be made entirely level to the faculties of man, then to the triumphant question and implied affirmation of the Apostle, when he says, "Hath not God made foolish the wisdom of this world?" we might boldly answer, No. God hath rather established and exalted the wisdom of this world, by showing that there is nothing in the most important of his counsels, or the most obscure of all his dispensations, that is not open to the search, and subject to the judgment of mankind. That this is not the case we have abundant assurance throughout the apostolic writings.

It is, however, only the pretended wisdom which aspires to knowledge not within its reach, that God is willing to confound: when rightly exercised, the reason of mankind may rise to real wisdom, and is, by its Divine Author, encouraged and approved.

* * * * *

Of things which neither our senses can descry, nor the internal survey of ourselves present, we can only form conjectures; of facts we can know nothing but by information: And whence can information of that kind proceed? Undoubtedly, from some superior source. In divine knowledge, for example, whence can we be furnished with the truths we may require? Certainly from Divine communication only; experience and reflection can do nothing for us.

If, upon such subjects, information has been actually bestowed by God

himself, there cannot be a doubt with what submission we should all receive it : nor is there any doubt among mankind, so far as they agree concerning the main fact, that the information has been imparted, or in the interpretation of the words in which it is conveyed. But Divine truths, being communicated to us in the common language of men, are subject to partake of that uncertainty which the imperfection of all human languages occasions ; namely, a difference of interpretation, by means of which they may convey to various men dissimilar views of things, unless some certain rules can be laid down to ascertain the proper method of interpreting.

We cannot, perhaps, by any means obtain such limitations as will deliver us from all uncertainty : one negative direction appears, however, sufficiently obvious ; that we cannot in such subjects, as in those which lie more level to our comprehension, reject the literal meaning on our own authority, and seek another as more probable, or suited better to our preconceived opinions ; for our previous notions, by our own confession, are drawn entirely from inferior objects ; from what we see, or hear, or touch, or otherwise perceive upon this earth ; or from what is passing in the intellectual part of our own compounded frame ; in all which there is nothing that can by any means direct us rightly in divine science ; nothing that can guide us to a knowledge, just or accurate, of the counsels, and still less of the peculiar mode of existence of the Deity.

If, indeed, in different communications of Divine knowledge there be found any seeming variation, it will then be the proper act of reason and of judgment to examine which of them is clearest in itself, and best confirmed by other sacred oracles ; and to consider afterwards by what fair steps of sound interpretation the whole may be restored to harmony ; well knowing that, notwithstanding appearances, there cannot be a real inconsistency. Such latitude may fairly be assumed, and must, in cases that require it, be allowed. But to determine, on the

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ground of human reason, that declarations, in themselves distinct and clear, originating confessedly from Divine authority, are, in their nature, such as man cannot receive, and, in pursuance of that bold decision, to quit the plain and natural sense of many corresponding passages, compelling them, by forced interpretation, to conform themselves, not to other oracles of sacred origin, but to that opinion which to the interpreter may seem more worthy of assent,—this is surely vain presumption :—this is sitting as in judgment against God, and raising up the wisdom of this world above his heavenly wisdom. Of human reason so employed the proper name is *folly* ; its mightiest efforts but the more expose its weakness ; and the oracles of heaven, unshaken by its vain assaults, bring back to our remembrance the strong question of my text, “Hath not God made foolish the wisdom of this world?”—or that of Jeremiah, who exclaims of men presumptuous in their fancied knowledge, “Lo ! they have rejected the word of the Lord, and what wisdom is in them?”*

It is delightful to the pride of man to fancy that his mind can vanquish every obstacle, and lay all difficulties plain before it ; but it was not to indulge that foolish pride that Jesus Christ was manifested in the flesh ; rather was it, if we will be guided by St. Paul, “to cast down *reasonings*, and every high thing that exalteth itself against the knowledge of God.”†

The wisdom of this world has scope enough to exercise its powers in many other ways, without exhausting them in vain attempts against the oracles of God. Let it pursue the system of created things, and with an honourable diligence trace out the power of God in all his various works ; collecting facts ; inventing, varying, and comparing curious trials and experiments, till nothing be unknown which such inquiries can discover. Let it employ itself in viewing man in all the wondrous movements of his intellectual powers. Let it improve the arts by which his natural powers are multi-

* Jer. viii. 9.

† 2 Cor. i. 5.

plied, and the value of his life increased. Let it form new systems of morality and government, taking care only to make the one consistent with the light of true religion, and the other with the quiet and security of man. Let it do these things, and whatever else it can perform within its proper sphere, and praise and honour will attend it to the utmost limits of that progress.

But when it comes to touch on sacred knowledge, then let human wisdom be assured, that nothing but humility can save it from the shame of being counted folly. What is plainly taught it must receive implicitly, without disputings, cavillings, or subterfuges; well knowing that it has within itself no scale by which to try or estimate that wisdom which descends from heaven. Thus cautioned, man will ever find the oracles of God a source of comfort and delight, united frequently with wonder: but if he will persist to have them level in all matters to his knowledge, and squared exactly to his preconceived ideas, then will they prove to him but a source of shame; and however he may vaunt himself at present, and triumph in the pride of his discoveries, a day will come when he will feel, and all mankind will see, that God has turned his wisdom into folly.

Rational religion opposed to *irrational* (that is, to superstition and the dreams of error and absurdity), let us all maintain and value: but *rational* opposed to *divine*, let us leave to those who can be vain enough to think that human reason is superior to eternal wisdom; or human speculation preferable to divine instruction.

[Nares.

FOR THE CHRISTIAN JOURNAL.

On the Scriptures.

(Concluded from page 15.)

THE writers of Holy Writ, although living in different ages, yet universally agree when speaking on the same subject. Amidst the general symphony, no jarring chord is heard. Like a well organized instrument, every string is engaged to afford more complete har-

mony to the reigning tune. Who could ever suppose, that men living in different countries, and at different times, could perfectly agree in writing on the same theme, except directed by some supernatural agency? From what has been said, the Agent, certainly, was God himself.

When some opinion or matter meets with astonishing opposition, and yet gains ground, we would reasonably infer, that it was supported by some mighty advocate. By this argument, the Scriptures shine forth with striking proof of their Divine origin. In almost every age, their opponents have strenuously exerted themselves against them. Now, armed with implements of cruel death, they threaten sudden destruction to its professors. Now, by more artful means, pretend that it is a system of absurdity, leading those who believe it to superstition, and even insanity. At one time, they drive them "to the mountains and to the hills, to the rivers and to the valleys, and desolate wastes;" at another time, in a vein of levity, they laugh them to scorn, and treat them and the doctrines they believe with contempt. Yet this volume still remains and is still more effectually established. It defies their rage, and triumphs in their disappointments. From generation to generation it has been handed down, for the benefit of the people that believe its truths. Let the fury of devils, and the mad reasonings of deists, be engaged in horrid agitation against this book; yet it *will* stand, as it has stood, immoveably fixed. Who hath an arm like unto the Lord? And who can resist his power? When the vast ocean is tossed with foaming billows, and its roarings cease; its proud waves subside into a calm. When devils and wicked men unite to vex the Church, then God, in fit time, stretches out his hand, and quells the tumult.

No writings have been so universally received as the Holy Scriptures; received not only on account of their sublimity, but for the government of our lives. Where are the productions of the old philosophers? Where all that they wrote on moral conduct,

happiness, and acceptance with the Deity? Vanished as an early cloud. But no sooner was the Gospel made known, than thousands flew to its protection, and embraced its belief. Who directed them to it? Who made them sensible of its need? None but HE who had a Church to save;—who had happiness to dispense.

Having already adduced many proofs of the divinity of the Scriptures, we will yet particularly consider the DOCTRINES, PROPHECIES, and MIRACLES contained in them. The doctrines are practical, reasonable, and sublime.

If its doctrines were merely *speculative*, they would only employ the understanding, and not influence our hearts, or direct our lives. They would not prove so beneficial to men in general. They would not impose good actions, and render us obligated to be useful to each other. Without practice, the Christian would not be known from the professed infidel. But *here* we are directed to all those duties which so lovingly embellish Christianity. Here we are taught unbounded charity, and every species of benevolence. By practising the duties enjoined in Holy Writ we honour God, improve ourselves, and do good to all around. What more desirable than such conduct? If genuine piety once reigned in the hearts of all, animosity, envy, and revenge would be suddenly annihilated, and all their disagreeable consequences be no more. Horrid war would no longer strike her clanging armour, or wave her bloody banners. The name of tyrant would be extinct, and enemy buried in oblivion. Peace would expand her wings, shed her gentle influence around, and speak the world profusely happy.

Doctrines may be called *reasonable*, when they are consistent with our rational faculties, when they are calculated to accomplish some useful design, or when fitted to the condition of that class of beings for whom they were intended. As all truths have God for their author, he being unchangeable, they must all coincide. Therefore, there is no reality in nature contradicted by the Scriptures. True, revelation may be opposed to

contingent and mutable truths, which can be changed by a miracle; but then it must not be dissonant to the necessary truths of reason. Doctrines in revelation may be above the *reach* of reason; yet she will not reject them if they do not jar with her essential truths.

Nothing can be more suited to our wants than the truths in Scripture. Are we anxious to know from what seeming discordance takes its rise, and to what end it contributes? Here we are fully informed. Would we know what will dispel our dread of a future world, and how happiness may be attained? Here we read the joyful news. We are altogether ignorant of the government of the world, and why such amazing revolutions are effected as the annals of history report, and our own experience confirms. Here, and here only, we are made to understand what the great Ruler is about to accomplish. In a word, if the doctrines of the Scriptures are agreeable to the reason of things, if they direct to a noble end, and if they are suited *particularly* to our exigences, no person in the spirit of wisdom can deny that they are from above.

Doctrines in Scripture are *sublime*. To judge of grandeur or sublimity, we must attend to the sensations of the soul, while contemplating some subject. Objects possessed of extensive amplitude, as a huge range of mountains, the ocean, the vast expanse of heaven, make the soul expand before she can obtain an adequate idea of them. She feels herself capable of noble exertions, and is delighted with her powers. In like manner, when somewhat is offered to the mental eye, which requires our greatest efforts in order to be conceived, immediately our internal agents combine, and endeavour to attain a knowledge of the subject. The elevation of mind necessary for this, exalts the soul with a sense of her nobleness, and affords her ample pleasure. If we examine the Scriptures, there we discover doctrines sublime in the most august view. To hear of a beautiful system, created out of nothing; of universal darkness sud-

denly lost in unbounded light; of man's fall, and the plan of redemption through a Saviour; at once astonishes, ennobles, and confounds the soul. There are doctrines in Scripture which are far above the reach of human conceptions. These, nevertheless, are not contradictory to reason. We term them Mysteries; for they are so blended in Divine truth, that our understandings cannot contain them. And are we so foolish as to imagine that nothing in a revelation should be incomprehensible? If the Scriptures were devoid of these, we might, with more propriety, object against them; especially, if they pretended to inform us of the nature of the Deity. For it would be the highest presumption in creatures like ourselves to suppose, that we could contain in our ideas the *essence* of the FIRST GREAT CAUSE.

In the word of God we find prophecies or predictions of future events. A full enumeration of them would far exceed the bounds of this inquiry. But a few of them shall be mentioned. The Israelites' entrance into Egypt, and their departure, were foretold and duly fulfilled. The Babylonish captivity was predicted many years before it happened. The great revolutions in the civil world were spoken of centuries before they were effected; and that not generally, but very singularly, only under a veil. Many other prophecies of less note are contained in the sacred page. But the most glorious event ever registered in the annals of nations; ever beheld by the sun, or conceived by the heart of man, was very particularly foretold. Prophets, from the first formation of things to the end of the Old Testament, all speak of the coming of the Messiah. Though they lived at different times, and under different governments, all agree concerning him. For this Israel came out of Egypt, led by a mighty power. For this, the strong walls of Babylon, and the potent empire of Assyria fell. And for this, the Roman extended his laws throughout all lands, and wrapped the world in peace. If so many prophecies have been fulfilled, and if these *are only found in the Scriptures, then they are the revelation of God.*

Miracles are mentioned in Scripture, as having been wrought principally for the conviction of men. And where miracles are introduced, no arguments can avail against them. A miracle may be defined an action strange and unaccountable, performed by supernatural power, and designed to convince man of something very extraordinary, and against the bent of his will. A miracle produced, consequently infers the agency of a Divine power. What astonishing actions do we meet with in the Scriptures! How inconceivable that power which stops the sun and moon in their course! What but an Almighty voice can wake the sleeping dust, and make the dead arise! What but the wisdom of God can infuse the knowledge of divers languages into man! These, and hundreds more, were wrought to commend the volume in which they stand recorded, and to prove that it is from that Being, who is "wonderful in all his works and ways."

Thus a cloud of witnesses, spurning all the invention of man against revelation, compel us to accede to this decision; that *the Bible is from God*. Solemn thought! And are there so many of our race, of the race to whom it was designed to bring life, that despise its doctrines, and trample on its truths? Alas, too true! The bird when caught in the net, or entangled in the thicket, would rejoice to be rescued by any hand. But man, a being privileged with reason; a being who, in his pristine form, resembled his Maker, will not, though in the utmost need, accept of assistance. Let the heavens be suffused with gloom; let nature mourn; and let the angelic choir, in doleful symphony, strike their lyres! Man, the lord below, the favourite of Heaven, dies in the midst of life. Once he loved his Maker, held sweet converse with angels, and was supremely happy. Now he is fallen, is alienated from God, associates with accursed spirits, and "stalks in sullen state devoid of bliss;" and, though a remedy is offered, instead of grasping the gift, avoids the sight, and flies as if sudden destruction

was concealed in it. But why thus complain? Will the Author of revelation be frustrated in his purposes? Far from it. There are (glory to the great Captain of our salvation) many who have taken this revelation as a standard for their conduct, and its truths for their doctrines. These are they who are truly wise; whom no adversity casts down; no prosperity elates. These are they whose protector is God; in whom all their hopes of happiness are centred; and by whose favour they will reap the joyful fruits laid up for them in bliss. Rejoice ye happy number, and with your songs gladden the earth! Let every grove resound with joyful hymns, and every hill reverberate the pleasing echo: for mortals on the verge of despair, on the very brink of ruin, are, "through love without end, and without measure grace," received into the lap of pure pleasures, which shall last for evermore.

WERTER.

The fourth Annual Report of the Managers of the Auxiliary New-York Bible and Common Prayer Book Society.

New-York, January 25, 1820.

THIS being the fourth Anniversary of the Auxiliary New-York Bible and Common Prayer Book Society, pursuant to public notice the Society assembled in Trinity Church, at seven o'clock P. M.—
FLOYD SMITH, 2d Vice-President, in the Chair, and CHARLES KEELER, Secretary.

The minutes of the last Annual Meeting were read and approved.

The Annual Report of the Board of Managers was then read by Mr. CORNELIUS R. DUFFIE; whereupon, on motion of the Right Rev. Bishop HOBART, seconded by the Rev. Mr. MONTGOMERY,

Resolved, That the Report just read be accepted.

On motion of the Rev. Mr. ONDERDONK,

Resolved, That the Report just read, together with the proceedings of this meeting, be published, and that the mode of its publication be such as to render its circulation as extensive as possible.

On motion of the Rev. Dr. HARRIS, seconded by the Right Rev. Bishop HOBART,

Resolved, That the thanks of this Society be presented to the Board of Managers for the zeal and prudence with which they have executed the trust reposed in them.

The Society then proceeded to the election of a Board of Managers for the ensuing year. The Rev. THOMAS LYELL, and JOSHUA JONES, Esq. being appointed inspectors. On counting the ballots, it appeared that the following gentlemen were unanimously elected:

Luther Bradish, President.

Floyd Smith, 1st Vice-President.

Cornelius R. Duffie, 2d Vice-President.

Henry Barclay, 3d Vice-President.

William E. Dunscomb, Corresponding Secretary.

Charles Keeler, Recording Secretary.

J. Smyth Rogers, Treasurer.

Thomas N. Stanford, Agent.

Managers—Edward N. Cox, John Watts, jun. Benjamin Haight, Charles Nichols, David A. Clarkson, John J. Lambert, William Onderdonk, jun. William H. Harison, Peter Kean, Lewis Loutrel, Samuel W. Moore, Cornelius S. Bartow, Gerardus A. Cooper, Charles W. Sandford, William S. Popham, H. W. Ducachet, Thomas T. Groshon, Charles N. S. Rowland.

REPORT.

ONE of the many benefits which flow from the annual review of our united operations, is the evidence presented to each of us individually, at how small a sacrifice of time or money very extensive good may be produced.

This Society has been established only four years, and in that short time, without interfering with individual avocations, without being burdensome to individual resources, it has spread among the community advantages which could with difficulty be compassed by the best ability and zeal confined within the period of an individual life.

The small share which we bear in this work respectively, leaves no room for self-gratulation: yet the institution which our common efforts have raised, may well call forth our pride and our joy; while we regard, not merely the great results it has already effected, but the steady pursuit promised to its objects from the permanency of its character.

To exhibit a statement of these results is now the duty of the Board, and they perform it in the assurance that the members of this Society will

believe their past liberality to have been well dispensed, and knowing how much remains to be accomplished, will still "be ready to give, and glad to distribute."

The last Report informed you, that by the operations of this Society, the price of Prayer Books had been reduced from 38 to 30 cents per copy—that 1,591 Bibles, and 12,287 Prayer Books had been distributed—that we were the owners of a set of stereotype plates for the Book of Common Prayer, which cost 1200 dollars, and that we had contracted for a set of stereotype plates for the Holy Bible, towards the payment of which 1800 dollars had been subscribed. These were the effects produced by your bounty continued to the Managers for three years.

Another year has elapsed, during which we have distributed 286 Bibles, and 1,378 Prayer Books, making a total of 15,542 volumes placed in almost as many needful hands. During the past year also, the plates for the Bible have been completed, and the cost thereof, \$2,357 18 has been paid. The Board are in advance, however, by this payment about 350 dollars, to reimburse which, they must solicit the contributions of those who have not yet subscribed. These plates, which are admirably executed, and highly spoken of by judges, are in the hands of Messrs. T. & J. Swords, with whom the Board have authorized a contract to be made for publishing an edition from them. An arrangement has also been made with Messrs. Swords, by which our Depository has been removed to their store, No. 160 Pearl-street, where application must hereafter be made for the Bibles and Prayer Books of this Society.

The Report of the Agent shows, that the Bibles and Prayer Books were distributed to the Sunday Schools of this city and its vicinity—

to convicts in the State Prison—to attendants upon the Mariners' Church, and to various individuals, by the hands of the Managers. Besides these, a large proportion was sent to the northern and western counties of this State, for the use of new and remote churches—to the New-England States—to New-Jersey, Ohio, Virginia, North-Carolina, and the Western Territories. The Prayer Books furnished to the Mariners' Church were very cheerfully granted by the Board, at the request of the Directors of that institution, who have expressed to us the earnestness with which they were sought for by seamen, to whom they were given with Bibles and Tracts, when on the eve of going to sea.

The Board are aware that some explanation is necessary to account for their limited distribution during the past, compared with those of former years. Several causes have tended to produce this effect. The unexampled depression of the mercantile community affecting the resources of all classes, has very materially interfered with the collection of subscriptions, and the ability of our patrons. The prevalence of Yellow Fever, and the closing of the Depository at the most active season of the year, were not without their influence. But the principal cause is to be found in the necessity the Board were under of advancing out of the Treasury the sum before mentioned, to complete the payment on the Bible plates, by which so much money was diverted from being employed in the ordinary operations of the Society. The demand for books continues as pressing as formerly, and we cherish the hope that our ability to meet it may be so increased, as to atone for the past disappointments which have unavoidably occurred.*

* The Board have been under the neces-

The report of the Treasurer, which, on the 25th of January last, showed a balance in the Treasury of one hundred and twenty dollars and thirty-three cents, now exhibits a deficiency of one hundred and eighty four dollars and fifty cents.

It were to be wished, that, besides giving the aid of their own contributions, the members of this Society could be incited to increase the means of its usefulness, by making known more generally its objects—by soliciting co-operation—by communicating such information as they may acquire as to the most advantageous field for its benevolence—and by distributing, in person, among proper objects, the quota of books to which their subscription entitles them.

Are inducements wanting to interest ourselves or others in thus promoting the objects for which we are associated? They present themselves on every side. We speak not of the pleasure which our common humanity feels at the sight of lives well ordered and passions well regulated. We speak not of the benefits which flow to society in general, from the diffusion and practice of the best system of morality the world ever knew. We address ourselves to Christians, and therefore assume a loftier ground. We remind them that, to the eye unenlightened by religion, human life presents an inexplicable mystery. To spend it in vice, in folly, or weariness, and to close it in gloomy insensibility, in trembling apprehension, or in absolute despair, is the brief history of multitudes of our race. Ignorance and toil seek no disclosure of the object of existence, contented to forget, or to alleviate its ills. Human

sity, very recently, of declining a request for two hundred Prayer Books, (made through the Bishop) for the use of the expedition fitted out by Government for the African coast, owing entirely to the want of funds.

reason cannot lift the veil which hangs over our destiny. Extolled by the pride of false philosophy, and confided in by the inconsiderate and the vain, she proves herself an erring and deceitful guide, whose meteor-gleam serves first to bewilder, and then to blind. The grave is not shrouded in gloom more profound and impenetrable, than that which rests on life's brightest paths, where Revelation beams not.

But in the midst of this thick darkness, the Bible is opened, and immediately a great light shines around us. The Gospel of Jesus Christ is proclaimed, and all mystery and doubt have vanished. Every part of the conduct of life rises in awful importance, and is dignified by motives and sanctions before unknown. The unthinking and unrepenting are warned of their accountability. Rest, hope, and joy are promised to the weary, the desponding, and the wretched: while visions of blessedness and peace sustain the spirits of the departing Christian.

The Bible, which thus transforms earthly sorrows into celestial consolations, is an invaluable blessing: and not to feel deeply the responsibility of its diffusion, were to undervalue the message of God, and the mission of his Son.

The well meant comforts we bestow to relieve the wants of a brief life, "perish in the using:" yet the claims of earthly wretchedness ever deserve our affectionate and soothing regard. To minister to spiritual wants is a sublimer work, the fruits of which shall endure for ever. The extremity of worldly misery even increases the obligation to this duty; for the more pitiable the sufferer in this transitory scene, the more earnestly should he be invited, through the means of grace, to seek that hope of glory, in the view of which sufferings and death lose their power.

The BIBLE, we repeat, is an inestimable gift; and if in prosperity it can gild even our best enjoyments with the sunshine of cheerfulness, and free us from the fearful uncertainty of irreligion,—if in adversity it can pierce the darkest clouds, and disclose to us the prospect of our immortal hopes,—if a. all times it can irradiate our hearts with that peace which passeth all understanding; can we be sensible of our privileges, or just to our obligations, if we are slow in communicating its tidings of great joy?

But our duty stops not here. We are members of the Church of Christ. In its communion we enjoy doctrines, worship, and sacraments, pure, primitive, and scriptural, and proclaimed and dispensed by orders of the ministry, derived through the Apostles from Christ himself. These advantages we are bound to impart to those who have not received them, and to confirm to those who but partially possess them. The Book of Common Prayer, in which this Church is set forth, is therefore a fit companion of the Holy Scriptures. In this belief we present it with confidence to all who wish to become acquainted with the Church of God, desiring them to compare it with the sacred volume, and fearless of the result.

For ourselves as Churchmen, our attachment to the Prayer Book is deeply fixed in the feelings it has inspired from the earliest knowledge of its contents, and has been increased by the maturer judgment of added years. It is associated in our recollection with the devotions of the best men of ages long gone by. We regard it not only as the best standard, but the safeguard of our Christian faith. It is at once the incentive and the guide to a fervent, rational, and, we trust, acceptable worship. Its unrivalled strain of unaffected piety; its sublime, yet tender

eloquence, have power to touch the heart like a father's last blessing, or a mother's earliest prayer. Next to the Bible in our esteem, shall it not accompany the Bible in our gift?

The cause of this Society has claims to interest our best feelings. We are incited by principles of conscious duty—we have the approbation and the blessing of those whom God has made overseers of his Church.* Our lay efforts rejoice the hearts of the whole of our Christian community, and have called forth the public expression of the most affectionate regard from a Convention, whose praise is worthy of our ambition.†

After the approbation of our own consciences—of our spiritual guides—of the Christian Church—can we have higher inducements to awaken our zeal? Yes! the approbation of him, who has taught us, when we lift up our daily supplications, to pray for the coming of his kingdom—his approbation will constitute the best motive and the highest reward of our unwearied exertions.

* See, particularly, a Pastoral Letter to the Laity of the Protestant Episcopal Church in the State of New-York, on the subject of Bible and Common Prayer Book Societies, by the Right Rev. Bishop HOBART, 1815.

† Extract from the minutes of the Convention of the Protestant Episcopal Church in the State of Rhode-Island, held at Providence, June, 1819:—

“Resolved unanimously, that this Convention do entertain for the Auxiliary New-York Bible and Common Prayer Book Society, the most affectionate regard; and view with lively gratitude to the Supreme Being, the benevolent exertions of said Society for the more free and extensive dissemination of our excellent liturgy, by procuring the first set of stereotype plates for the Book of Common Prayer, whereby the price of that formulary of worship has been so reduced, that the poor can now be provided therewith.”

“Resolved unanimously, that the Secretary of this Convention do communicate to the Corresponding Secretary of that Society, the above public expression of our sincere and Christian friendship.”

By his blessing let us persevere, until all within our influence, enlightened by the knowledge of his will, shall be received with us into the ark of his Church; that, "being steadfast in faith, joyful through hope, and rooted in charity, they may so pass the waves of this troublesome world, that finally they may come to the land of everlasting life."

Respectfully submitted.

CORNELIUS R. DUFFIE,
Chairman.

Note.—This Society admits as members or subscribers, all persons who pay annually to the Treasurer a sum not less than two dollars, for which payment they are entitled to receive one Bible and one Prayer Book, or three Prayer Books; and for every additional sum of one dollar and fifty cents per annum, an additional Bible and Prayer Book, or three Prayer Books, at the option of the member.

This Society supplies all orders for Prayer Books for gratuitous distribution, when cash or reference for payment on delivery of the same accompanies the order, at thirty cents per copy.

Orders for Bibles or Prayer Books should be addressed to THOMAS N. STANFORD, Agent of the Society, at the Depository, No. 160 Pearl-street.

Subscriptions and donations will be thankfully received by the Treasurer, No. 42 Courtlandt-street, or the Agent, No. 160 Pearl-street.

FOR THE CHRISTIAN JOURNAL.

Observations on the principal Festivals and Fasts in February, 1820.

WEDNESDAY, the second.

The Presentation of Christ in the Temple, commonly called the Purification of St. Mary, the Virgin.

THERE are two events this day commemorated—*The blessed Virgin's submitting to what the Jewish law required of all mothers upon the birth of their children—and the Presentation of Christ in the Temple, according to the prescriptions in the case of a first born male.* On each of these a few practical reflections may be made.

The law of Moses required,* that after the birth of a child, the mother should bring to the priest at the tabernacle, and afterwards to the temple, a lamb for a burnt-offering, or sacrifice of thanksgiving, and a young pigeon, or turtle-dove, for a sin-offering. If, however, she could not afford to bring the lamb, a pigeon or turtle-dove for each purpose, was accepted. To the latter of these requisitions,†

on account of her poverty, the mother of our Lord, as on this day, conformed.

The immediate design of the sin-offering was the removal of a *legal* and not a *moral* impurity. Undoubtedly, however, the faithful and pious Israelite connected with it an idea of the necessity that always exists for remembering our actual sinfulness, and a recollection that gratitude is never so acceptable as when accompanied with an humble sense of unworthiness, and coupling its expressions with prayers for mercy. And now that all typical rites have ceased, let the Christian ever combine with his offerings of praise, acts of living faith in the *great atonement*, and an humble pleading of its merits, in prayers for Divine compassion.

The circumstance of the Virgin's necessity to make the cheapest offerings prescribed, should excite a new feeling of gratitude to our Lord, and wonder at the infinite condescension of his love. That he might fall nothing short of a perfect pattern susceptible of imitation by the humblest and poorest of his followers; nor of that degree of privation and suffering which would fill up the measure of his fidelity as the representative of sinful, miserable man; he was pleased to connect himself with the poor and lowly.

Hence, too, let his followers learn a lesson of humility. Example of it is set by the Son or God. Will *they* be above its imitation? Shall wealth, or standing, or power, or influence make *them* proud, when the reverse was not inconsistent with the character of the *Lord of glory*? Shall *they* scorn the humble station, when it was honoured by the choice of *God manifest in the flesh*?

The burnt-offering which the Virgin made, was that act of thanksgiving with which every mother was bound to appear before the Lord, when preserved "through the great pain and peril of child-birth." And when can there be a more powerful call to "give hearty thanks unto God!" Surely it is in accordance with the best feelings of our nature, and the most obvious dictate of religion, that the Church has made, on this subject, special and interesting provision. She requires the offering of prayer and praise, in a short form, exhibiting the characteristic simplicity, purity, and piety of her services. She requires, as an additional very natural and proper expression of gratitude, "offerings which shall be applied, by the Minister and the Church-wardens to the relief of" those who, under the same circumstances of "pain and peril, through" which the offerer has been happily preserved, suffer the privations and the consequently increased ills of poverty.‡

‡ See the last rubric in "The Churcheing of Women."

* Lev. xii.

† St. Luke ii. 24.

Were this primitive manifestation of thanksgiving generally restored, it would be the means of providing very extensive relief for a class of suffering fellow beings who claim the tenderest sympathies of all, and especially of those whom "Almighty God, of his goodness, hath" been "pleased to preserve in" like "great danger." A small offering from each, proportioned to her means, might, in all probability, with judicious management, form an aggregate nearly equal to the relief of all cases of real necessity; while the inconvenience to the offerers respectively could be hardly felt.

Another offering the Church also recommends—that for which feelings of gratitude must prepare every pious heart, when reflecting on so great a mercy—the "sacrifice of praise and thanksgiving" in "the Holy Communion."

The second event this day celebrated is "the presentation of Christ in the temple."

In memory of that signal act of divine Providence whereby the hardened Pharaoh was, at last, constrained to let Israel pass from under his yoke—the *slaying of the first born among the Egyptians, and saving those of the Hebrews*—it was ordained in the Mosaic law that all the first born males should be consecrated to the Lord, for the service of religion. Afterwards the tribe of Levi was chosen instead. The form of presenting to God, however, was continued, and the sum of five shekels paid as a ransom.†

This dedication of the first born was not confined to the human race, but extended also to beasts. Such as were clean, & c. fit to be sacrificed, were offered in that way. Others were redeemed by the substitution of clean beasts, or were not suffered to live. The first fruits, also, of the earth were dedicated, as an offering of grateful acknowledgment, to the Lord.

All this was designed to preserve among the Israelites a sense of their dependence upon God, as an expression of thankfulness for his mercies in the various blessings of his Providence, and as a mean of securing their continuance. In the offering of the first born son, there was sought a blessing on the *family*, and in that of the firstlings of beasts, and the first fruits of the earth, on the *property* of the offerer.

Jesus Christ condescends to be known, in connexion with his faithful people, as "the First born among many brethren"—that "whole family" which bears his name.§

Let us delight to meditate on the inestimable blessings accruing to that family from the assumption of human nature, whereby he became subject to the law of

* See the last rubric in "The Churching of Women."

† Exod. xiii. 2, 12, 15. Numb. viii. 16, 17, 18.

xviii. 16.

‡ Rom. viii. 29.

§ Ephes. ii. 15.

the first born, and "was this day presented in the temple in substance of our flesh"—the blessings of pardon and grace in time, and of salvation through eternity.

In our Saviour's case, although, not being of the tribe of Levi, the ransom was paid for the fulfilment of all righteousness by the observance of the prescriptions of the Church, yet the original purpose of presentation was most eminently fulfilled. This first born son was indeed devoted to the Most High, as a Priest, to make atonement; that only sufficient atonement—the offering of his own body once for all—of which the oft repeated sacrifices of the law were but types and figures.

In this light let us direct to him the view of grateful, lively faith—faith which duly appreciates the awful necessity, and infinite value of the atonement that he made—which, therefore, humbles the sinner with deep repentance, makes him look to Jesus as alone sufficient, trust in his grace, faithfully seek it, diligently improve it—which thus becomes the animating principle of a life of evangelical piety; and leads to the making to God of that best and most acceptable offering—"ourselves, our souls, and bodies, to be a reasonable, holy, and living sacrifice." Thus we may hope, with hearts purified and cleansed by the blood of Christ's atonement, to be presented by him unto God our Father for his blessing in time and through eternity.

Christian parents, not only of yourselves, but also of the children God hath given you, are you bound to make an offering unto him. He has appointed the way and means by which they are to be presented to him. You are to bring them to his ministering servant, that, by virtue of the authority vested in him, he may name them by the name of Christ, and dedicate them, through him, to the Lord their God; and thus be the honoured agent in making them *members of Christ, children of God, and inheritors of the kingdom of heaven*. Remember that then they are the Lord's. By carefully instructing them yourselves—by leading them to seek the instructions of the Church—by teaching them to attend on her ordinances, and be united to her communion, as means of the grace whereby alone they can be sanctified and saved—by going before them as patterns in the religious life—and especially by constantly commending them to God, and supplicating his blessing on your efforts,—strive that they may continue his. What tongue of men or angels can speak your bliss, if, in the temple not made with hands, you present them to their Father and your Father, their God and your God, to be his eternally! And oh! who can describe the pang that will rend your bosom, if, when the children of the Lord shall be called to their everlasting kingdom—they shall be found—and through your neglect, remis-

ness, evil counsel, or example—the portion and heritage for ever of the devil and his angels!

Who, Christian readers all, can conceive the state of those who, here refusing to be presented, by Christ, to his Father, shall not be owned by him at the great day, but be banished for ever from his presence!

—
WEDNESDAY, the sixteenth.

*The first day of Lent, commonly called
Ash-Wednesday.*

LENT is a Saxon word, signifying spring. It is the term given to the fast which appears, from the testimony of very early Christian writers, to have been observed in the Church from the Apostles' time, immediately before the great festival of Easter, and of course about the spring of the year.

The term of forty days has, from very ancient times, been assigned to this season. It begins on Wednesday, in order that four days may be gained in the first week, which, added to the six weeks immediately preceding Easter, (omitting Sundays, on which fasts never can occur) will bring the termination of forty days on the eve of that festival.

The first day of Lent received the appellation of Ash-Wednesday, from the custom, connected with the pious discipline of the Church in its purest days, of penitents manifesting their contrition at this humiliating season, by being clothed in sackcloth, with ashes on their heads. It has ever been observed by the Church with peculiar solemnity, although the whole forty days were considered as fasts.

In reflecting on this ancient appointment, the first and most interesting consideration is, that it has been hallowed by the observance of the purest ages of the Church—has contributed, we cannot doubt, to the preparation of multitudes who have passed from her militant to her triumphant state, and even to the fitting of martyrs and confessors for their exceeding great reward.

Ash-Wednesday in particular, and Lent in general, are styled by our Church, “days of fasting, on which the Church requires such a measure of abstinence, as is more especially suited to extraordinary acts and exercises of devotion.”*

It is a principle deeply implanted in our nature, and on which we perpetually act, that it is proper to give at times special attention to duties *always binding*, and so to order and arrange our several important concerns, as to give to each its proper place. Every day's experience teaches us that, as far as practicable, method, whereby every duty has a particular time as-

signed for the observance of it, is the only certain way of securing proper attention to it. In religion this principle has ever been regarded. The divine appointment of one day in seven for special religious observance, cannot for a moment be considered an intimation that the service of his Maker is not at *all times* man's bounden duty. It is simply providing that those sacred exercises, of which the duties of life must necessarily be an interruption, are not to be performed only occasionally and as convenient; but are then to be a special occupation. Upon the same principle, stated occasions of humiliation and thanksgiving were appointed by Jehovah for his people Israel. Upon the same principle, the private Christian finds it necessary to the maintenance of a *spirit* of devotion, to have *stated* occasions for engaging in its *exercises*. Upon this principle, the Church of Christ, from earliest times, has had its days and seasons of special observance; civil governments, not lost to a sense of religion, have appointed or recommended days of humiliation or of thanksgiving; and even those Christians who profess opposition to observing the holy days of the Church, do the same thing, in every respect but conformity with ancient and catholic usage, on occasional and stated days (other than the Lord's day) of public worship; and by the celebration of occasional or stated thanksgivings and fasts.

The practice, then, of men in all ages establishes the reasonableness and propriety of that part of the requisitions of the Church for her days of fasting which embraces “extraordinary acts and exercises of devotion.” Days or seasons in which these are to be considered especially binding are ever found to be most important auxiliaries in the divine life, in the preparation of the soul for leaving all the cares, pursuits, and employments flowing from its present union with the body, and entering the regions of unalloyed spiritual purity.

The next branch of the duty now required of us is “fasting,” *i. e.* “such a measure of abstinence as is more especially suited to” these acts and exercises.

We may remark here, first, the dignified and scriptural course pursued by our Church. She leaves the duty here specified as she finds it in the New Testament, not clogged by any minute and questionable prescriptions. It is abstinence or self-denial in any particular.

The natural advantages of occasionally practising this must be obvious. It gives a man control over himself. Constant indulgence of his appetites or inclinations, even governed by conscientious scruples against criminal excess, can hardly fail to carry him at times beyond the bounds of innocence. There is in man's fallen nature so strong a tendency to excess, that it re-

* “Table of Fasts,” after the Calendar in the Book of Common Prayer.

quires constant watchfulness, and a perpetual guard to prevent it. The boundary between right and wrong is, in many cases, so narrow, that the only security against passing it, is to stop short of it. Sufficient mastery over our passions, affections, and appetites, to enable us to do this, can be obtained only by *occasional*, and, in circumstances of peculiar temptation, *frequent* voluntary resistance of their claims, and subjecting of them to denial of even innocent indulgence.

The discipline thus exercised prepares the mind for the readiest admission and most unincumbered exercise of virtuous and religious affections.

These are propositions of which ample proof will be found in the breast of every reasonable and reflecting man. They are truths recognized and enforced in holy writ. Upon the principles they illustrate, God is pleased to govern the dispensations of his grace. When our Lord established as a fundamental rule of his religion, "If any man will come after me, let him *deny himself, and take up his cross, and follow me*,"* gave directions to be observed by his disciples *"when they fasted, and promised signal "reward" for doing so properly*†—when he declares, that although, during his presence with them, he did not require of them this duty, yet after his departure it should be incumbent on them—when *ministering to the Lord and fasting, and fasting and praying*,§ are joined together as Christian exercises—when the Apostle declares that "they that are Christ's have *crucified the flesh with the affections and lusts*,"|| represents the *mortifying of the deeds of the body*, as necessary to spiritual and eternal life;¶ and notices, as the mean adopted by himself, to prevent the awful consequences of being "a castaway," that he *kept under his body, and brought it into subjection*,**—we cannot doubt of this being a Christian duty, being one of the means by which the sanctifying and strengthening influences of the Holy Spirit are imparted. In this light, and as an expression of sorrow for sin, its true sense and importance are represented in both the Old and New Testaments.

Upon the principles above laid down, it must appear obvious, that if we would faithfully discharge this duty, we must appropriate certain times, when we consider it more peculiarly binding, and when we feel ourselves peculiarly obliged to strive to prevent its being hindered even by indulgences not improper in kind, and not excessive in degree.

Every one who loves order, and has respect for antiquity in the Christian Church,

will certainly be disposed to let these times embrace those which she, from ancient days, has solemnly appropriated to the purpose.

Our reflections now naturally turn upon the proper mode of discharging this duty, and, consequently, the proper observance of this, and other days and seasons of fasting appointed by the Church.

Our Saviour* evidently forbids the connexion of this duty with ostentation, seclusion, moroseness, or any thing that may make religion appear unlovely to the world. It is an affair between a man's own conscience and his God. His spiritual good, and not credit with the world, should be its only object. It consists in expressing the emotions of true repentance, and an humble sense of his need of the renewing, sanctifying, and strengthening grace of God, by accompanying his devotions with voluntary self-denial of even innocent indulgences and enjoyments of any kind. The eye and the ear, as well as the palate, may be subjected to its holy discipline. The exercise of *heart* is all that is valuable in abstinence, as a religious duty, and this may be effected by self-denial in any particular. The mode of performing the duty should be determined by the circumstances of every Christian, and be such as is most favourable to the avoiding, on the one hand, of ostentation, and the unnecessary making of his good to be evil spoken of; and, on the other, of unchristian shame of religious duty, and fear of the scoffs of the wicked, such as will secure pious observance of the wholesome prescriptions of the Church, and, at the same time, not expose her to the charge of unfriendliness to the cheerful, kind, and social spirit of the Gospel. Most especially should the discharge of this duty be entirely separated from any idea of its merit, and from the least disposition to impose our measure of its observance upon a brother, or judge him for difference of opinion on the subject.

It would be, then, presumption, and, indeed, impossible, to lay down rules for the observance of this and other fasts of the Church, as generally required.

Extraordinary acts and exercises of devotion should, indeed, be performed. But the performance must be left to every man's circumstances, and to his conscience.

Abstinence, or self-denial, ought, indeed, to be practised. But exactly when and how each Christian must determine for himself. He only can tell from what innocent indulgences he may abstain, without the appearance of affected singularity. He only can tell under what circumstances the plea of conscientious self-denial, called for by the exercise of it, would unnecessarily expose him to the impu-

* St. Matt. xvi. 24. † St. Matt. vi. 16, 17, 18.

‡ St. Matt. ix. 15.

§ Acts xiii. 2, 3. xiv. 23. 1 Cor. vii. 5.

|| Gal. v. 24. ¶ Rom. viii. 13.

** 1 Cor. ix. 27.

* St. Matt. vi. 16, 17, 18.

tation of superstitious rigour; where his real motive need *not* be disclosed; and where it *may* be, to the advantage of religion, to the honour of the Church, and to the benefit of a fellow being.

Still, with all the qualifications hence arising, self-denial is a Christian duty, and a conscientious man will find many ways of practising it, on days and seasons when he regards it as peculiarly obligatory, unostentatiously, and in the true spirit of the Gospel, as an expression to God of repentance for sin, as, through the blessing of Divine grace, a mean of pardon, an aid to devotion, and a source of increased ability to encounter the enemies of his salvation, and of increased purity of heart and life. His only hope of its efficacy to these ends will be built upon an entire reliance on the merits of Christ's atonement, as alone sufficient to secure any blessing to the means of grace, and conditions of salvation.

A serious question now suggests itself to the members of a Church which, in imitation of primitive times, requires the observance of the season of Lent, and other days of fasting. Do they act as her friends, attached to her interests, and revering her authority—do they not expose her to the scoffs and scorn of her enemies—do they not sanction the idea of her having retained useless and superstitious prescriptions of the Church of Rome,—by giving, in their practice, no distinction to her solemn days and seasons of abstinence? Nay, more. Seeing that fasting or self-denial is a required duty of those who would follow Christ, are they not indifferent to their obligations as *Christians*, when they treat as a thing of naught the wise and pious provision of their Church for the exercise of this duty? She burdens not her requisitions with minute particularity. She imposes no particular mode for performing this duty. She favours nothing of superstition, ostentation, or gloom in discharging it. She leaves that to circumstances, and to the consciences of her members. Shall this expose her requisitions entirely to neglect and contempt?

Sufficient, it would seem, to recommend them to conscientious observance, are the advantages that must attend it.

Let us suppose a truly faithful member of the Church, who, in the spirit of evangelical piety, follows her holy directions. By *extraordinary acts and exercises of devotion* in his retirement and his family, and in attendance more frequent than his usual occupations can admit, on the services of the sanctuary, when they are accessible on other than the Lord's Day,—he hallowes the "Days of Fasting" appointed by the Church, and thus improves them to the blessed purpose for which they were designed—the increase of *his devotion*, the

strengthening of his faith, the drawing of him nearer to his God.

To his acts and exercises of devotion, he adds, as their proper attendant, and as to be sanctified by them, the *abstinence* or self-denial that she further enjoins. This is done in ways least savouring of display—with a conscientious endeavour to avoid in it the least feeling of self-righteousness, or love of applause—so as not to expose religion—and with the sole design of offering an acceptable service to him *who seeth in secret*.

Upon these principles, he subjects his appetites, his desires, his love of pleasure, his love of profit, to that salutary restraint, and strives to gain over them that all important control, which are the sweet means of preserving them from excess, and which can be attained only by occasionally denying them indulgence even on proper objects, and in innocent degree.

His faith in the merits of Christ as alone sufficient to secure a blessing on this holy exercise, and his prayers for Divine grace, that the blessing may be granted, come up with acceptance before God. His affections are chastened. His heart is purified. Strengthened by grace, he maintains a successful struggle against the enemies of his salvation. His life is truly that of faith in the Son of God. When the time of his departure is at hand, and had he lived in full indulgence all his days, the parting with the world would be hard and painful, it is to him no effort for which he is unprepared. Having seen the world in its true light, and accustomed himself to willing curtailment of its enjoyments, he has learned that it is not necessary to his happiness. Other joys and other pleasures are before him—joys and pleasures for preparation for which he gladly denied himself those of time and sense. On them he enters, praising and magnifying *his* glorious name, through whose merits and grace his humble services have been blessed, their imperfections overlooked, their deficiencies remedied, and himself received from a state of probation, where self-denial was mercifully ordained as a mean of security against the destructive influence of the world, into that state of reward, where every desire of the soul is pure, and provided with full and everlasting fruition.

—
WEDNESDAY, the twenty-third,

FRIDAY, the twenty-fifth,

SATURDAY, the twenty-sixth.

Ember Days.

It was an ancient practice in the Christian Church, to perform the solemn and highly important office of admitting men into the holy ministry, on four stated days in each year, except peculiar circumstances required ordinations at other times.

In the weeks immediately preceding these days respectively, the members of the Church exercised themselves in special prayers to God, that he would, by his grace, secure the choice of fit persons for the ministry, and grant to those admitted to either of its grades, ability faithfully and successfully to discharge their duties.

The stated days of ordination were the second Sunday in Lent, Trinity Sunday, and the Sundays next following the first Wednesdays after the 14th of September and the 13th of December respectively. With her characteristic conformity to "the practice of the primitive Church," our Church has retained the appointment of these days as "the stated times of ordination."^a

There is a propriety in thus solemnizing the most holy, most important, and most responsible act of the Christian Church, which must recommend it to the approbation of all who have her purity and her interests at heart—all who feel the immense importance of a godly ministry—and who have faith to believe that he who heareth prayer will bless the united supplications of his people with the grace and mercy they implore.

The Wednesday, Friday, and Saturday immediately preceding the stated times of ordination, were the days more particularly devoted to the abstinence and extraordinary acts and exercises of devotion, designed as an humble mean of the Divine blessing on that work. They are, accordingly, appointed for the same purpose by our Church; † which also provides, among her occasional "Prayers and Thanksgivings," a prayer "for those who are to be admitted into holy orders, to be used in the weeks preceding the stated times of ordination."

Although the peculiar circumstances of our infant Church still require a postponement of the general observance of these stated times, yet, surely, her devout members will not be indifferent to the due keeping of these fasts, by making them occasions of extraordinary prayers for Divine guidance and blessing for those who are in holy orders, those who are candidates for them, and those on whom rests the responsibility of admitting men to so high a dignity.

It shall be the humble effort of these observations, and of those which, God willing, it is designed to make on the other Ember Days in the present year, to suggest reflections calculated to induce a pious observance of these days, on the four heads of the *character of the Christian ministry, the appointed mode of admission to it, its duties, and its qualifications*. From each of these heads will arise reflections interesting both to the clerical and lay members of the Church. The first of them

now invites our notice—*The character of the Christian ministry*.

This we learn from the words of our Lord at its institution, and from the references made to it in the New Testament.

There were three distinct commissions from the Apostles. In the first it is merely said that our Lord "ordained" them, and "sent them to preach the kingdom of God," with power to work miracles in proof of their mission.* In the second are contained the more pointed expressions, "As my Father hath sent me, even so send I you. Receive ye the Holy Ghost. Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained."† The third contains direction to make men his disciples, and a virtual commission to transmit their office, through successors, to the end of time. "Go ye and make disciples of all nations; and, lo, I am with you alway, even unto the end of the world."‡

We have, also, an account of the appointment, by our Lord, of another order of ministers, the "seventy." They are said to have been "sent,"§ to bless in his name,|| and to announce the coming of his kingdom.**

Ministers are termed in the New Testament "ambassadors for Christ," "by" whom "God" speaks, and who act "in Christ's stead;"†† to whom "a dispensation of the Gospel is committed,"‡‡ and who are vested with "the ministry of reconciliation" between God and man.§§

These passages, among many of similar import, declare it to be the doctrine of the New Testament, that the Christian ministry involves a divine commission, that those who hold it are vested with authority from on high. What else can give them a right to preach the kingdom of God? What else to pronounce the forgiveness of sins? What else to admit the sons of men disciples of Christ? What else can entitle them to the distinguished appellation of ambassadors for Christ, authorized to act in his stead, by whom God himself speaks to the world, and to whom is committed a dispensation of the Gospel, and ministry of reconciliation between God and man?

The fundamental character of the Christian ministry, therefore, is that it possesses a divine commission—that those who hold it are invested with special authority from heaven. This suggests important and highly interesting reflections to Christians generally, to those who de-

* St. Matt. x. 5. St. Mark iii. 14, 15. St. Luke ix. 2.

† St. John xx. 21, 22, 23.

‡ The proper rendering of the word translated *teach*.

§ St. Matt. xxviii. 19, 20.

|| St. Luke x. 1. ¶ Ver. 5. ** Ver. 9, 11.

†† 1 Cor. v. 20. ‡‡ 1 Cor. x. 17. §§ 2 Cor. v. 18.

^a Canon xv.

† Table of Fasts.

sign entering the ministry, and to those who are vested with its high and holy commission.

Christians, generally, should form and cherish ideas of the ministry agreeable to the character here shown to be stamped upon it by the unerring word of God. Not merely as a learned profession, not merely as an honourable station in the world, or a respectable mode of obtaining a livelihood, but as a *divinely appointed office*, as a *legation from the court of heaven*, it should be regarded. He who holds it is to be esteemed, not as one who, in any matter of public exhibition, is expected merely to please his audience, and that he may please to court their approbation and applause—not as an object of mere critical observance—not as one whose services may be attended or disregarded, as whim or inclination may suggest,—but as one who comes with an offer of salvation from heaven in which every human being is deeply interested, and who has authority from God to lead men in the performance of means, the use of which he has been pleased to connect with the full benefit of the reconciliation wrought by Christ between God and man, without which reconciliation not one of the human race could be saved.

The pious Christian will delight to take this view of the Gospel ministry, and in the spirit it suggests, wait on the services of those who hold it. He will delight to improve those fasts of the Church by making them seasons of special thanksgiving for the love of God in sending his ministers on their errand of mercy to the human race, and special prayer that his blessing may rest upon them, and the people be duly sensible of their privilege in enjoying their ministrations.

Most interesting to him is the witnessing of the admission of men into this high and holy vocation. The honour of God and the everlasting welfare of souls, so largely involved in it, stamp it with an importance which engages at once, his deep attention, and his most fervent prayers.

Let those who look forward to being clothed with this office, reflect what it is they have in anticipation. Let them remember that if to get a living, to fill a reputable station, to rank as men of talents, to display their powers, or win applause, is their object, they are in danger of awful abuse of holy things, most guilty mockery of God, his majesty, and his laws. They are seeking a *commission from heaven*. They are raising their pretensions to being *God's ambassadors*. They are to represent the King of heaven, and the Saviour of the world. They are to have souls committed to their charge. They are to be called to account for the eternal state of fellow

men. O! let them pause, lest they obtrude inconsiderately and lightly into so holy an office. Let them pray most earnestly for the grace of God that they may be preserved from such awful impiety—may be spared the tremendous punishment that must ensue.

To the hearts of the ministers of the sanctuary this season should bring home reflections of a most serious nature. Do they think on the high and holy vocation wherewith they are called—the momentous commission with which they are entrusted? Do they, by fidelity, by watchfulness, by prayer, by zeal, by diligence, by unwearied assiduity, seek to discharge its infinitely important obligations? Are the honour of God, and the eternal welfare of souls their chief, their only object? Do they adorn their office? Or by ignorance, by inattention, by worldly mindedness, by love of popularity, by self-exaltation, or self-display,—do they expose it to the light esteem of men—do they render it dishonourable to God, and useless to the Church? Let their fervent supplications be raised, that they may have grace, both in life and doctrine, to adorn that holy religion of which they are the ministers, and whose reputation in the world (momentous thought!) is coupled with their own.

THURSDAY, the twenty-fourth.

St. Matthias, the Apostle.

Of the Apostle whose memory the Church this day celebrates, nothing is related in Scripture but the interesting story of his admission into the apostolic college, as recorded in the epistle for the day.* After our Lord's ascension, at a general meeting of his disciples, St. Peter, having rehearsed the mournful story of the apostacy and death of Judas, urged the propriety of supplying the vacancy by the choice of some one whose personal observation of Christ's ministry fitted him to be united with the Apostles, in bearing testimony to the truth of his religion. The assembly chose two, Joseph and Matthias. Solemn prayer was then offered to God, that he would so overrule the lot which was to be cast between the two, as to make it indicative of *his own choice*. The lot fell upon Matthias, who was accordingly "numbered with the eleven Apostles." He is recorded in ecclesiastical history, to have spent a laborious and successful ministry, first in Judea, and afterwards in countries east of that, and then to have obtained the glorious crown of martyrdom.

From the solemnity observed at his reception into the apostolic office, let those who are intrusted by the Church with the admission of persons into the ministry, whether by recommending them, or by

imparting to them holy orders, learn the duty of praying for divine guidance and illumination that none but those whom *God hath chosen* may be numbered with his ambassadors. Let all true disciples of the Lamb unite their prayers to the same effect. And especially, let *theirs* be offered with peculiar fervency, who have the sacred ministry in view. If they be not chosen of God, "moved by the Holy Ghost to take upon them" that "office," they will be intruders, guilty of awful sacrilege and profaneness. If they feel a predominant desire to devote themselves faithfully to the ministry, with a sole view to the honour of God, and the everlasting good of men. If they have weighed well its labours, its anxieties, its awful responsibility, and feel a willingness to encounter them, with an entire reliance on God's grace as alone sufficient to enable them to do it with success; if they be prepared to persevere with unremitting fidelity to the very last; and never, while their ability for usefulness remains, think their labour over; if they sincerely feel that they can rise above the world, not dread its frowns, nor court its smiles, nor be moved by either, but make God and duty their all in all,—they may humbly hope that they are chosen by him, and moved by his Holy Spirit. Then, and then only, let them go forward, and ever depend upon, and ever seek, and ever improve his grace, as alone sufficient to preserve them from the awful guilt and punishment of being castaways.

FOR THE CHRISTIAN JOURNAL.
THE HARP OF PATMOS.

Rev. xxii. 20. *Even so, come, Lord Jesus.*

I.

THE HARP OF PATMOS, sweetly strung,
Sinks to a gently-dying fall;
Each voice it breath'd, each note it sung,
Hush the deep strain—and heav'n is all!
Descend! th' enraptur'd prophet cries,
Reveal'd in all thine elder charms:
That wave of life, those jasper skies,
But draw me to a SAVIOUR'S arms.

II.

Eternal Sun! whose shadeless light
Enthroned in radiant visions shone,
Still let me gaze—still wing my flight,
Ecstatic round thy chrystal throne!
EMMANUEL haste! why yet delay
To bid the panting soul be free?
It longs to drop the wearying clay,
And spring on seraphs' wings to thee.

M. E.

DIED.

Lately, the Rev. ALEXANDER HAY,
of Antrim Parish, Halifax county,
Virginia.

At sea, on the 2d of December

last, on his passage to St. Croix, whether he was going in quest of health, the Rev. JAMES WALLIS EASTBURN, A. M. Deacon, Minister of St. George's Parish, Accomack county, Virginia, aged 22. He was admitted to Deacon's Orders by the Right Rev. Bishop Hobart, in Trinity Church, New-York, on Tuesday, October 20, 1818, and soon after removed, by letters dismissory, to the Diocese of Virginia, where he took charge of the above parish. The piety, zeal, fidelity, and talents which distinguished his short ministry gained for him the merited respect and affection of his parishioners, encouraged the most sanguine expectations of his friends, and gave to the Church the hope of an eminently useful servant of her altar. His death is, indeed, a loss. But the cause which most feels it dictates submission; and imparts the delightful assurance that his removal is but a speedy call to an exceeding great reward. It was his happiness to point out to others the all and only sufficient merits of a divine Redeemer. Through them, we trust assuredly that he has been called to the services of the temple not made with hands, eternal in the heavens.

Though dead he yet speaketh. He calls to the young to remember their Creator in the days of their youth—to make haste and not delay to keep the commandments of their God. The brethren he has left in the vineyard, he calls to redoubled earnestness and diligence in their holy vocation, seeing they know neither the day nor the hour when an account may be demanded of their stewardship. O may he not call in vain! His living ministry, we doubt not, short as it was, will be found in the great day, to have memorials of success. May a blessing be also vouchsafed to that voice which speaks from his watery grave, and his early death suggest reflections productive of spiritual and eternal good.

From the Richmond Compiler.

Departed this life, on Tuesday, the 8th inst. about one o'clock P. M. ROBERT COWLEY, a man of colour, aged one hundred and twenty-five years.

THE
CHRISTIAN JOURNAL,
AND
LITERARY REGISTER.

No. 3.]

MARCH, 1820.

[Vol. IV.]

Memoirs of the late Right Rev. JOHN SKINNER, of Aberdeen, senior Bishop and Primus of the Scotch Episcopal Church. By the Rev. John Skinner, of Forfar.

(Continued from page 36, and concluded.)

In the year 1775, when Mr. Skinner had become the happy parent of three daughters and two sons, (the youngest of whom died in infancy,) a wider field of usefulness opened upon him. By the death of the Rev. William Smith, one of the Episcopal clergy in the city of Aberdeen, a vacancy took place, which the subject of this memoir was well qualified to fill; and to fill it he was, by the Bishop and people, unanimously invited. Mutually, however, attached to each other, as he and his flock in the country were, it was with no small reluctance that Mr. Skinner acceded to the proposal. Nor would he have acceded, had it not been that the education of a rising family rendered the proposed change of situation almost a matter of necessity. At the period when he entered on his new charge, it did not consist of 300 people; yet such was Mr. Skinner's zeal in his holy calling, that he had not served the cure above twelve months when additional accommodation was required. But, in 1776, even the idea of erecting an ostensible church-like place of worship dared not be cherished by Scotch Episcopalians. Hence was Mr. Skinner obliged to look out for some retired situation, down a close or little alley, and there, at his own individual expense, to erect a large dwelling-house; the two upper floors of which, being fitted up as a chapel, were devoted to the accommodation of his daily increasing flock, and the two under floors to the residence of his family.

In this house, which contained be-

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tween 500 and 600 people, Mr. Skinner continued for the space of nineteen years to discharge his ministerial office; when the penal laws being at last happily repealed, and not a single seat to be procured, he and his flock were induced to set subscription papers on foot, for building a proper and commodious edifice as a chapel, capable of accommodating from 700 to 800 people. This desirable measure was accomplished in the year 1795; while such continued to be the success of this worthy man's labours, that, having possessed this house for twenty years, it also became crowded to such an excess, that the public spirited members of his flock urged him, not many months before his death, to set about erecting, in the spacious street which forms the north entry to the city of Aberdeen, a truly magnificent structure, capable of containing no fewer than 1100 people, and fitted up in a manner more appropriate and church-like than any edifice of the kind northward of the Forth. This, to him ever grateful work, their beloved pastor set about with all the ardour of youth; and, although he lived not to assemble his people within its wall, yet he lived to see the plan matured, and the walls of the building raised some feet above the level of the ground. To his immortal honour, and in evidence of their indelible attachment to him, and gratitude for his pious labours among them, the congregation of St. Andrew's Chapel, Aberdeen, aided by other zealous friends of Scotch Episcopacy, have placed in the chapel a full length statue of its founder, by Flaxman, of London, one of the first artists of this or any other country; thus verifying the declaration of the Psalmist,—

"The righteous shall be had in everlasting remembrance."

To the whole body of Scotch Episcopalians, as well as to their immediate spiritual governors, it must have been clearly visible, that such a man as Mr. Skinner, of Aberdeen, was, on every account, a fit person to be invested with the highest ecclesiastical dignity in the church in which he served. For, as the glory of God and the good of souls actuated his conduct at all times, and in all seasons, his talents and acquirements, joined to characteristic zeal and firmness, prudence and self-command, were peculiarly adapted to the arduous task of elevating a society so depressed and cast down as was the Scotch Episcopal Church about the middle of the last century, when Mr. Skinner took part of her ministry.

The Right Rev. Robert Kilgour, of Peterhead, a man of uncommon benignity of mien and manner, and of the greatest private worth, had succeeded, in autumn 1760, to the charge of the Diocese of Aberdeen, then become vacant by the death of Bishop Gerard. But the duties of the office, as he advanced in life, proving too great for his naturally delicate frame, Bishop Kilgour, with the unanimous consent of his clergy, applied to the Episcopal College for a Bishop co-adjutor to him in his extensive Diocese. His colleagues cheerfully acquiescing in this measure, Mr. Skinner, of Aberdeen, was duly elected to the office of a Bishop by the clergy of the district, and consecrated at Luthermuir, in the Diocese of Brechin, on the 25th day of September, 1782, by the Bishops—Kilgour, of Aberdeen; Ross, of Dunblane; and Petrie, of Ross and Moray. And such, in the space of four years, was the confidence with which Bishop Skinner, then only in his 42d year, inspired the venerable members of the Episcopal College in Scotland, that Bishop Kilgour, having been nominated Primus Scotiæ Episcopatus, on the death of Bishop Falconer, of Edinburgh, in 1784, did, with the approbation and consent of the College, divest himself entirely of all Episcopal relation to the Diocese of Aberdeen, retaining the office of Primus only, and succeeded by his co-adjutor, Bishop

Skinner, in terms of the ninth Synodical Canon of 1748.*

From that period, the Bishop of Aberdeen is known to have devoted every thought of his heart, and every faculty of his mind, towards rendering the sadly depressed church in which he served, alike respectable and “worthy of all acceptation” in the eyes of men, as he trusted, by reason of her resemblance in doctrine and discipline to the primitive church of Christ, she would be found acceptable in the sight of God, and conformable to his holy word and will.

But although a memoir of the life of Bishop Skinner must also prove an interesting narrative of the history of the Scotch Episcopal Church, from the date at which his revered father concludes his Letters on the Ecclesiastical History of Scotland, yet the author of these pages, aware that he possesses neither the talents nor the acquirements which befit an historian, has been induced to frame his narrative in the more humble form of “*Annals of Scotch Episcopacy*.”

Before, however, entering on “his work and labour of love,” for which Bishop Skinner’s papers afford him the most ample and authentic materials, justice to the Bishop’s memory requires his biographer to state, that, though accused by some of his countrymen and contemporaries of being ambitious, and more eager for the immediate success of his measures than for their permanent utility,—at no period of his life did selfish or sinister motives for one moment influence his thoughts, much less his words or his actions. When his small pecuniary means, and the expenses of maintaining and educating his family are taken into account, Bishop Skinner’s liberality to the clergy of his Diocese, and his hospitality towards all and sundry recommended to his notice, were truly wonderful. Under God, however, such good management may be said to be the peculiar work of Mrs. Skinner, who, as a wife, a mother, and a house-keeper, never in any sphere of life had a superior. This, alas! when his

* See Skinner’s Eccles. History of Scotland, vol. ii, p. 683.

amiable partner came to be numbered with the dead, the good Bishop lived to feel, beyond what in his lifetime even he had any idea of. To the sick, the aged, and the infirm, he himself was not more regular, in discharging the necessary pastoral duties, than was the wife of his bosom in tendering them her personal aid; more frequently discharging the duties of nurse and sick-bed attendant, than exhibiting the formal and unavailing sympathies of friendship, "falsely so called!" It was in consequence of carrying the offices of charity and mercy beyond what attention to her growing infirmities required, that Mrs. Skinner was so suddenly arrested in her Christian course! Although very unwell, no personal considerations would restrain her from passing a most tempestuous day, in the end of February, 1807, with a widowed lady, then on her death-bed, who, being a stranger in Aberdeen, was without a female friend to minister to her wants, or soothe her sorrows. From that lady's house, Mrs. Skinner walked home at night; but went to bed, alas! to rise from it no more. An obstruction had taken place, which resisted the most powerful prescriptions of medical skill; and, in the morning of the 4th of March, in the arms of her devoted husband, she resigned her pious spirit into the hands of him who gave it. In announcing the sad event to his aged father, thus feelingly does the surviving sufferer depict the loss which he and his family had sustained.

"Great is the loss which we have all sustained on this most melancholy occasion. But her own family, O! what have *they* not lost,—one of the most tender and affectionate mothers,—so anxious for their welfare,—so kind and attentive to them in every situation! If it were not that I have already been obliged to write so much upon this most affecting subject, I should wonder at my being still able to dwell upon it, and give vent to those feelings which, in my mind, are inseparable from it. There is a luxury in indulging this kind of sober, serious *grief*, while it tends to cherish the resignation of the heart, and keeps at a

distance every repining thought. May no such thought ever find a place in my breast, fortified, as I trust it will always be, by the aid of an Almighty Comforter, and a grateful sense of the many blessings I still enjoy; the sympathy of numerous friends, and the affectionate attention of those of my own family, all striving to do what they can for my comfort and support. Who could have the heart to murmur under the impression of so many instances of the Divine mercy and compassion! Who but would say, in such a case as what I have now experienced, severe and trying as it is,—'It is the Lord, let him do what seemeth him good.' To him it belongs to act the part of a wise and tender father; to such a father we have only to say, 'Thy will be done.*"

Yet, to his family and intimate acquaintances, it was sufficiently obvious that Bishop Skinner never recovered from the shock, which the removal of such an helpmate gave to his debilitated frame. For forty years and upwards, through her undeviating attention to his personal comfort, he had been a complete stranger to his own bodily wants, and in some respects insensible to his bodily infirmities. And now that she was gone, such was his feeling of independence, that he would, on no account permit his sons and daughters, or any of them, to become the kind assistant and comforter that their mother had been. At the idea of giving trouble to any one, Bishop Skinner uniformly shrunk; and such was his abhorrence of personal ease, that he never failed to characterise it as criminal. Hence he was induced to persevere with undiminished, if not with increased zeal and activity, not only in his Episcopal, but in his pastoral duties, to the visible injury of his constitution, which, though naturally hale and sound, was never robust. The church, his family, and flock, were indeed blessed with his continuance among them for the space of nine years after he had been deprived of her who, under the great Shepherd and Bishop of Souls, was his stay and support; yet this was a space of compa-

* Works of Mr. Skinner, vol. i. p. 212.

ratively little enjoyment to the good Bishop himself. For, though alive to the calls of duty beyond what was required of him, having for fourteen years enjoyed the official aid of his youngest son, yet, from the hour of his beloved partner's demise, Bishop Skinner became in a manner regardless of domestic endearments. The "feast of reason and the flow of soul" had no longer any charms for him.

In the end of the year 1814, he was seized with an alarming illness. For weeks he continued in great bodily pain, but happily was never confined to his bed or to his bed-chamber. As spring, 1815, advanced, he recovered so far as to be released from confinement to the house, and, though much debilitated, entered with characteristic keenness on his professional labours, preaching regularly every Sunday, discharging more than his share of the pastoral labours of his congregation, and taking his turn of duty as a manager of several charitable institutions in the city of Aberdeen, viz.—the Infirmary, the Lunatic Hospital, and the Poors' House. And so short was the period of his confinement at last, that the very forenoon on which he died, Saturday, July 13, 1816, he was in his dining-room, and on Friday, the day preceding, at prayers in the chapel.

To all who were interested in Bishop Skinner's life, (and, besides his sorrowing family and flock, they were not a few,) it was a source of unavailing regret that their worthy father, bishop, pastor, and friend had concealed from his physicians the fatal disorder, viz. Strangulated Hernia, which at last so speedily terminated his mortal existence. Had this disorder been discovered, and the necessary operation undergone at its commencement, his valuable life might, for a time, have probably been preserved. But though, when the case became desperate, the operation of reducing the Hernia was most dexterously and successfully performed, morbid symptoms had, ere then, taken place in the frame at large, and the Bishop sunk into the sleep of death without being conscious, to all human appearance, of any such change befalling him.

Were it not that the writer of this Memoir is afraid he has already subjected himself to the charge of unnecessary prolixity in his details, he would endeavour to do justice to the "sorrowing not without hope," with which Bishop Skinner's brethren in the Scotch Episcopate, his clergy, and the Episcopal clergy of Scotland at large, his flock, his friends, and his fellow-citizens of all ranks and degrees, received the accounts of his sudden and unlooked for dissolution! Hundreds besides the large company who were specially invited, followed his body to the grave. And, though apparently a rude rabble had seated themselves on the walls of the Mausoleum, a burying-place in the 'Spital Church-yard of Old Aberdeen, near to which his mortal remains are deposited, yet when the officiating clergyman commenced the funeral service, not a breath was heard,—not a head but was instantly uncovered;—and, while tears were seen to flow apace, not a trace of disrespect marked the conduct of the most ragged spectator of the impressive scene!

On the succeeding Sunday, the 21st of July, the proximus resident Bishop, the Right Rev. Patrick Torry, of Peterhead, did ample justice to his late colleague's private and professional character, in an excellent discourse, from the pulpit of St. Andrew's Chapel, Aberdeen; and, in concluding this little memoir, the author takes leave to express himself in the words of the sermon, delivered by a clergyman of the Diocese of Aberdeen, on the afternoon of the same mournful day, throughout which the eyes of every auditor were moistened with tears; and the gait, the garb, the gesture of "high and low, rich and poor, one with another,"—marked the undissembled, the heartfelt grief, with which they were all deeply affected.

"That 'in the midst of life we are in death,' not a moment passeth without some striking evidence.—We know not what an hour, much less 'what a day may bring forth!' Little did you, my Christian friends, imagine, when last assembled here, that, ere the next Lord's day came round,

you were to be deprived of your venerable Bishop and Pastor; or, that the lips, which then enjoined you to 'buy the truth and sell it not,'* should so suddenly be sealed by death, never to address you more!

"His Right Rev. colleague and friend has already done such justice to his character in the church,—to his talents, his zeal, and his unwearied assiduity in all things pertaining to Christian edification, that I shrink from the thought of adding my mite of well-earned tribute to his immortal memory. Convinced, however, that it is a theme on which all who hear me delight to dwell, I cannot refrain from a feeble attempt to gratify both you and myself, by something like the truth you have already heard,—by something like a portrait of our deceased father, friend, and guardian.

"Nursed in the bosom of the church, and trained to the office of the holy ministry, by a parent so eminently qualified, so highly endowed as the Rev. Mr. Skinner of Longside was, it would have been matter both of surprise and disappointment, if our late Bishop had not given early promise of superior usefulness and distinction in the cause of 'true and undefiled religion.' Barely had he reached his 20th year, when he had two distant country congregations consigned to his pastoral care, the duties of which were discharged by him, at that juvenile period of his life, in a manner so highly satisfactory to the people, that, when he received a call to exercise his sacred office in this populous city, his flock in the country could hardly be brought to acquiesce in his removal, while nought but the interests of his young and rising family would have brought him to leave those who, for the space of eleven years, had honoured him with such distinguished regard.

"In this numerous and respectable congregation, however, few are they who recollect the Bishop's removal to Aberdeen, while fewer still survive

who were instrumental in promoting that removal. Forty-one years elapse not without bringing in their train many, many changes; and such are the changes which the good Bishop himself was accessory to producing, in the number, circumstances, and accommodation of his (originally) 'little flock,' that I may truly say, the 'place thereof knows it no more.' And if changes so great, so encouraging, were effected here, by the blessing of God, through his pastoral labours,—still are they as nought to the changes, which, during the 34 years of his Episcopate, Bishop Skinner was instrumental in producing on the SCOTCH EPISCOPAL CHURCH at large;—which Church, from a state of obscurity and depression unknown in the annals of any other regular branch of the Church of Christ, has risen, under his fostering hand, to a state of respectability and distinction, such as no other merely tolerated Church on earth enjoys.

"My respected clerical brethren here present, know that our late Primus and spiritual father found our 'little Zion' sunk under a dark cloud of political jealousy and suspicion;—he has left our little Zion a 'praise on the earth.' He found this portion of the 'vineyard of the Lord of Hosts' chilled and rendered unfruitful, by the mists of popular prejudice and worldly wisdom; he has left it in full bearing,—no longer persecuted and forsaken, but counted worthy of honour by all 'who, by patient continuance in well-doing, seek for glory, and honour, and immortality.' 'A besieged city' no more; the Episcopal Church in Scotland has her gates no more 'made desolate'; every bar and restraint have happily been removed, so that the righteous of all ranks 'resort unto her company,' and 'enter into her courts with praise.'

"Should it be inquired how a single individual could have been so instrumental, as Bishop Skinner is known to have been, in effecting this auspicious change on the face of Scottish Episcopacy? Without arrogating a tittle of merit to himself, it was thus that this humble-minded servant of

* It was from these words of Solomon, in Prov. xxiii. 23. that, for the last time, Bishop Skinner spoke from the pulpit.

the humble Jesus accounted for his 'good success;—

"The consecration of Bishop Seabury for the state of Connecticut, in North-America, first introduced me to the knowledge and acquaintance of some eminent divines of the Church of England. They were the men who thenceforth interested themselves so much in the repeal of the penal statutes, and in the grievously depressed situation of our church, that, for my own part, I had only to inform them and some invaluable and equally zealous lay friends, what my venerable colleagues and I wished to be done, and they did it!"

"Would the man ambitious of worldly fame have thus meekly relinquished his prize? Would the lover of personal distinction more than 'a lover of God,' have thus voluntarily denuded himself of all distinction, and, self-divested as he was, have chosen to attribute to others that good work which his excellent co-operators hesitate not to acknowledge, was, under God, effected by his own unwearied labours, his own sleepless nights and thoughtful days,—labours which at last completely undermined a constitution which, though never vigorous, was originally so hale and sound, that, on his entering into the Episcopate, Bishop Skinner had the prospect of numbering as many years as his venerable progenitors.* Many a time did his family, many a time did his clergy and friends urge him to be less anxious, less thoughtful on the state of the church at large, and less occupied (now that he enjoyed the pastoral assistance of a beloved son) with the duties of his immediate charge. In the words of an eminent English divine, Bishop Cumberland, his uniform answer was, 'better wear out than rust out;—better for me to 'spend and be spent,' in my blessed Master's service, 'than to waste my life, as some do, in doing nothing.'

"O! that his bright example may be indelibly recorded in the Episcopal

church in Scotland, as a pattern to all who engage in her ministry and service! And O! that you, my beloved brethren in Christ, with the worthy people who now hear me, and their childrens' children, may maintain inviolate those principles, and 'continue in those things' which we and they 'have learned of him, and been assured of, knowing (as we all do know) of whom he learned them,'—even of the apostles and prophets,—Jesus Christ himself being ever with him the 'chief corner stone.'"

In secular learning, Bishop Skinner was no adept, his studies being solely directed to 'the knowledge of Jesus Christ and him crucified.' In the arts of ornate composition and methodical address, he was, as his works bear witness, but little skilled. His aim was uniformly to edify, not to entertain, an over-anxiety for which rendered his style diffuse and tautological, though it was always impressive. His sole and unceasing desire was to "shew himself approved unto God, —a workman that needeth not to be ashamed, rightly dividing the word of truth." In evidence of which, manuscript sermons in his hand-writing exist, to the amount of nearly two thousand, and embrace "the whole counsel of God" revealed in holy Scripture. Still, though listened to with more than ordinary attention, and even pleasure, Bishop Skinner was not, in the common acceptance of the terms, "a popular preacher;" his attractions lay in the art of "comparing spiritual things with spiritual," and of thus illustrating Scripture by Scripture itself. The lambs of his flock, as was prophesied of his divine Exemplar, he "gathered with his arm, and carried them in his bosom," imparting to them, in a Sunday school, which he regularly superintended, and, throughout the whole season of Lent, in Chapel, when public worship was over, "precept upon precept, line upon line, here a little and there a little," as their tender minds would bear, until being "no more children," they "grew up unto him in all things, which is the Head, even Christ," having been duly taught to "mark them which cause" or en-

* His grandfather lived till after 80. His father died at the age of 86, and his mother at the age of 82. He had recently completed his 72d year.

courage "divisions, and to avoid them." The youth of his congregation, thus "brought up in the nurture and admonition of the Lord," thus "trained up in the way that they should go," seldom or never "departed," in things essential, from that way; and hence was Bishop Skinner's ministry so successful as has been already stated.

From the year 1786 to the year 1792, he annually held two diocesan meetings of his clergy, and delivered a charge to them at each meeting. But from 1792 to the year in which he died, his diocesan meetings were annual only, and took place at Aberdeen, regularly on the Wednesday after the third Sunday in August. Hence, his charges to his clergy amount to no fewer than thirty-six, and are directed against all the prominent errors, schisms, and divisions of modern times.*

Of eight children, born to Bishop Skinner, four have survived him, two sons and two daughters.

His two sons being educated for the Church, John, the elder, was ordained, on St. Matthias's day, 1790, by the late Bishop Strachan, of Dundee; and, for the last twenty years of his clerical life, has been settled in the Episcopal charge of Forfar, in the Diocese of Dunkeld. William, the Bishop's second son, and youngest child, was ordained Deacon in March, 1802, by the late Dr. Samuel Horsley, Bishop of Rochester, and Priest in the year following by the same distinguished Prelate, then Bishop of St. Asaph; and, having assisted his father from that date, was duly consecrated Bishop of Aberdeen in his father's stead, on the 27th October, 1816, hav-

ing been regularly and canonically elected to that sacred office by the clergy of the Diocese, on the 11th day of September of the same year.

Jane, the elder daughter, is unmarried; the younger, Mary, is the wife of Alexander Dalgarno, Esq. merchant, Aberdeen. Grace excepted, who lived till she reached her eighth year, Bishop Skinner's other children, all boys, were cut off in infancy.

FOR THE CHRISTIAN JOURNAL.

REVIEW.

A Charge to the Clergy of the Protestant Episcopal Church in the State of New-Jersey, delivered in Trinity Church, at Swedesborough, on Wednesday, August 18, 1819, at the Annual Convention of the Church in said State. By JOHN CROES, D.D. Bishop of said Church. Svo. pp. 16. New-Brunswick, Myer, 1819.

INDEPENDENTLY of Divine appointment, there are many and weighty considerations, arising out of its intrinsic excellence and usefulness, to recommend the Episcopal constitution of the ministry. In ecclesiastical, as in all other concerns, the counsel of the good, the wise, and the judicious is invaluable. To have a person of this character placed where he may add extensive observation and experience to his other qualifications, must very largely contribute to their successful exercise.

Again: The best system of government is invariably found to be that in which a large share of the responsibility of executing laws, duly formed, rests upon individuals chosen for their qualifications for the trust.

In both the above-mentioned respects, additional advantage will be derived from that independent continuance in office, whence will flow the constant increase of valuable observation, experience, and knowledge, and the forming and execution of enlarged plans of usefulness.

This principle is not inconsistent with the republican basis on which the constitution of things in this country

* To present the public with a printed volume or two of such admirable matter as Bishop Skinner's manuscript charges and discourses afford; would, to his executor and biographer, be a most grateful task indeed! But for him to do so now, when works of this description are so little esteemed, without such pecuniary hazard, (not to say loss,) as, in his situation and circumstances of life, amounts to a virtual prohibition, is impossible! May more propitious times speedily dawn upon our country.

so happily rests. It is cheerfully—and it reasonably should be—conceded, that, in certain cases, there are considerations sufficient to counterbalance the above. We see this in the wise provision which meets the danger that might attend our civil liberties by permanency in the possession of the first office in the republic. We see, however, that the principles before noticed are regarded as of weight, in the longer duration of the senatorial office, to which the same objections cannot apply in the same degree; and still more clearly, in the protracted, and, in some cases, undefined term of holding judicial stations.

These remarks have been made to meet an objection that has been brought against the constitution of the Protestant Episcopal Church, that the permanency of individual appointment to its highest office, is inconsistent with the spirit of our republican institutions. That office is purely *spiritual*, and therefore cannot, in the least, be hostile to the state.

We proceed, then, to consider that by the mode of appointment to it, and by its functions, the permanent holding of it is not only not dangerous to individual religious rights; but attended with many invaluable advantages.

Our Bishops are chosen by those over whom they are to exercise diocesan authority. The person, then, selected, is one in whom they, by the voice of a fair majority, declare that their confidence is placed. It is not, however, a bare vote that is sufficient. They must subscribe their names to a most solemn asseveration that in their consciences they believe the person of their choice to possess the pious, moral, and intellectual qualifications for the office; and that there is no impediment on account of which he ought not to be consecrated. A similar testimonial is required from the Church at large, by its representatives in General Convention, or, if that body is not in session, the Standing Committees of the several dioceses. And, after all, it rests, as a matter of *conscience*, with the House of Bishops, if the General Convention is in ses-

sion, or with the three Bishops selected by the Diocess concerned, to proceed to the consecration or not.

Thus every care is taken to which human arrangements can contribute, to secure persons of proper qualifications for the highest grade of the ministry. To all which, may be added the security naturally arising from the necessity of a Bishop's having been previously known in the functions of the lower orders; from the reverent estimation in which the office is generally held; and from the expectations usually formed of those who sustain it.

Still, however, the trust reposed in our Bishops is fully guarded against dangerous abuse of their permanency in office.

We speak not now of that primary and peculiar function of a Christian Bishop, the transmission of the ministry, which he has by divine appointment, and which no power and no exigency, without similar appointment, can transfer to others. Nor do we allude to the general principle of his supremacy in the administration of ecclesiastical affairs, which is essentially connected with his office. Our reference, at present, is to the mode wherein he is to exercise his functions, which is to be determined by ecclesiastical arrangement.

He can admit no one into holy orders who is not recommended to him by a committee appointed by the Convention of his Diocess. He is, indeed, properly vested with the general superintendence of his Diocess; and as the father of that portion of the family of Christ, is to advise, reprove, rebuke, exhort. He cannot, however, administer discipline, without such a trial as may be prescribed by the Convention to which he belongs. It is provided that there be appointed in every Diocess, by the Convention thereof, a Council of Advice to the Bishop, who may meet, agreeably to their own rules, to express to him their sentiments and views on any matter touching the exercise of his functions. Every Bishop is amenable to presentment and trial, according to such mode as the Convention of his Diocess may direct. In our highest ecclesiastical

council, the Bishops possess indeed a full negative over the proceedings of the representative body; but the same power is possessed by that body over the Bishops.

Thus ample is the provision made by our Church to guard against any abuse of Episcopal authority and power, and to secure fidelity and diligence in the exercise of Episcopal duties. To the latter, there is added the call presented by the necessity imposed upon every Bishop of reporting to the Annual Convention of his Diocese his official transactions during the past year; and thus enabling them to judge of his faithfulness in the trust reposed in him.

But we have been engaged in the truly unwelcome task of meeting objections for which we have cause to thank God the happy situation of our Church affords not the shadow of a reason. It was proper, however, to show, that in any probable state of things, the fact of our Bishops holding their offices for life is guarded against dangerous abuse. It is infinitely more welcome to our feelings, and we are confident it will be to those of our readers, to contemplate the actual and immense benefit to be derived from the permanency of their appointment.

In entering on this branch of the subject, our reflections are immediately arrested by the zeal, fidelity, and perseverance which the reports of every year evince to be manifested by the right reverend guardians of our infant Church, in their several fields of labour. When we see them thus mainly anxious to promote the spiritual and eternal welfare of those committed to their charge; thus, as faithful and wise stewards, personally inquiring into the varied necessities of their large and scattered families, that they may give to each his portion of meat in due season; thus seeking for the dispersed sheep of the flock of Christ, that they may bring them to his fold; we have a most interesting view of the real character and usefulness of the office of a Bishop; we cannot for a moment doubt, the great importance of a *system which enables those who hold it, to acquire, in the exercise of its func-*
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tions, and in the cherishing of its peculiar qualifications, the wisdom, observation, and experience of years; we contemplate as one of the happiest features of our ecclesiastical constitution, and one of the strongest safeguards to the purity and unity of our Church, the concentration of this wisdom, observation, and experience, in the highest department of our supreme ecclesiastical council.

Having thus prepared the way for admiring as most excellent and useful in itself, and not justly liable to objection, the permanent superintendence of the Church by our Bishops, it is time to introduce the particular subject suggested by the document now before us. It may, perhaps, be expected that we apologize for having so long kept it out of view. We deemed the above remarks, and we trust our readers will deem them, a fit introduction to the first notice that has been taken in this work of an Episcopal Charge. We would also respectfully hope that it will prove an introduction to the frequent calling of their attention to similar documents.

Besides the advantage accruing to the Church from the wisdom, experience, and observation gained by the long continued exercise of Episcopal functions, and cherishing of the requisite peculiar qualifications, when influencing her councils, there is provision made for its further extension in charges to the clergy, and pastoral letters to the laity. And although these must be expected to contain observations more peculiarly adapted to the particular situation of those immediately addressed, yet will they ever contain, also, much that will be interesting and improving to the members of the Church generally.

These remarks apply to the charge now before us. It is a short plain address, obviously dictated by paternal solicitude for the best interests of the diocese committed to the author's care, and principally designed to call the attention of the clergy to certain points of discipline and order, as connected with the faithful and edifying discharge of their ministry, and with

the general interests and prosperity of the Church.

The importance of order in ecclesiastical affairs is established by a reference to a few of the many scriptural exhortations which rank it so high among the essentials of religion.

At the close of a brief introduction to the particular topics designed to be embraced in the charge, the Bishop urges them upon the notice of his clergy in language which every minister should lay to heart.

"As in the institutions of our venerable Church, grounded on primitive and apostolic usages, whether we regard the orders of her ministry, the construction of her liturgy, or the particularity of her rubrics; a more than ordinary attention has been paid to the establishment of uniformity, and consequently of order, in every department; it seemed neither improper, nor unseasonable, to invite your attention to the subject; and if, on examination, any practices are found to have been inadvertently introduced, which are at variance with long established usages, or differ, in however slight a degree, from the rubrics, to recommend to you gradually to correct them, and thus return to that uniformity, which is so essential to a perfect union, which will so much tend to 'the unity of the spirit in the bond of peace.'" Trifling deviations, however unimportant in the first instances, by constantly multiplying—and who can set bounds to their progress; for if one clergyman may take the liberty to deviate, every other one may exercise the same privilege—will ultimately produce so much disparity, as to threaten, if not cause, schisms in the Church."

He then proceeds to the notice of an almost universal departure from the spirit of our liturgy; and one which stands alone in possession of the plea that both in our mother Church and our own, the statute law respecting it has become virtually abrogated, by a state of things which renders its enforcement impossible. We allude to the private administration of baptism in other than cases of "great cause and necessity," and the using on these occasions of the public offices.

Perhaps the term *impossible* used above is too strong. It is proper to explain our meaning; which is, that the impossibility arises from a want of unity of sentiment on the subject

among the clergy. Some of them are very conscientious and sincere in the opinion that the uniform enforcing of public baptism would not be, in itself, a salutary measure. Others have situations for the exercise of their ministry in which such a measure would operate to the depriving of many of the benefit of that holy sacrament. These consider it a happy circumstance that there exists such a peculiar state of things with regard to this one point, that universally acknowledged necessity has virtually abrogated the law, and screens a departure from it from the merited charge of violation of canonical obedience to the injunctions of the Church. We owe it, however, to ourselves to declare, that we can conceive of no other deviation from our rubrics or canons as similarly situated. For none other can there be adduced the universal testimony to its necessity, of the Church both in England and America.

It is, then, with a reference to the *existing*, and not to a *supposable* state of things, that we used the term *impossible*. Unity of sentiment and co-operation among the clergy, would, we are confident, produce an entire change.

It is not designed to enter into the question of the expediency of such a change. On one point, however, we trust our sentiment is very generally entertained—that the public administration of baptism is most proper in itself; and that the so frequent and causeless omission of it is an evil which it were very desirable to have corrected. Among various reasons for this, we may mention that the inconsistency and glaring impropriety of connecting the administration of this sacrament with occasions of mere worldly festivity and mirth, would be much less fostered by removing it from the drawing-room to the temple.

We, therefore, rejoice that our author had cause to express his satisfaction that the practice now considered "is at length giving way to more correct views, and to a conformity to the rubric;" and earnestly recommend to general perusal, the following passages:

"It is to be hoped, that the lay members of our Church—for, in cases of this kind, however desirous the clergyman may be of adhering to the rubric, a contrary practice often obliges him to give way—will more and more see the propriety, when they dedicate their children to God, of having the solemn office performed in the temples, which have been consecrated to his service; and in the presence of the Church, of which they are to be made members. These sentiments, my reverend brethren, you will endeavour to promote and inculcate, as your prudence may dictate."

The Bishop next proceeds to the important head of *preparation for confirmation*, and rightly adduces as intimately connected with it, the language of the 22d Canon of the General Convention, which requires of "Ministers, who have the charge of parishes or cures, to be, not only diligent in instructing the children in the Catechism; but also, by stated catechetical lectures and instruction, to be diligent in informing the youth and others in the doctrines, constitution, and liturgy of the Church;" and the following language of paternal counsel from the Bishops of our Church in the last General Convention—"The House of Bishops, impressed with the importance of informing the youth and others, in the doctrines, constitution, and liturgy of the Church, deem it their duty to call the attention of the Clergy to the 22d Canon, which enjoins on them diligence in catechetical instruction and lectures. The Bishops consider these as among the most important duties of clergymen, and among the most effectual means of promoting religious knowledge and practical piety."

The "stated catechetical lectures and instruction" prescribed in the above mentioned canon, are there expressly distinguished from "instructing the children in the Catechism," which may be considered as referring to the occasional remarks that accompany their examination. They are also distinct, as Bishop Croes justly intimates, from the regular sermons. They form, therefore, a separate head of the duties enjoined on pastors by the Canons of our Church. Of their importance it would seem unnecessary to speak.

"Children" will be best instructed by the familiar explanations that accompany their reciting of the Catechism. Persons of mature years and intellect may be profited by formal discourses. This intermediate grade of teaching is that most likely to benefit "the youth and others" for whom the Canon prescribes it. And what pastor can, with a safe conscience, neglect them?

The Bishop thus expresses himself on this head:—

"The utility of the mode of instruction, by a regular course of catechetical lectures, and its preference to the mode by sermons on detached passages of Scripture, you certainly need not be told. It must not, however, be understood, that such lectures are to be introduced to the exclusion of sermons. Sermons to those who have been well instructed in the principles of our holy religion, are, doubtless, as beneficial as they are agreeable. It is only to young persons and others, who need information as to the elements of Christianity, that a regular course of instruction, by lectures, is more advantageous than such discourses, as treat on detached subjects, to the correct understanding of which, previous knowledge is often indispensable.

"In addition to the doctrines which are the subjects of catechetical lectures, the Canon also requires lectures to be delivered, and instruction given, on the constitution and liturgy of the Church. Differing, as we do, from other denominations, in several important particulars, it becomes a matter of imperative duty, on the part of ministers, to see that her members be well informed of that difference, and the grounds on which such distinctive principles rest."

The last paragraph of this extract breathes a spirit not, indeed, very congenial with that of the times, but perfectly so with that of the Gospel, and the purest days of the Church. A sectarian spirit no one should wish to inculcate; but we cannot imagine how a minister can consistently profess to cherish that view of the Gospel which is set forth in the liturgy and articles of our Church, and yet abstain from connecting with his instructions, be they in sermons, in catechetical lectures, or in more familiar teaching, the enforcement of her distinctive principles, on the subject as well of order as of doctrine.

The following passage deserves general consideration:

"It will not be impertinent to the subject now before us to remark, that, as the solemn worship of God, in our Church, is a joint act of the minister and people, audible often on the part of the people, as well as of the minister; nothing contributes so much to exhibit its excellency, propriety, and devotional effect, as the regular and distinct performance of the people in the parts allotted to them. It often, however, happens, in this country especially, that the people are disposed to be remiss, in this respect, and leave to be performed, by the clerk alone—who should be considered merely their leader—that, which it is indispensable to the propriety and consistency of the service, should also be performed by themselves. Permit me then to recommend to you the adoption of such measures, whether by occasional remarks from the pulpit, or in your private intercourse with the members of your congregations, especially in your instruction of the young, as may lead to the correction of such improper habits; and induce the members of our Church, in future, not only with one heart, but with one voice also, both to supplicate and to glorify God."

Nothing can be more obvious than that the full effect of our admirable service depends upon a general and audible repeating of the responses. We would respectfully suggest whether the practice of allowing clerks to lead in this respect is not a fruitful source of the existing remissness on the part of the congregations. Our own observation of the performance of the service where there are no clerks for any other than the only rubrical purpose of leading the *singing*, certainly evinces that it is.

The Bishop, having referred to the peculiar situation of the vacant churches in his diocese, and urged his brethren to contribute such exertions as their respective circumstances will admit, to their occasional supply; and also briefly noticed the claims of the missionary cause, proceeds to speak of Sunday Schools.

This is a subject that must be ever welcome to the Christian heart. These little institutions, humble as is their appearance, cold as is the regard with which their claims are too frequently heeded, are exerting a most important influence. Unostentatious, though sure and extensive, is the benefit they are conferring on the world and on the Church. Gladly must the minis-

ters of the altar own, as their most important auxiliaries, those who take an active interest in these establishments.

We are gratified with the very respectable sanction afforded by this charge to that view of the subject which has regard to the obvious propriety of making Sunday Schools an ecclesiastical concern. They are religious institutions, and should, therefore, be conducted under the authority of the Church, and the direction of its pastors. Their being designed for religious instruction, is the only circumstance which can justify attention to them on the Lord's Day. This instruction must necessarily assume a certain form, and be according to some system. Hence, too, follows the peculiar fitness of their being under the entire management of the Church, and responsible to her alone.

There is next noticed in the charge the duty and necessity of acquaintance, on the part of the clergy, with the Canons of the Church. Surely the want of this must be no small fault in those who are bound to the observance of the Canons by the most sacred obligations. The recommendation here given to the study of them should be most conscientiously followed.

The special notice of two or three Canons, suggested, we presume, by some peculiar circumstances in that Diocese, brings us to the conclusion of the Charge, in which the Bishop calls the attention of his clergy to the fundamentally important consideration, that all their efforts for the maintenance of order in the Church, and for the enlarging of her borders, are only so far valuable as they contribute to the promotion of pure and undefiled religion, of evangelical faith and piety.

"Let us, therefore," he adds, "while we are careful not to relax our exertions for external order, while we use all the legitimate means in our power to promote the prosperity of the Church, and enlarge her borders;—let us, by the purity and consistency of the example we set; by the spirit and tenour of our public discourses; by the frequency and fervency of our prayers; and by our conscientious diligence in study, and professional duties; endeavour, with Divine aid, to excite, foster, and increase among her members, up-

on Christian principles, unfeigned piety to God, and universal benevolence to man. We cannot but be aware, from the experience which we have had, that the due-promotion of these great objects is a work of no little difficulty;—that it calls for the exertion of all our powers, both intellectual and moral; and even these, in whatever degree exerted, must fail of their end, unless accompanied with that ‘unction from the Holy One;’* those Divine influences, which are promised to the prayers of the faithful ministers of Christ. Would we, therefore, see the flocks, committed to our charge, not only well instructed in the great doctrines of the Gospel, and the distinctive principles of our Church; but also, by repentance, by the renewing of their minds, and by a lively faith in our common Lord, brought into conformity with his will, ‘denying ungodliness and worldly lusts, and living soberly, righteously, and godly;’† how can we expect such effects to be produced, so far as depends upon our ministrations, but by faithfully using the powers which God has bestowed upon us; daily praying for the proper and successful application of these powers, through the influences of his Spirit; and manifesting our own convictions of the truths which we declare by living such lives, as we recommend to them, as the obvious result of such convictions, and the evidences of our restoration to the favour of God, and of our title to everlasting life? Let us thus do, and let our fidelity to our Master, our zeal in his service, and our deep concern for the salvation of our fellow men, show themselves, by the fruits which such affections and efforts, with Divine help, will naturally produce.”

The last paragraph is an address to the laity present at the delivery of the Charge, designed to exhort them to co-operation with the clergy, in their respective spheres, in the good work of promoting the prosperity and welfare of the Church. Incalculable are the facilities which they can afford to the ministers of Christ in the exercise of their holy functions. By examples of piety and virtue, they will recommend the doctrines and precepts which their pastors inculcate. By consecrating to the sacred cause of religion whatever influence (and no man is without it) their civil, social, or domestic relations may give them, they will greatly promote that cause. By liberal contributions and personal exertions, they may be very instrumental in dissemin-

nating a knowledge of the Church, and bringing men within her pale. By attending her councils, when thereunto appointed, with hearts deeply impressed with that spirit of religion which is founded on humility, and delights in order, and minds enriched by the study of those sacred subjects with which the Church’s welfare is connected,—they may contribute to promote the unity, purity, and prosperity of the Redeemer’s kingdom.

The tenth Annual Report of the Board of Trustees of the Protestant Episcopal Tract Society.

*New-York, Tuesday evening,
1st Feb. 1880.*

THIS being the tenth anniversary of the Protestant Episcopal Tract Society, pursuant to public notice, the Society assembled in the Vestry-room of Trinity Church at seven o’clock P. M.

The Annual Report of the Board of Trustees was read; whereupon, on motion,

Resolved, That the Report be accepted.

Resolved, That the editors of the Christian Journal be requested to give the Report a place in their publication.

Resolved, That the Board of Trustees be requested to have 500 copies of the Report printed in pamphlet form.

The Society then proceeded to the election of a Board of Trustees for the ensuing year. The following gentlemen compose the Board:

Right Rev. John H. Hobart, D. D. (ex officio) President.

Rev. Benjamin T. Onderdonk, 1st Vice-President.

John Watts, M. D. 2d Vice-President.

Rev. William Creighton, 3d Vice-President.

Cornelius R. Duffie, Treasurer.

William E. Dunscomb, Corresponding Secretary.

Edward W. Willkings, Recording Secretary.

Thomas N. Stanford, Agent.

Trustees—John J. Lambert, Murray Hoffman, William Onderdonk, jun. William H. Harrison, Floyd Smith, John Smyth Rogers, Charles Nichols, William Tripler, Cornelius S. Bartow, Anthony Bleecker, Cornelius Oakley, William S. Popham, Isaac C. Jones, Henry F. Jones, Benjamin M. Brown, Charles N. S. Rowland, War-moldus Cooper, Thomas D. Moore.

REPORT.

In their last Annual Report, the Board of Trustees had the satisfaction

of stating that a very considerable debt, incurred by the previous operations of the Society, had been liquidated by means of a liberal collection in St. John's Chapel. An edition of 6000 copies of Bishop Hobart's "Catechism for Confirmation" was then immediately printed. This, added to necessary contingent expenses, has left the present balance of disposable funds only \$15 49. The increase of this by the receiving of dues, and the constitutional share of the interest of the permanent fund, the Board cherish the hope will justify a speedy addition to the number of their Tracts, and the republication of such of the former as may be most needed.

Since the last meeting of the Society, and until the 18th inst. (the date of the Agent's last report) 3592 Tracts were distributed. About one half of these have been circulated beyond the bounds of this State, and chiefly in the States west of the Alleghanies. Of the remainder a considerable proportion has been given to Sunday Schools, Charitable Societies, Prisons, Hospitals, &c.

The total number of Tracts distributed by this Society since its institution in 1810, is 55,031.

The present amount of the permanent fund is \$745 68. Initiatory contributions of members and subscribers, donations, and half of its own interest are the sources of its increase. It promises to be very soon considerably instrumental in enlarging the sphere of the Society's usefulness, and thus confirming its claim to public patronage.

There never was a period more favourable than the present, for securing great and lasting benefits from the operation of Tract Societies. There never was a period in which their extensive operation was more essential to the well-being of the community. We infer both these truths from the same fact—*The general circulation of ability to read, through the medium of Sunday and other Charity Schools.*

Of this the emissaries of the prince of darkness—the vile and abandoned of our species—are not neglectful to avail themselves. Under every vari-

ety of form that can attract youthful notice, gratify the depraved affections of human nature, fix in the heart designs of wickedness, or strengthen the yet feeble, and establish the yet wavering purpose of iniquity,—they would turn to profligate abuse the noble and best intended charity of our schools for gratuitous tuition, by obtruding their pestilent productions, to gratify the ability and desire to read, thus generally diffused. Hereby principles are instilled, ideas imbibed, habits formed, which bring dishonour upon the name of God, reproach upon Christianity, incalculable ills upon the commonwealth.

It was said by our blessed Saviour, that the children of this world are wiser in their generation than the children of light. This truth is confirmed by every day's observation. It is founded on a principle deeply implanted in our fallen nature, and very variously applied in the conduct of men. In nothing does this principle appear to be more thoroughly exercised, than in the arts employed in the cause of infidelity, and in spreading corruptions of evangelical truth, and the poisonous influence of immorality and vice. The taste of the nicest critic is consulted. An inviting air of science is assumed. Forms of argument are presented, calculated by their speciousness to deceive the unwary into the belief that the true force of argument is embodied in them. Especially, means are never wanting to render the productions thus characterized, of easy access, and to secure for them extensive circulation.

The Board would rejoice could they anticipate that liberal increase of patronage which would enable the Society to add to the leading object of promoting the religious instruction of the poor, a degree of attention to the important one of more widely disseminating views of the leading evidences, fundamental doctrines, and pure morality of the Gospel, which may effect a salutary influence in counteracting the exertions whereby infidelity, heresy, and vice recommend themselves to the higher and better informed classes of the community.

It is an obvious duty of the members of the Church of Christ, to do what in them lies for the suppression of error and immorality in every shape, and the maintenance of true religion and virtue. This is required by their devotion to the Divine Head of the Church—by their reverence for that religion of which it was intended to be the guardian and promoter—by their interest in the well-being of the civil and social community it was designed to bless—by their regard for the spiritual and eternal interests of men, which it was established to promote.

Under a deep conviction of this important duty, our Society was established. The share it would take in discharging it, is, indeed, of humble name, and of character by no means vying with that of some other institutions, in the degree of popular notice, and, consequently, of popular applause, it is calculated to excite. It is not, indeed, our object to provide the Church with means for sending her ministering servants on the noble errand of proclaiming the heavenly doctrines and precepts of her Master. It is not our object to distribute that Book of Life whence knowledge unto salvation is to be gained; or that Liturgy which the experience of the pious, and the understandings of the enlightened of its *advocates*, joined by the concessions of the liberal and judicious of its *opponents* as a *form of prayer*, rank next in value and efficacy to the inspired pages. Our object, however, is intimately connected with each of these inestimable purposes. It is to provide the Minister of Heaven with what may catch the eye, and interest the attention of those who may be too indifferent to wait upon the public exercise of his holy functions. It is to excite a disposition to peruse the sacred volume, by exhibiting, in a narrow compass, and interesting form, the excellence in character, and happiness in effect, of some leading doctrine or precept it enforces; by bringing home to the heart some powerful call or awful warning, and presenting some alluring or some appalling example, cal-

culated to fix attention on its eternally momentous contents. It is to prepare the way for the holy, interesting, edifying services of the Church, by recommending the evangelical and devout frame of mind they are calculated to inspire and to cherish.

The voice of the Minister may never be sought, may be studiously shunned, may be listlessly heard, and immediately forgotten; the Bible or the Prayer Book may be thrown aside, as too much to be encountered; when the little tract placed in the way—by *accident* the world would call it—to *merciful design of Providence* we should delight to attribute it—may be taken up in a moment of leisure, gain notice, fix attention, interest the heart. A blessing is vouchsafed; that blessing, by which the Spirit of grace never fails to further the improvement of his preventing influence—further inquiry is made—deeper and deeper still is the interest felt—the Bible is sought—the Minister of Heaven is sought—the Church of Christ is sought—means of grace are used and blessed—through that deep repentance and true faith are cherished—the heart is renewed—the life is changed—the man is saved. The enemy of God is spoiled of his prey—the angels of God rejoice—a new and eternal monument is raised to the glory of the redeeming, sanctifying, and saving grace of Christ.

The little subject of gratuitous instruction, pleased with his ability to read, ever anxious to gratify it with novelty, in danger of being attracted by the demoralizing productions which daily court the notice of the young, is to be saved by the humble efforts of societies like our's. They are to give him a succession of short, plain, striking, edifying elucidations, instructions, and narrations, to divert his attention from injurious objects. Thus his character may be formed, and his influence in society determined.

When the enemy of Christianity, the impugner of any of its essential doctrines, or he who, with hardened heart, lays his insidious plans for undermining its pure and holy morals—

throws out his luring bait, it is their's to present, in form not less calculated to win regard, the counter-attractions of pure and undefiled religion.

It is impossible to imagine the full extent of benefit with which a single Tract may be blessed. It may lay the foundation of a pious and virtuous character in many of its perusers. Each of these will exert a wholesome influence in his particular sphere. Through the instrumentality of those influenced, the consequences will extend much farther. Parent will bequeath them to child. The child, in his turn, will do the same. To the end of time, and, more animating consideration! through the ages of eternity, the effects may last. What a motive for exertion! May God bring it home to the hearts of all who have the means of contributing, however humbly, to the objects of our association! It stands pledged for unceasing efforts to turn to best advantage the contributions of its friends. May it have the prayers of all faithful members of the Church for Divine guidance and blessing in the work it has undertaken.

New-York, January 31, 1820.

Signed by order of the Board,

JOHN H. HOBART, President.

Attested,

EDWARD W. WILLKINGS, Rec. Sec'y.

SUNDAY SCHOOLS.

(From the Evangelical Magazine, for November, 1819.)

THE following testimony to the excellence and utility of the Sunday School system is perfectly just. We insert it for the encouragement of our readers who are laudably engaged in the support of those valuable seminaries.

As the daily school is held on six days of the week, and the Sunday School only on one day, it may be thought by casual observers, that the good likely to result from the former will bear to the other the proportion of six to one. Matter of fact, however, contradicts this supposition. The voluntary diligence of children attending Sabbath Schools, the eagerness in which they receive instruction,

and their solid improvement, generally equal any thing which the records of common day schools can produce. Indeed the Sunday School system possesses many advantages which are peculiarly its own. The affection of the learner, engaged by the parental kindness which is displayed in every act of his benevolent and disinterested instructor, puts every faculty of his mind in motion. He regards his book with pleasure, for it is a medium of communication with his affectionate friend. He looks forward through the week with anxiety to the time in which he shall again attend the school, and during his intervals of leisure, is busied in preparing his task for the sabbath. Thus the Sunday School exhibits the result of the voluntary labours of the week, and thus the child often outstrips the daily scholar, whose affection is not so frequently called forth towards his teacher and his business. The sacred day, too, on which the school is held, and the sacred book which forms the basis of the instruction given, impart to the Sunday School a religious character. There is a multitude of instances in which, through the Divine blessing, the child has learnt to "call the Sabbath a delight, holy of the Lord, honourable." Like Timothy, he is taught to love the holy scriptures, and to model his character and conduct in conformity with its doctrines and precepts. The glow of affection which was first elicited by his kind teacher is now directed to him from whom cometh "every good and every perfect gift." The teacher, also, in his anxiety to make religious impressions on his pupil's mind, has sometimes caught the holy flame which he desired to communicate, and in the Sunday School has first felt the vital influence of true religion.*

It has been our wish to receive for insertion a just tribute to the memory of the excellent man who is the subject of the following address. We certainly cannot present any thing more congenial to our

* See the Eighth Report of the Sunday School Society for Ireland.

own feelings, nor, we are confident, more gratifying to our readers, than the address entire.

A Funeral Address, delivered at the interment of the Hon. JOHN NICHOLAS, on Sunday, the 2d day of Jan. 1820, in Trinity Church, Geneva. By the Rev. ORIN CLARK, Rector of said Church.

Brethren of the Congregation,

THIS dispensation of Providence, upon which I am called to address you, is calculated to arouse in our bosoms, emotions of no ordinary character. A father in our Israel has fallen. We behold his earthly tabernacle before us in ruins. The pure heaven-born spirit which so lately inhabited it, has gone "to him who gave it—to his Father and our Father—to his God and our God," in whose holy keeping it shall remain, in a state of separation from its tenement of clay, "till the heavens be no more." Hither the blessed light of the "*Sun of Righteousness*" enables us, with the eye of faith, to follow it in joy and triumph. And this is our consolation in contemplating the exit of our friends from this scene of sorrow and sin—this is our consolation, that the soul, on its departure from the body, does not perish. Death, when he has dissolved the union between them, and mingled the body with the dust, has done all that is in his power. The soul, secure in her immortality, shielded by the wing of Omnipotence, bids defiance to his assaults. No, the soul cannot die. Upon its every power, and faculty, and affection, is impressed the seal of eternity. It is destined, revelation assures us, by the decree of its Maker, to exist for ever—and who can resist his will—who can frustrate his purposes? It is destined too, we are assured upon the same unquestionable authority, to exist for ever, on being suitably prepared for it here, in a state of most exalted bliss and glory; such as "eye hath not seen, nor ear heard, nor hath entered into the heart of man to conceive." Nor is this happiness to be the portion of the soul only; the body, though now embraced by corruption, and covered with dishonour, shall soon

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be delivered from its bondage, put on glorious apparel, and, re-united with the soul, be made partaker of its felicity and immortality. Yes, brethren, short shall be the triumph of death even over this corruptible body. The decree has gone forth from him who at first formed it from nothing, and who has the "keys of hell and death," that this "corruptible ~~must~~ put on incorruption, and this mortal immortality." "The hour, he proclaimeth—the hour is coming, in the which all that are in their graves shall hear the voice of the Son of God, and shall come forth, they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation." "I am the resurrection and the life," saith the Lord, "he that believeth in me, though he were dead, yet shall he live, and whosoever liveth and believeth in me shall never die." "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him; for the Lord himself shall descend from heaven with a shout, with the voice of the archangel and the trump of God, and the dead in Christ shall rise first, and he shall change their vile body that it be made like unto his glorious body." "Wherefore comfort one another with these words." And what else, brethren, can we need to dispel our fears, to sustain our hopes, and to comfort our hearts, in view of the ravages of death, than these blessed assurances, that the soul is above his power, and shall, if purified by repentance, and sanctified by the spirit of the Redeemer, be ere long united again to the body, to receive with it "its perfect consummation and bliss in God's eternal and everlasting glory." With what confidence may we not hope that this blessedness shall be the portion of our departed brother! He lived the life, he died the death, and, therefore, shall undoubtedly partake of the everlasting happiness, of the righteous.

In common instances of mortality, to notice, with any degree of particularity, the personal character of the deceased, is (as you will bear me witness, brethren,) foreign to my practice;

and such notices may, in general, it is apprehended, be justly suspected of flattery to the living. But in the present, I should violate your feelings, do injustice to my own, and neglect a sacred duty to religion, were I to omit the commemoration of the virtues of him who is to be our subject. And in proceeding to discharge this office, my apprehension is, that I shall incur your censure *not* for saying too much, but for omitting much that *should* be said—for memory, which, when prompted by affection, loves to linger in the contemplation of departed excellence, will point you to very many traits deserving a distinct notice, which it is impossible to embrace in the hasty and imperfect sketch which I am about to give of his character.*

In whatever point of light it is viewed, we shall see much to admire, to commend, and to imitate. Remote for every thing showy and calculated merely to dazzle, his talents as a man, were of the most solid and valuable kind. To an understanding uncommonly vigorous and comprehensive, strengthened and regulated by early discipline, enriched with almost every species of useful knowledge; and a judgment remarkable both for the soundness and promptitude of its decisions, he united a heart warmed, in an unusual degree, by every social and benevolent affection. By no trait, probably, was his character more distinctly marked than that perfect independence of mind, which, imparting firmness to principle, and energy to action, and spurning the servile complaisance of the weak and the paltry pretences of the wicked, dares to pur-

sue the path of duty alone, unawed by the prejudices of the multitude, by the apprehensions of friends, or by the malice of enemies. And this decision and firmness, far removed from any thing like that blind obstinacy and vain conceit which pride often attempts to pass upon the world for independence of mind, were with him the firmness of principle, the decision of a judgment conscious of its rectitude and superiority. In union with this exalted quality, we find, as we should naturally anticipate, an utter aversion to deception of every kind and in every degree, great simplicity and unaffectedness of manners, great candour and openness of disposition, and uncommon modesty and diffidence in acting or judging upon every subject of which he had not a thorough acquaintance.

His worth as a citizen, can scarcely be too highly appreciated. With an eye steadily directed to the public good, he was ever ready, by every means in his power, by his wealth, influence, and personal exertion, to contribute to its advancement. It was his devotion to this object alone that drew him from retirement; "that retirement where he found, while he conferred, every enjoyment," and induced him to accept a place in the councils of his country,* and upon the bench; stations which he occupied with equal honour to himself and usefulness to the community; displaying in both the greatest disinterestedness and integrity; qualities which indeed marked his conduct in every walk of life. To his ability, firmness, and fidelity, as a magistrate, you are, many of you, brethren, witnesses, and I am sure you will respond to the truth of the assertion, that he was, in all instances, equal and faithful to the duties of this highly responsible station.

But we must view him in a yet

* Mr. N. was born 1764, in the state of Virginia, where he received his education, and resided till 1803, when he removed to this village. He was educated for the law, and in the early part of his life devoted himself to the practice of it. Having, however, a strong predilection for agricultural pursuits, he relinquished the legal profession after a few years practice in it, and turned his attention principally, for the rest of his life, to these pursuits. He died of a dropsical affection, which had, for several years, been gradually undermining his constitution, on Friday, the 31st of December, 1819, in the 57th year of his age.

* During a most critical period of our country's history, he was honoured with three successive elections to the National Legislature, from his native state. Shortly after his removal to this state, he was elected a member of its Senate, and about the same time was appointed first Judge of this county.

more elevated station ; that of a servant of the most high God, and disciple of our common Lord and Master. It is the fidelity with which he filled this station which principally demands our grateful remembrance, and from which his character received its highest lustre. He was, in the best sense of the word, a *Christian*.

Love to his Maker and Redeemer, and good will to men, were the principles which predominated in his heart, and directed and controlled his conduct. Partaking of the natural ardour of his feelings, his piety was lively and fervent, yet perfectly sober and rational. It did not evaporate in empty profession, nor exhaust itself in rapturous emotion, but displayed its influence in every social and domestic relation, in the most affectionate and devoted attachment, tenderness, and kindness as a husband, a parent, and a friend. The sway which it *constantly* and *uniformly* exercised over his affections showed its perfect sincerity. In every thing connected with the honour of God, and the salvation of his fellow men, it prompted him to take a most lively interest. You, my brethren of the congregation, can attest to his pious zeal and liberality, and you recur to them, I trust, with gratitude. To these, under God, you owe much of your privileges as a congregation. Yes, but for his munificence, energy, and perseverance coming in aid of yours, this sacred edifice perhaps had never been reared; and you, possibly, had still been deprived of the public ordinances of your Apostolic Church. O may the remembrance of his love for her, and zeal to advance her interests, while it awakens your gratitude, stimulate you to an imitation of his example.

All the institutions of religion commanded his highest esteem and reverence; he loved the house, he loved the people, he loved the ministers of God. Considering the public ordinances of the Gospel as the divinely appointed means of salvation, and sensible, from experience, of their holy efficacy, he felt it to be his happiness, no less than his duty, to encourage,

and, as often as he had opportunity to unite in their celebration.*

The worship of the Church, in particular, afforded him the highest satisfaction, and never, (he has been heard to say,) never did his soul know such heavenly peace and serenity, as when, prostrate in this sacred place, he poured forth its devout emotions in the animating strains of our admirable Liturgy.†

His charity was as sincere and ardent as his piety. Though firmly attached to the distinctive principles of our Communion, from a deliberate

* The views which he entertained of the Christian Sacraments were truly primitive. He looked upon them, not simply as badges of saintship, but, as they are in truth, *means of grace*, in the use of which God ordinarily communicates the renovating and sanctifying influences of his Holy Spirit;—and in this opinion of them he was confirmed, beyond a doubt, by *his own experience*. He said to the author of this Address repeatedly during his last sickness, that the Sacrament of the Lord's Supper had been the "*great means*," not only of his advancement in the Christian life, but also of fixing *permanently* in his mind the first impressions of religion.

† He considered this formula of devotion one of the most distinguishing excellencies of our Church. It was, in his view, invaluable. In his youth, circumstances, not necessary to be explained, had created in his mind a strong prejudice against the Liturgy—the force of which he felt in no inconsiderable degree, when his attention was first seriously turned to religion. But he was too liberal and enlightened to yield to this prejudice, and reject the Liturgy, till he examined its several offices, and formed a practical acquaintance with them; and the moment this was done, he found (to use his own words) that he had no longer any relish for any other mode of worship. And the longer he used, the more he loved and admired it. With his dying breath, he bore testimony to its excellence. In conversation with a clerical friend, in his last moments, he took occasion to express his admiration of the suitability of its prayers for the dying, as well as the living. Being asked if he did not desire to join in one of them? he answered, "with all my heart;"—and calling his family about him for the last time, he entreated them to unite with him in it, and learn to value and love their excellent Liturgy. They obeyed—joined him in the holy exercise, and he *immediately*, upon the close of it, joined the worshippers of Heaven!

conviction that they are primitive and scriptural—yet, kindly overlooking what he deemed the errors of others, he cordially embraced in the arms of affection the Christian of every name, in whose temper and conduct he found the image of his Redeemer.

The same benign principle inspired him with universal good will, and excited in his bosom a lively concern for the welfare of mankind. Every benevolent object found his heart alive to its interests, and his hand open to further its advancement.—Bought with a price, he felt that nothing which he possessed, neither his time, nor his talents, nor his wealth, were his own, but might justly be claimed by him through whose precious blood he had redemption. In the use of them, therefore, it was his aim to act as a steward of the great Giver—and hence he made it a point of duty to set apart no small portion of his wealth to the service of religion, and of the poor. And they, brethren, the *poor*, alone, can tell you the story of his bounties. Done in the privacy of retirement, where no eye could see but that of the Omniscient, their extent and happy effects shall never be known till revealed by the light of the great day. But the poor were not the only partakers of his benevolence. No—by the splendid light of his example, and the persevering exertions of his talents and influence to discountenance vice of every description, and to encourage every thing which was favourable to moral improvement and social happiness, he was a benefactor to society at large.

Yet, with all these virtues to recommend him—with all these good works to follow him, humility was the predominant disposition of his soul. Every claim on account of them which presumption could assert, or vanity urge, he surrendered at the foot of the cross. All his efforts to promote the honour of God and the happiness of man, he considered as required by his duty, and even after all, he felt that he was a very unprofitable servant. Hence his whole hope, not only of reward, but of acceptance, was reposed *solely and exclusively* upon the right-

eousness of the Redeemer, apprehended by a firm, yet humble faith. To this he clung with all the powers of his soul, which perpetually breathed the self-abasing sentiment—"Not unto me, not unto me, O Lord, but unto thy name be all the glory." This deep self-abasement, was the result, not simply of a consciousness that his services were imperfect, and would not, though they were exempt from defect, be of any value in the sight of God; but of a deep sense of unworthiness, of a strong and lively conviction of the utter corruption of our nature; and, consequently, that every thing that was good, either in his heart or life—every holy desire—every good counsel, and every just and acceptable work, was the fruit of God's powerful grace. Abundant, indeed, was his life in this blessed fruit; yet, so great was his diffidence in every thing he had done, that he was, at times, tempted to suspect the sincerity of his faith—to suspect that all his virtue and devotedness afforded but an equivocal evidence, that he was accepted through the merits, and sanctified by the spirit of his Redeemer. But, blessed be God, though grief may endure for a night, joy cometh in the morning. As the termination of his warfare approached, his faith became victorious. His love expelled his fears and his doubts; and with the calm composure of confident trust and assured hope, he fell asleep in Jesus.

"Oh my God, let ~~me~~ die the death of the righteous, and let my last end be like his. Mark the perfect man, and behold the upright, for the end of that man is peace." If the blessed Jesus did not disdain to honour with his tears the ashes of an endeared friend, certainly we may, without the fear of offending him, consecrate the tomb of such exalted worth and excellence by this sacred tribute of affection.

But the dispensation admonishes us to other duties than the indulgence of unavailing regrets,—and doubtless could the sainted spirit of him whose remains we are about to entomb, address you from its blissful abode, it would be in the language of that kind

rebuke uttered by our Lord to his sorrowing disciples—"Weep not for me, but for yourselves and your children."

Brethren of the congregation, to you the dispensation is a loud call to bring your own ways to remembrance, to quicken your diligence, to emulate the virtues, the example and influence of which, you have so long enjoyed; and to strive, with increased zeal, activity, and liberality, in the service of your Divine Master, to fill up the void made by it in your ranks. Long has our departed brother been a bright and shining light among us, a light which imparted life and energy to our little body. Provoked by our unthankfulness for the blessing, God has withdrawn it, and thus urges us with his rod to remember the duties, to the remembrance of which, his mercy had persuaded as in vain. Shall we still resist his will?—Ah, remember, an account will soon be required of the use we have made both of his goodness and severity; and if we pervert them, pervert the very means which he employs to reclaim and save us, into new occasions of insulting him, what mountains can hide, what hills can cover us, from his fiery indignation? Remember, all who hear me, the hand which demolished that tabernacle will soon conduct your bodies to the mansions of corruption. Ah, on what do you rest your hopes of a resurrection to a blessed immortality?—The works of faith and charity are the only safe and sure evidence of your title to this exalted inheritance. Be not deceived—neither that negative kind of virtue and religion which are limited to mere exemption from gross impiety and vice, nor that cold, heartless morality, whose source is worldly principle, can afford any support in the fearful hour of trial—the hour of death, and the day of judgment. Then that firm faith in the Redeemer, which excludes every *claim* to his mercy on the ground of worthiness, and manifests its living efficacy in constant, unwearied endeavours to promote his glory, shall be found the only stay of the soul, as it is the only pledge of a glorious immortality. Be not there-

fore deceived.—Solemnly admonished of your latter end, see that ye disregard not the admonition,—that ye are led by it to consider your ways—to inquire diligently into the state of your hearts and lives. The language of the dispensation to each and all of us is:—"Be ye also ready, for in such an hour as ye think not, the Son of man cometh."

THE PSALMS.

Extracts from the New Family Bible now publishing by T. & J. Swords. under the direction of the Right Rev. Bishop Hobart.

(The passages within brackets are added to this edition by the American editor.)

PSALM VII. 3 O LORD my God, if I have done this; if there be iniquity in my hands;

Ver. 3. [David makes a solemn appeal to God, the searcher of hearts, as judge of his innocence, with regard to the particular crime laid to his charge. Any person, when slandered, may do the same. But Christ only could call upon heaven to attest his universal uprightness. *Bp. Horne.*]

7 So shall the congregation of the people compass thee about: for their sakes therefore return thou on high.

7.—*return thou on high.*] When God seems to take no notice of the transgressions of men, it is as if he descended from the place of his power, and from his judgment-seat; but when he visits and judges their iniquities, he seems to elevate himself on high, or to return to his judgment-seat. *Edwards.*

8 The LORD shall judge the people: judge me, O LORD, according to my righteousness, and according to mine integrity that is in me.

[8.—*judge me, O Lord, according to my righteousness.*] Conscious of his "righteousness and integrity," as to the matter in question, David desires to be judged by him, who is to judge the world at the last day. How few, among Christians, have seriously and deliberately considered, whether the sentence of that day is likely to be in their favour? Yet how many, with the utmost composure and self-complacency, repeat continually the words of this Psalm, as well as those in the Te Deum, "We believe that thou shalt come to be our Judge!" Legal, or perfect righteousness and integrity are peculiar to the Redeemer: but evangelical righteousness and integrity all must have, who would be saved. *Bp. Horne.*]

[This confident assertion of his own righteousness and integrity, can belong to no character but Jesus Christ himself.—David had no such innocence to boast; he was, like other men, a pardoned sinner. *Bp. Horsley.*]

We learn from this Psalm, that the wickedness of the ungodly shall come to an end; that God lets them alone, and bears with them for a time; but if they persist in their wickedness, he prepares for them the punishments they deserve, and will make the evil which they design for others fall upon their own heads. These are powerful motives to induce us to adore the justice of God: to improve by his forbearance and long-suffering; and to avoid every thing that may expose us to his vengeance. *Ostervald.*

PSALM VIII. [Thanksgiving for God's general mercies, in which the Psalmist (as he is interpreted by the Apostle) looks forward to the exaltation of human nature by the incarnation of our blessed Lord. *Bp. Horsley.*]

The scope and meaning of this Psalm seems plainly to be this: to display and celebrate the great love of God to man, not only in his creation, but especially in his redemption by Jesus Christ; whom, as he was man, he advanced to the honour and dominion here mentioned, that he might carry on that great and glorious work. Thus Christ is the principal subject of this Psalm, of whom it is interpreted, both by Christ himself, Matt. xxi. 16. and by his holy Apostle, 1 Cor. xv. 27. *Hebr. ii. 6, 7. Poole.*

In a prophetic sense, it is understood of Christ's victory over Satan. *Reeves.*

This Psalm is suited to the service of the Ascension-day, when we commemorate so signal a proof of the Divine love, as the exaltation of our nature, in the second Adam, to the right hand of the Majesty on high. *Travell.*

2 Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger.

Ver. 2. *Out of the mouth, &c.*] Thou art pleased to make choice of the meanest and most humble persons, and even very children in age, to sing hosannas to the Son of David, Matt. xxi. 16. to acknowledge thy power and majesty. And this thou hast done, that they whose pride makes them resist and despise thee, may be thus visibly punished; and the power of the devil destroyed. *Dr. Hammond.*

3 When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained;

4 What is man, that thou art mind-

ful of him? and the son of man, that thou visitest him?

5 For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.

6 Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet:

3—6. *When I consider, &c.*] When, on the one hand, I survey the glorious bodies in the heavens, and compare them with man, I am induced to think degradingly of him, and to wonder why he should be the object of thy care. When, on the other hand, I consider the rank of being in which thou at first placedst man, making him but a little below the angels, I correct myself for having made too degrading a comparison of him, and adore thee for thy providential care of him at present, and for the dignity to which thou didst advance him, when thou madest him the head of the visible creation. *Green.*

7 All sheep and oxen, yea, and the beasts of the field;

[7. *All sheep and oxen, &c.*] Adam, upon his creation, was invested with sovereign dominion over the creatures, in words of the same import with these, Gen. i. 28. which are, therefore, here used, and the creatures particularized, to inform us, that what the first Adam lost by transgression, the second Adam regained by obedience. That "glory" which was "set above the heavens," could not but be over all things on "the earth." And, accordingly, we hear our Lord saying, after his resurrection, "All power is given unto me in heaven and in earth," Matt. xxviii. 18. Nor is it a speculation unpleasing, or unprofitable, to consider, that he who rules over the material world is Lord also of the intellectual, or spiritual creation, represented thereby. The souls of the faithful, lowly and harmless, are the sheep of his pasture; those who, like oxen, are strong to labour in the church, and who, by expounding the word of life, tread out the corn for the nourishment of the people, own him for their kind and beneficent master; nay, tempers fierce and untractable as the wild beasts of the desert, are yet subject to his will; spirits of the angelic kind, that, like the birds of the air, traverse freely the superior region, move at his command; and those evil ones, whose habitation is in the deep abyss, even to the great Leviathan himself; all, all are put under the feet of King Messiah; who, "because he humbled himself, and became obedient unto death, even the death of the cross, was, therefore, highly exalted, and had a name given him above every name, that at the name of Jesus every knee should

bow, whether of things in heaven, or things on earth, or things under the earth: and that every tongue should confess that Jesus is Lord, to the glory of God the Father." Phil. ii. 8, &c. *Bp. Horne.*]

The following prayer is so well adapted to the sentiments contained in this Psalm, that it may be added in the place of practical reflection. O our God, since thou hast been so mindful of us, never suffer us to be unmindful of thee: since thou hast showed thy mercy in visiting and redeeming us, never let us show ourselves unthankful for this thy visitation and redemption. Suffer us not to abuse thy creatures which thou hast given us for food, nor thy gifts bestowed for clothing, nor wontonly and cruelly to make use of our dominion. But give us grace so highly to esteem thy rich mercies, and with such temperance and sobriety to use thy creatures, that thy name thereby may still be more magnified, thy bounty exalted, thy providence more declared, thy honour enlarged, thy person glorified, and our souls at last saved by the merits of our Lord and Saviour Jesus Christ. *Bp. Nicholson.*

FOR THE CHRISTIAN JOURNAL.

Observations on the principal Festivals and Fasts in March, 1820.

SATURDAY, the 25th.

The Annunciation of the blessed Virgin.

As on this day, "the angel Gabriel was sent from God to a virgin whose name was Mary." The object of this mission was to announce to her her being chosen of God to be the mother of him who was pointed out in prophecy as to be born about that time, the Saviour and Redeemer of the world. He first saluted her, as, on account of this exalted honour, "highly favoured," and "blessed among women." Struck with astonishment at the supernatural visit, she was soothed by the mild expostulation—"Fear not, for thou hast found favour with God." Then followed the great promise that she should be the mother of "a son," whose "name" she should "call Jesus;" who should "be great, and be called the Son of the Highest; unto" whom "the Lord God" should "give the throne of his father David;" who should "reign over the house of Jacob for ever; and of" whose "kingdom there" should "be no end." How this stupendous promise could be fulfilled was matter of doubt to the

blessed Virgin. The angel declared that by special divine interposition, the Son she was to bear would be truly "the Son of God;" and referred her, for confidence in the truth of his promise, to the infinity of Divine power—"With God nothing shall be impossible." Mary, satisfied, at once, that all farther doubt would be presumption, meekly replied—"Behold the handmaid of the Lord: be it unto me according to thy word."*

Who can conceive the greatness of the honour thus conferred on the blessed Virgin! Chosen from among all her contemporaries to be God's instrument in the incarnation of the eternal Son, "highly" indeed was she "favoured." Mother of the great "Immanuel," of "God with us,"† of the "child" whose "name" should "be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace;"—"blessed" is she, indeed, "among women"—blessed should be her memory among those who look for salvation to her promised seed.

On this day, be that memory celebrated by the Church. Let her members delight to think of that eminent piety and devotion which only could entitle her to the distinguished assurance that she had "found favour with God," and that "the Lord" was "with" her; and that meek and humble spirit, which led her to sacrifice all her doubts of what she could not thoroughly comprehend, to a controlling sense of his power "with" whom "nothing shall be impossible;" and to an entire resigning of herself to answer the purposes for which she was chosen—"Behold the handmaid of the Lord: be it unto me according to thy word."

Blessed, indeed, to the end of time, should be the memory of the mother of our Lord. In highest reverence should her name be held. Of most exalted excellence should her character be esteemed. All our spiritual privileges in time, all our hopes for eternity, flow from the accomplish-

* St. Luke i. 26—38.

† Isaiah vii. 14. St. Matt. i. 23.

‡ Isaiah ix. 6.

ment of the mysterious purpose to which she was made conducive. *Her Son* rescued us from endless misery, and opened for us the gate of everlasting life. Be these considerations the measure of the respect and affection with which her memory should be cherished.

But never should that respect degenerate into the ascribing to her of divine honours, or of an interference with the gracious office of the "one Mediator between God and men."* She was chosen, not to fill this office, but to give birth to him who should. She was vested, not with the divine nature, but with the transcendent honour of giving the *human* to him who vouchsafed to unite it with his divinity.

It may not be amiss here, to notice a specious argument by which an effort is made to disprove the connexion of offering prayers to the Virgin with downright idolatry. It is said that the scriptures sanction, and even enjoin, our asking the prayers of fellow members of the Church—that translation from this to the other world does not dissolve the communion of saints, or the connexion as members of Christ's mystical body—that there is nothing unreasonable or unscriptural in the idea that departed spirits may yet have a knowledge of things here below, and may, therefore, hear us when we ask their prayers, which, we ought not to doubt, will avail much. Thus is it endeavoured to remove objections to the asking of the prayers of the blessed Virgin. The same applies to those of departed saints generally.

But it should be remembered that the fact of departed spirits' possessing a knowledge of things here, is not clearly revealed. If it were, however, the case would be by no means analogous to that of soliciting the prayers of the good in this world. In the latter case, our request is made to those only who, we know, have the means of being acquainted with it; and in a way which we know will convey it to them. In the former, there can possibly be none other than an oral

tendering of the request. This request may be made, and doubtless is constantly made by those who maintain the doctrine here deemed erroneous, at the same instant, in many and very distant parts of the earth. Can this request be heard? The doctrine and practice suppose that it can. It can be, only by virtue of power to that effect in the saint addressed, or through divine interposition. Has the saint power to hear all these petitions—petitions offered, at the same instant, in the remotest quarters of the globe? He must, then, possess the attribute of ubiquity, or the power of actual presence in every place at the same time. And what is this but the idolatrous making of him a god?

Is there a special divine interposition to convey these requests to the supplicated saint? The saint, then, is a mediator between God and the worshipper, and God must interpose to convey to the mediator, the petition which is ultimately to be addressed to himself. This folly and absurdity refutes itself.

Our celebration, therefore, of the blessed Virgin's memory, exalted as are the ideas of her, profound as is the respect for her, warm as is the affection for her, that it should excite,—should shrink from the gross impiety of raising her above mere human nature, or ascribing to her ought, that transcends its powers or its privileges. It should consist in devout thankgivings to God for the unspeakable mercy to which she was rendered conducive; the contemplation and admiration of the piety, purity, and humility that marked her character; earnest endeavours, and devout prayers for grace to imitate these exalted virtues; humble and serious reflection on that necessity of the incarnation of the Son of God, which, as on this day, was effected.

This mystery is indeed incomprehensible. The vain and carnal mind revolts from the humiliating sacrifice to it of the imagined powers of human intellect. The truly good and enlightened mind, referring it to him whose nature is infinite, sees ample reason for full assent, in the truth that "with

* 1 Tim. ii. 5.

God nothing shall be impossible." When we thoroughly comprehend all that we must own—when we can clearly explain how the great Supreme can be uncaused, and have never begun to be—when we can give a philosophical definition of that principle which retains the worlds in their unerring orbits, that principle which, called gravitation, baffles the profoundest skill in efforts to investigate its real nature—when we can clearly define how the growth of a plant or animal is effected, how spirit is united to matter, how our bodies are moved at pleasure; when we can bring our intellect to the full comprehension of these truths—truths which to deny involves atheism and insanity—then may we demand that all in revelation should be perfectly level to our understandings. But till then, to disbelieve or doubt a doctrine, merely because it is above our comprehension, is inconsistent and absurd. To his book of revelation, as well as that of nature, we should apply the language becoming finite creatures, "with God, nothing shall be impossible;" and submit to all the mysteries he reveals with the humble address—"Be it according to thy word."

None who own the existence of a God, can doubt the possibility of the doctrine this day celebrated—the incarnation of the divine nature. Is it beyond the power of Omnipotence to assume a visible form, and thus visit our earth? Did he not thus appear in the pillar of a cloud and of fire, and in the shechinah? And may he not choose, for this purpose, to assume the form of a servant, to take on him the seed of Abraham, to be made in fashion as a man, to become a man?—Surely it is enough for a believer in revelation to know that that contains the clear and plain propositions—"God was manifest in the flesh"—"the Word" which "was God, by" whom "all things were made, and without" whom "was not any thing made that was made, was made flesh, and dwelt among us"—that the "Son" whom "a virgin" should "conceive and bear" should be called "Immanuel,

which, being interpreted, is God with us"—that the "Child" that should be "born," and the "Son" that should be "given," should "be called the Mighty God, the Everlasting Father:"§ it is enough for a believer in revelation to know that such and many like propositions are therein contained, to satisfy him that the great truth now considered is of God, with whom nothing can be impossible. It is recommended to his understanding by its being, most evidently, a part of that system of doctrine, which, inviting minutest scrutiny in examining its claims to be a revelation from God, requires assent upon every principle of good reasoning and sound philosophy. It is recommended to his heart by its connexion with the wonderful scheme whereby the human race is to be delivered from the extensive and eternally destructive influence of its depravity and guilt, through a divine Mediator.

SUNDAY, the 26th.

The Sunday next before Easter.

On this day, commence the solemn and deeply impressive services of Passion Week, so called from its consecration to the memory of the passion or suffering, and death of our blessed Lord. It has also been called the Great Week, from the truly great and momentous work whose completion it celebrates; and the Holy Week, from the peculiar sanctity attached to it in primitive times. The celebration of it prescribed by our Church, is calculated to interest every holy feeling of the heart, to sanctify its sensibilities, and from the excitement of its tenderest sympathies, to draw it into love, and piety, and devotion.

Consonant with that celebration, and, through divine blessing, in aid of its edifying tendency, will be reflection on the sufferings of Christ, the example they illustrate, and their connexion with the evidences of his religion, and with his office as Redeemer.

The sufferings of Christ, now more particularly called to mind, are those

† Isaiah vii. 14. St. Matt. i. 23.

§ Isaiah ix. 6.

which attended the mournful termination of his life. They form the chief subject of the portions of holy writ collected by the Church in the services of this week. Their commencement may be dated at the period of his eating the last passover with his disciples.

From that interesting and deeply impressive meeting, he retired to one of his accustomed places of meditation and devotion, a garden in the village of Gethsemane. There he "began to be sore amazed, and to be very heavy; exceeding sorrowful even unto death." In the extremity of suffering he "fell on his face, and prayed" that "if it" were "possible," the bitter "cup" he was then drinking might "pass from" him. "His sweat was, as it were, great drops of blood falling down to the ground; and, being in an agony, he prayed more earnestly;" but meekly added—"O my Father, if this cup may not pass away from me, except I drink it, thy will be done."

No tender look of sympathy from those he had best loved on earth, now soothed his sorrows. They had fallen asleep. Would all the twelve were wrapt in this slumber! One is cruelly, treacherously vigilant. For a paltry sum, he has betrayed his master. He approaches with a ruffian band, to whom he designates the object of their search, by vilest profanation of the ensign of tenderness and affection. He is seized by the armed rabble, and borne away, to be insulted by a mock trial. The disciples who so lately denied him their attentions in the hour of his agony, now all forsake him. Thus friendless and abused, he is made the subject of perjured testimony, sought for the very purpose of securing his condemnation. He is spit upon—he is buffeted—he is blind-folded, stricken upon the face, and in blasphemous derision of his pretensions to supernatural powers, demanded to exercise them in designating by whom he is smitten. The servants strike him with the palms of their hands.—In this trying hour his most zealous follower basely denies him, and fortifies his denial with cursing and swearing.

Now, the high priest, he is sent to

Pilate, by whose countenance insults and cruelties are repeated. Pilate sends him to Herod, from whom similar treatment is received. He is again conveyed to the unrighteous governor; who, listening for a moment, to the reproaches of conscience, is minded to let him be the worsted object of clemency, at that time, according to the established custom of releasing, every year, a prisoner. But not an infamous convict, in whom were united the atrocious characters of rebel, robber, and murderer, is preferred by the populace, with whom the choice was left.

To them the unresisting Jesus is now delivered: He is derided by having a purple robe put on him, a crown of thorns placed upon his head, and a reed in his right hand; and by having the knee bowed before him in mock worship, and being tauntingly addressed—"Hail king of the Jews." Indicative of the spirit whence all this proceeds, is the next step of popular insult, spitting on him, and taking the reed and smiting him on the head.

Now is the Saviour led to cruel and ignominious execution. He proceeds to the appointed place, under the heavy burden of the cross on which he is to suffer. There arrived, his hands and feet are nailed to that cruel instrument. He is thus raised to view, as a public spectacle, and left to linger and die in torment. To increase the ignominy two malefactors are crucified with him. Reviliings still continue, and are even offered by one of these criminals. He complains of thirst—vinegar, mingled with gall, is given him to drink.

The measure of his sufferings is almost full to overflowing. Yet, however, there is a still more bitter ingredient. It is now added—Mysterious dispensation!—It forces from him the expostulating cry—"My God, My God, why hast thou forsaken me?"

Such, Christian reader, is the story, told in Scripture simplicity, of those sufferings of your Saviour, to the memory of which the Church consecrates this holy week. Daily she repeats the story. Will you not recur to her

solemn assemblies, and hear it, feel it, and pray that it may not be heard and felt in vain?—Blash for yourself, if, while all your sensibilities are awakened by the recital of fictitious woe, these real sufferings—these sufferings so fraught with best instruction, and most invaluable consequences are unheeded, or attract but cold and partial attention.

Monday, the 27th.

Monday before Easter.

The sufferings of Christ may be considered as exhibiting an illustrious and most edifying example.

Through the whole of this trying period, we hear not a murmur, not one complaint. Does the good man suffer? Let him learn of him who possessed every human excellence in perfection, and not calculate upon full recompence of his faith and obedience, by removal from probation to reward, until mortal has put on immortality. Let him suppress the least thought of injustice and hardship in his lot, when he remembers that Jesus never once complained.

Human enemies inflicted on the Saviour many of his pangs. How were they treated?—Let the angry and resentful, let the disciple of false honour, hear when he orders the sword, drawn in his defence, to be sheathed; see when "oppressed and afflicted, he yet" openeth "not his mouth—brought as a lamb to the slaughter," yet "as a sheep before her shearers is dumb," opening "not his mouth"—"when reviled, he" revileth "not again; when" suffering, "he" threateneth "not; but" committeth "himself to him that judgeth righteously;" hear, when, even for his murderers, he raises the fervent supplication—"Father forgive them, for they know not what they do." O Jesus! who that professes to be thy disciple, can indulge a malevolent and revengeful disposition!

He on whose sufferings we are now called to engage in mournful reflections, was a man of the most tried and

persevering benevolence. The good of others was his constant aim. How was their gratitude expressed?—Let not the disciple expect to be above his Lord. Let him not be surprised if cold insensibility mark the reception of his kindness by the world. Let not ungrateful returns divert him from the perpetual cherishing of the spirit, and delighting in the exercise, of Christian charity.

In the midst of our Lord's agony, we hear a prayer that speaks to the afflicted volumes of instruction and of comfort. No grief is so poignant, none so heavy to be borne, none so pernicious in its effects on both mind and body,—as stifled grief—that which cannot find, or will not be indulged a vent. Impenetrable is the gloom in which it wraps the soul. Deep, even to the very heart's core, is the wound that it inflicts.—Give this sorrow vent in chastened expressions of sensibility—there is access afforded to the light of consolation. Thus lay open the bosom's wounds—a healing balm may be poured in.—Does Christian resignation deny the sufferer this?—Far, blessed Saviour, be that from thee, and thy religion, which imposes an easy yoke and a light burden, and calls the weary and the heavy laden to receive rest.—Disciple of Jesus! when he "wept" in tender sympathy with the bereaved*—when, in Gethsemane, he indulged the mournful complaint, "My soul is exceeding sorrowful, even unto death;"† and raised the prayer of woe,—"*O my Father, let this cup pass from me;*"‡—he taught thee that the tears, the expressions of grief, the humble supplications for its removal, in which thou findest comfort, are not denied thee. Far from being displeasing in his sight, they are evidences of sensibility, to be deficient in which were unworthy of human nature; and which he consecrated by his blessed example. But remember, that example is two-fold. His prayer for the removal of the bitter cup of trembling, was qualified by the meek addition—"If it be possible"—if thy

* Isaiah xlii. 7.

† 1 St. Peter ii. 23.

‡ St. Luke xlii. 26.

* St. John xi. 35.

† St. Mark xiv. 34.

‡ St. Matt. xxvi. 39.

wise and merciful designs can as well be answered. More full and emphatic still is the expression of his perfect resignation in a subsequent address to his Father—"If this cup may not pass away from me, except I drink it, thy will be done."²⁶

Here is the true spirit of Christian deprecation of evil. Prayer for deliverance lightens the burden, and ministers positive comfort to the afflicted. It is the appointed mean of deliverance. But it should be attended with the certainty that God understands, better than we, what is for our real good—that his infinite mercy designs that good—that his infinite power can bring it out of circumstances apparently most remote from it. Christians, then, should "not sorrow, even as others which have no hope"—have no assurance that "whom the Lord loveth, he chasteneth, for" their "profit;" that "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."²⁷

Go, then, Christians, to the sanctuary. There *learn*—there *deeply consider*—there pray for grace that you may duly *improve*, the example set by your Master, in the sufferings we commemorate.

TUESDAY, the 28th.

Tuesday before Easter.

The sufferings of Christ may be considered as intimately connected with the evidences of his religion.

They prove that he was *sincere*.

There is not the least room to impute to him bad design. Purposes of ambition and self-elation may sometimes stimulate to truly wonderful exposures and sacrifices in their *active prosecution*, or their *defence*. Christ's sufferings were perfectly *passive*.

Worldly wisdom may possibly dictate even voluntary exposure which may gain, for selfish ends, the benefit that the experience of mankind evinces to flow from *the cry of persecution*. But the same experience teaches us

that there would then be manifested a disposition to improve this by dwelling much on the excellence of the system persecuted—the innocence of character in its advocates—the extreme ingratitude and cruelty of the treatment thus encountered; by calling on associates to continue true and firm; and denouncing the vengeance of heaven on the persecutors.—But we look in vain for these circumstances in the case of the blessed Jesus. The most artless simplicity and disinterestedness characterize it throughout.

But may not his have been the sincerity which often accompanies the delusion of the fanatic? This only remaining supposition of infidelity is at once disproved by appealing to an impartial examination of the religious system of which he was the author.

The degree of fanaticism necessary to bear a man through such extremity of suffering, in a false cause, must come nothing short of downright madness.—Do we see the ravings of this in the Christian system? Do we see in it the affectation of mysticism, the love of the marvellous, the excitement of animal sensibility, the connivance at some favourite propensity of fallen nature, which never fail to characterize the religion of the fanatic?—No: if the Redeemer's sincerity were one of misguided enthusiasm, it was a case of perfect insanity without one of the symptoms of that disease—of frenzy, with all the coolness, consistency, and deliberation of soundest intellect.

In the sufferings, then, of thy Lord, see, Christian reader, a strength of evidence in favour of his religion, of which no arts can deprive it. Let their commemoration increase thy confidence in it. Let it never fail to remind thee that if thou art not true to the faith and piety it requires, thou wilt be inexcusable—thy guilt will be enhanced by the bitter sufferings which tested its divinity.

WEDNESDAY the 29th.

Wednesday before Easter.

As on this day Judas Iscariot set on foot his infamous plan for the betray-

²⁶ St. Matt. xxvi. 42. ²⁷ Heb. xii. 6, 10.
¹ Cor. iv. 17.

ing of his Master; by covenanting "with the chief priests, for thirty pieces of silver," to "deliver him unto them." Farther reflections on the sufferings of Christ may be postponed until the sacred day that commemorates their awful consummation in the death of the cross. Let the treachery of this vile apostate now arrest our notice. It is susceptible of most valuable improvement.

Its heinousness and aggravations must at once present themselves to the Christian reader. The hope is cherished that they have attracted his attention, in the repeated notice that has been taken of it in the past services of the week.

The serious questions present themselves—Can this guilt be shared? May Christians now sin after its similitude?

In what did the guilt of Judas issue? What was its object? The death of Christ.—The apostle declares that the guilt of this may be renewed. "The Son of God" may be "put to an open shame, trodden under foot," and crucified "afresh." This is done by sinning "wilfully after" having "received the knowledge of the truth."¹

Tremendous guilt of wilful sinners in this age of Gospel light, when the knowledge of the truth cannot but be possessed! Reader! art thou in this number? A wilful sinner, when thou knowest the law of God against which thou offendest—the rewards that are held out to encourage obedience—the grace that is offered to enable thee to render it—the everlasting condemnation threatened against sin—the pardon offered on thy repentance; when thou knowest that to obtain thy pardon, to purchase for thee grace, to deliver thee from punishment, and entitle thee to reward everlasting,—the Son of God took thy nature, suffered, and died! Thine is the awful guilt of bringing thy Redeemer to shame, to agony, and to death. Thine is the guilt—Can there be greater guilt? thine is the guilt of Judas.

The temporal advantage that is

gained, or the profit that is made by disobedience to the laws of the religion of Jesus Christ, is the betraying of him for that paltry recompense. The pretensions of the hypocrite are but the kiss which brings upon him the insult of his enemies.

The 109th Psalm which St. Peter declares to be prophetic of Judas, contains a most awful exhibition of the enormity of his guilt, and the horribleness of the deserved punishment. This psalm is very generally misunderstood. The use of it is deemed a sanction to the indulgence of revengeful and malignant feelings towards personal enemies. Very different is the truly spiritual view of it. Even in the imperfect state of our translation, it is but the denouncing of God's vengeance against a species of crime of which ourselves may be guilty. It is a proclaiming of the terrors of the Lord, which there is too great a disposition, arising from the prevalent desire to make religion as easy and palatable as possible to depraved human nature, to keep entirely out of view. It ought, therefore, to engage the most serious attention, and may be made conducive to most important improvement. Reciting, as we are called to do, in the stated return of that portion of the Psalter, these declarations of the just wrath of heaven, we should think, not of our neighbour, but of him whom the Prophet then had in view, and of ourselves, if we, by unfaithfulness, turn traitors to the cause of Christ.

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THURSDAY, the 30th.

Thursday before Easter.

On this day, the eve of his crucifixion, our Lord appointed a solemn memorial of his redeeming love. Notwithstanding the frequent notice of this fact in selections of sacred history which form the Gospels for the week, the Church celebrates it to-day by adducing, in the Epistle, the additional testimony of St. Paul. A brief view of the Scripture representations of this ordinance will be seasonable and edifying.

† Acts i. 20.

¹ St. Matt. xxvi. 14, 15.

† Job. vi. 4. x. 26, 29.

St. John, in the 17th chapter of his Gospel, has left on record an animated and most interesting prayer offered by our Lord at the time of instituting this rite. It contains the following remarkable passage—"For their sakes I sanctify myself, that they also might be sanctified through the truth."^{*} The words here translated "for their sakes" more properly signify *for them, or in their stead*. The original of "sanctify" is a word applied to the devotion of a victim in sacrifice. The other meaning—*makes holy*—cannot apply to him who was *perfect God*. The former, then, of these two must be the proper sense here. "Sanctified through the truth" is properly corrected in the margin by "*truly sanctified*."

The verse, then, more properly rendered is as follows:—"*In their stead, I devote myself as an expiatory victim, that they also might be truly sanctified.*" Heb. x. 10 is a passage of similar import—"By the which will we are sanctified, through the offering of the body of Jesus Christ."—This expression of our Lord, then, contains a reference to his offering of himself as an expiatory sacrifice.

If we read attentively the evangelical history, we shall find that before the period of offering this prayer, he evidently shunned exposure to danger and death. Now he surrenders himself to them; and expressly declares to those who came to him as the ministers of persecution, that *it was their hour, and the power of darkness*.[†] In this entire *resignation of himself*, we see the fulfilment of his declaration—"I lay down my life. No man taketh it from me, but I lay it down of myself."[‡]

The cited expression, therefore, in the prayer above noticed, is a very strong and peculiar one. It contains the solemn offering of himself in that GREAT SACRIFICE to the consummation of which the cruelty of his enemies was made subservient.

He, at the same time, "took bread, and gave thanks, and brake it, and gave unto them, saying—This is my

body which is given for you. And he took the cup, and when he had given thanks, he gave it to them. And he said unto them—This is my blood of the New Testament which is shed for many."^{*}

Connect these actions with the language of the prayer recorded by St. John, and there results the interesting conclusion, that Christ, at that time, fulfilled his priestly function by the actual offering of himself as a propitiatory victim, and that bread and wine were made representatives of the body and blood then offered.

The command, therefore, connected with this solemn transaction—"This do in remembrance of me"—has a particular reference to Christ in his priestly office, in the offering of the sacrifice of himself. "As often," says St. Paul, commenting on the rite observed in the Church in pursuance of this command,—"As often as ye eat this bread, and drink this cup, ye do show" (i. e. do openly and plainly publish) "the Lord's death."[†] This is done by repeating the solemn transactions which accompanied Christ's surrendering of himself to death.

In every due celebration of this rite, the elements of bread and wine become, as they were at its institution, and for all the purposes then thus answered, *the body and blood of Christ*. "The cup of blessing," says St. Paul, "which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?"[‡]

This more fully illustrates the meaning of *showing the Lord's death*. There are present, in the same mystical and symbolical sense that there were in the elements when blessed by Christ himself, his body and blood. By the receiving of these, thus represented, we declare to God and man our reception of the great doctrine of Christ's atonement, and our dependence upon it as the source of every blessing.

Thus spiritually and symbolically the body and blood of Christ, to the bread and wine of the Lord's Supper

^{*} Ver. 19. † St. Luke xxii. 53.
St. John x. 17, 18.

^{*} St. Luke xxii. 19. St. Mark xiv. 23, 24.
† 1 Cor. x. 26. ‡ 1 Cor. x. 16.

may be applied his strong language in the 6th chapter of St. John's Gospel:—"I am that bread of life. This is the bread which cometh down from heaven, that a man may eat thereof and not die. If any man eat of this bread, he shall live for ever; and the bread that I will give is my flesh which I will give for the life of the world. Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life, and I will raise him up at the last day; for my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. He that eateth me, even he shall live by me. He that eateth of this bread shall live for ever."

But the spiritual presence of the body and blood of Christ in the Eucharist brings those who partake of it "unworthily" into the awful state of being "guilty of the body and blood of the Lord,"[†] of offering them indignity by profaning their symbols and representatives. Hence results the infinite importance of the precept—"Let a man examine himself, and so let him eat of that bread, and drink of that cup."[‡]

The Scriptures are not express as to the particular heads of this examination. They may be collected from the nature of the ordinance concerned. It is a memorial of Christ's sacrifice of himself for our sins. It, therefore, must require that repentance which is a prescribed condition of our experiencing the full benefits of his sacrifice. Repentance supposes a firm resolution to forsake sin and lead a new life, together with an humble reliance upon the grace of God to enable us to do so, a diligent seeking, and a faithful improving of that grace. As a memorial of Christ's sacrifice, the Eucharist, also, necessarily requires lively faith in God's mercy through him, with a thankful remembrance of his death. Bringing Christians together in joint celebration of the love of which they are equally the objects, it calls them to the exercise of Christian love and charity.

These, then, repentance, faith, and charity, are the qualifications which are required by the nature of the holy Eucharist of those who partake of it. That they can be attained only through the grace of God, is a truth with which every Christian ought to be familiar. That this grace will be vouchsafed to all who humbly depend upon it, and faithfully seek it, is as certain as the word of God can make it.

Such, then, is the holy ordinance, as on this day established by Christ, and enjoined upon his followers, as the mode in which they are to declare their faith in his atonement, and seek its spiritual and eternal blessings. It may, therefore, be properly considered as designating who believe in Christ, and who desire to be blessed and saved through him. Yes: melancholy as is the conclusion, it is a necessary one in this age of Gospel light, when none can be ignorant of the requisitions of Christianity, that they only can be accounted sincere followers of the Lamb who are not ashamed to own him before men, as their Saviour and Redeemer, in the way he hath appointed. Alas! with what feelings can they read his awful declaration:—"Whosoever shall be ashamed of me, and of my words, of him shall the Son of man be ashamed when he shall come in his glory?"[†]

FRIDAY, the 31st.

Good Friday.

This day is sacred to the memory of this death of Christ. The sufferings which terminated in that mournful event have been considered as exhibiting a most edifying example, and in their connexion with the evidences of the truth of Christianity. These sufferings and that death are now naturally brought to mind in the more interesting light of the fulfilment of the Redeemer's office.

Foretold as a wounding "for our transgressions," as a bruising "for our iniquities," as "the chastisement of our peace," as "stripes" whereby "we are healed," as the making of "his soul an offering for sin,"[‡] and as being "cut off, but not for himself;"[§] spoken of by himself as the giving of "his life a ransom for many,"[¶] the giving of his "flesh for" (instead of)

† St. Luke ix. 26.

‡ Dan. ix. 26.

§ Isaiah lii. 5, 10.

¶ St. Matt. xx. 28.

† 1 Cor. xii. 27. ‡ Ver. 28.

"the life of the world,"* the laying "down" of his "life for the sheep,"† and the shedding of his "blood for the remission of sins;"‡ called by his inspired apostles, his having "suffered for sins, that he might bring us to God,"§ the giving of "himself a ransom for all,"|| the giving of "himself for us, an offering and a sacrifice to God,"¶ and the obtaining, "by his own blood" of "eternal redemption for us;"** thus set forth in holy writ, the sufferings and death of Christ are represented in a character most deeply interesting to sinful man. They are the price of his redemption. They are the enduring for him of what his sins deserve, and what the holiness and justice of his Maker require.

Let him who thinks he can bear the dread effects of the righteous displeasure of God at his offences—can stand and plead his own cause before him who is of purer eyes than to behold iniquity, and hateth it with a perfect hatred; whose infinite justice requires that satisfaction be made for offences against him,—let him look with indifference on the atoning sufferings and death of Messiah. But let him who knows he has sinned, and was thus exposed himself to the anger of heaven, forfeited every claim to mercy, incurred everlasting condemnation—let him who thus feels, as every reasonable and reflecting person must feel, that he is lost out for interposing mercy, contemplate with liveliest gratitude the unspeakable love of the Son of God in taking his nature, that he may suffer and die for him.

There was an awful extreme in the agony of Christ, which admits of no solution but that arising out of this mysterious doctrine. Martyrs and confessors in his cause have endured even greater cruelty from men, not only with unyielding firmness, but with triumph. Jesus utters deepest groans of anguish, is filled with sore amazement at the extent of his sufferings, is sorrowful even unto death, earnestly prays that the bitter cup may pass from him, and at last expostulates, in melting strains, for being forsaken of his God. Nothing appears in the narrative of the cruelties exercised upon him to justify all this. It can be accounted for only upon the evangelical principle of his then enduring infinitely more than human malice can inflict, the sufferings connected with his office as the Redeemer of sinful men; even all that their sins deserve, that the penalty being thus paid, they may be pardoned consistently with the justice and holiness of God. For this he suffers, and for this he dies.

Profound be the adoration, lively the gratitude, deep the interest with which

the Christian celebrates to-day this infinite Good. Surely this purchase of all his hope, this deliverance from everlasting wretchedness, this procuring of a title to eternal glory, this transcendent mystery of a suffering and atoning God, should claim for the day consecrated by the Church to its especial memory, the willing and grateful observance of all her members, by separating it from worldly pursuits and pleasures, and hallowing it in the sanctuary, and in the devotions and meditations of retirement.

And when such a price has been paid for our redemption and salvation, shall we incur the awful guilt of depending for them on our own merit and righteousness? Let us reflect, if such be our disposition, what can we expect, if *they* be the measure of the mercy of our God. Let us reflect before decision is too late, and Christ can profit us nothing.

Shall we refuse this great salvation—neglect to improve the grace it procures—neglect to seek by faith, the reward it places within reach?—Then, setting at nought a Saviour's love, slighting his offers, refusing his mercy, resisting his counsel, ten-fold aggravated will be our guilt; awfully proportioned must be our punishment.

FOR THE CHRISTIAN JOURNAL. GOD ALONE SUFFICIENT.

How joyful to my heart that voice,
Which came from the celestial throne,
And bade the sinful soul rejoice,
In the high merits of the Son.

Vainly, indeed, my hopes repose
On all the merits man can boast;
Alas! such hopes would end in woes,
And be in wild disorder lost.

Thine arm alone, ALMIGHTY KING!
On which the lofty skies depend;
Can to the lost salvation bring,
And keep them safely to the end.

WERTER.

THE Governors of Massachusetts and Connecticut, have appointed, the former the 6th of April next, and the latter the 31st of March inst. as days of Fasting and Prayer in their respective States.

Communication.

DIED.—On the 16th of February, after a severe illness of inflammation of the lungs, in the 30th year of her age, MARY RICKETTS, wife of George R. A. Ricketts, and daughter of the late James Brewerton.

To Correspondents.

Several communications are unavoidably postponed until the next number.

Erratum.—In the second line of the second stanza of the Poem entitled *The Harp of Patmos*, page 64, for "Enthroned" read *Enshrined*.

* St. John vi. 51.

† St. Matt. xxvi. 28.

‡ 1 Tim. ii. 6.

§ Heb. ix. 12.

† St. John x. 15.

§ 1 St. Peter iii. 18.

¶ Ephes. v. 2.

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[VOL. IV.]

As connected with the Life of Bishop Skinner, in the two preceding numbers, we commence the publication of the *Annals of Scottish Episcopacy*. The distinguished and pious Bishop Horne regarded the Scotch Episcopal Church as most nearly resembling the Church in her apostolical and primitive days. From the line of the Scotch Bishops, as well of the English, our Episcopacy is derived. A history, therefore, of this apostolical and primitive Church, during that interesting period in which she emerged from her suffering state to her present distinction, connected as this history is with many events and characters in which the American Episcopal Church is interested, we trust will be acceptable to our readers.

Annals of Scottish Episcopacy. By the Rev. JOHN SKINNER, A. M. of Forfar.

THE Ecclesiastical History of Scotland, by Bishop Skinner's father, reaching down from the first appearance of Christianity in this kingdom to the first of May, 1788, the present humble Annalist of Scottish Episcopacy is to be understood as commencing his labours from that date. Yet, as the work is meant to be conducted so as to illustrate the character, the views, and the exertions of the late senior Bishop and Primus, it is necessary for the author to trace back his steps to the year 1784; when the event of Bishop Seabury's consecration, for the State of Connecticut, in North-America, first "introducing Bishop Skinner to the knowledge and acquaintance of some eminent divines of the Church of England," ultimately led to the striking change wrought on the face of the Episcopal Church in Scotland, during the thirty-four years of the Bishop's Episcopate.

At the time when the Rev. Dr. Samuel Seabury was in England, (whence
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he obtained his letters of orders,) exerting himself for the establishment of a regular Episcopacy in the State of Connecticut, in North-America, a gentleman of equal worth and equal eminence in his station, the Rev. Dr. T. B. Chandler, formerly Rector of Elizabeth-town, in the State of New-Jersey, was resident also in the British Metropolis, entrusted with a similar commission by the Episcopal Clergy of Nova-Scotia, in aid of the Church in that settlement.

On the first day of April, 1785, Bishop Skinner wrote to this gentleman as follows :—

LETTER I.

BISHOP SKINNER TO DR. CHANDLER.

"I hope you will excuse this trouble from one who wishes to be known to you as the friend of Dr. Seabury, anxious for the welfare of that worthy man, and for the success of his designs. In a letter which I had from him lately, dated at Gravesend, when I suppose he was waiting his embarkation, he mentions you as a person with whom I may freely correspond, about sending some copies of a sermon, preached here at his consecration, for sale in London. In itself this is a matter of no moment, but I cannot help looking upon it as a fortunate circumstance, in so far as it affords me an opportunity of introducing myself by letter to your acquaintance, as one who sincerely wishes a happy issue to the good cause in which you are engaged. Allow me, therefore, good Sir, to entreat the favour of a few lines from you, when any thing occurs which you think interesting to that cause, I mean to the establishment of a pure and primitive Episcopacy in the Western World.

"Our worthy friend, who is now, I hope, crossing the Atlantic for that

blessed purpose, will have many difficulties to struggle with, and much opposition to encounter; but his cause is God's, his heart is good, his resolution firm and steady, and I trust in the mercy of his heavenly Master, that these will ensure success to his pious services. He has promised to write to me on his arrival in America, and, I doubt not, he will be as good as his word. But as you will perhaps have occasion to hear more frequently from him, I shall think myself highly obliged to you for any intelligence respecting him or his affairs which you may be pleased to communicate. For, besides my being very much interested in his matters, from a similarity of office and character, the short time I had the pleasure of seeing and conversing with him here, has given me such a high opinion of his personal worth, as must ever entitle him to my warmest esteem and most affectionate remembrance. This honest declaration, therefore, of my attachment to Bishop Seabury, will, I hope, plead my excuse with his worthy friend, Dr. Chandler, for thus intruding upon him without a more formal introduction. I have taken the opportunity of a private bearer to convey this to your hand; but if honoured with a reply, let me beg that it be sent by post, as the surest and speediest mode of conveyance. Accept of my best respects, &c.

LETTER II.

DR. CHANDLER TO BISHOP SKINNER.

“London, April 23d, 1785.

“About three days ago I was honoured with your very friendly and obliging letter of the first instant. I feel myself greatly indebted to my excellent friend, Bishop Seabury, for having mentioned me in such a manner as to occasion the offer of so reputable a correspondence as is presented in your letter; and were I to remain in a situation that favoured it, I should embrace it with all thankfulness. But I am soon to embark for America, and for a part of it where, during my continuance there, I shall be unable to answer your expectations.

“You may, perhaps, have heard,

that after having been separated eight years from my family, which I left in New-Jersey, I have been detained here two years longer, with the prospect of being appointed to the superintendency of the Church in our new country. This business, though the call for it is most urgent, is still postponed; and it appears to be in no greater forwardness now than it did a year ago. In the meanwhile, I am labouring under a scorbutic, corrosive disorder, which renders a sea-voyage and change of climate immediately necessary. I therefore thought proper to wait upon the Archbishop a day or two ago, to resign my pretensions to the Nova-Scotia Episcopate, that I might be at liberty to cross the Atlantic and visit my family, consisting now of a most excellent wife and three amiable daughters. His Grace would not hear of my giving up my claim to the above mentioned appointment, but readily consented to my visiting my family, on condition that I would hold myself in readiness to undertake the important charge whenever I might be called for, which I promised, in case my health should admit of it. Accordingly, I have engaged a passage in a ship bound to New-York, which is obliged to sail by this day fortnight. By this migration you can be no loser, if you will be pleased in my stead to adopt, for your correspondent, the Rev. Mr. Boucher, of Paddington, a loyal clergyman from Maryland, the worthiest of the worthy, and one of the most confidential friends of Bishop Seabury. I have taken the liberty of showing him your letter, and making him the proposal. He will think himself happy in answering your inquiries from time to time, and will, as a correspondent, be able to give you more satisfaction than I could.

“I have often expressed my wish that your truly valuable consecration sermon might be advertised for sale in this city. If this had been done while the occasion was fresh, I am persuaded that a large edition would have sold, and much good would have resulted from it. I am of opinion that, late as it now is, many copies would still be

called for were they known to be at hand. I should think Mr. Robinson, of Paternoster-Row, might be properly employed in that way, who has mostly published for Mr. Jones, and sometimes for Dr. Horne. By the bye, it gives me pleasure to see my two learned friends here mentioned, honoured with your notice. In this sermon you have ably, clearly, and unanswerably explained the origin and nature of ecclesiastical authority, and 'he that hath ears to hear let him hear.'

"This is a subject which I have repeatedly had occasion to consider, in the course of my publications in defence of our claim to an Episcopate, and I am ashamed to find that it is so little understood by the English Clergy in general.

"Dr. Seabury, of whom you cannot have so high an opinion as I have, because you are not so well acquainted with him, left the Downs on the 15th of last month; on the 19th he was 65 leagues west of the Lizard, with a fair prospect of a good passage, at which time he wrote to me. It appears from the late letters from America that there was great impatience for his arrival, and no apprehension of his meeting with ill-treatment from any quarter. In my opinion, he has more trouble to expect from a certain crooked-grained false brother, (of whose character you must have some knowledge,) than from any other person. I mean Dr. S—th, late of Philadelphia College, now of Maryland. He is a man of abilities and application, but intriguing and pragmatical. His principles, with regard both to church and state, if he has any, are most commodiously flexible, yielding not only to every blast, but to the gentlest breeze that whispers! With professions of great personal esteem for Dr. Seabury, made occasionally, he has always counteracted and opposed him as far as he dared, and I doubt not but he will continue to oppose him in his Episcopal character. He will be able to do this more effectually if he succeeds in his project of obtaining consecration himself, with a view to which he is said to be about *embarking for Britain. His charac-*

ter is so well known by the Bishops here, that I trust they would have the grace to reject him, even were he to carry his point with the ministry; and I am sure there is no danger of his imposing upon your venerable synod. Before I was aware I have got to the end of my paper, and must now take my leave, but I hope only for a little while; for wherever or however Providence may dispose of me, I shall be happy in any opportunities of proving myself your very respectful and obedient servant."

Previously to receipt of this letter, it is doubtful whether Bishop Skinner had ever heard of Mr. Boucher, more than by name. Eager, however, to learn tidings of the first Bishop of the Western Hemisphere, he introduced himself to Mr. B. by letter, thus—

LETTER III.

BISHOP SKINNER TO THE REV. JONATHAN BOUCHER.

"Aberdeen, 25th June, 1785.

"Sometime ago I wrote to your acquaintance, Dr. Chandler, begging, as a singular favour, that he would be kind enough to communicate to me any interesting intelligence he might receive of our worthy friend, Bishop Seabury, of whose welfare and success, you may believe, I will ever be anxious to hear. The good Doctor lost no time in making a most obliging return to my letter; but informed me, to my great regret, that his state of health was such as to render a sea voyage absolutely necessary for the recovery of it, and that he was to sail in a short time for New-York, being obliged to leave the great object of his coming to Britain unaccomplished. Pity were it that a design so laudable, and so essential to the interests of religion in the new province, should thus be set aside by reasons of state, without any other formidable impediment in the way of it.

"With uncommon attention to my anxiety, after informing me of his intended departure from England, and the afflicting cause of it, Dr. Chandler adds, 'that by this migration I can be no loser, if in his stead I will adopt for my correspondent the Rev. Mr.

Boucher, of Paddington,' of whom he gives a most amiable character; and, what endears you still more to me, describes you as one of the most confidential friends of Bishop Seabury. As such, I now gladly embrace the opportunity of introducing myself to you, in hopes that, by the time this reaches your hand, there will be some account of the good Bishop's arrival in America, if it has pleased God to grant him a speedy and prosperous voyage, for which I doubt not the prayers of many have been devoutly addressed to heaven.

"The Bishop promised to write to me from Halifax, if he found any vessel there for Scotland. But as you will probably hear of him, if not from him, sooner than I can expect, and oftener than he will have occasion to write to me, it will be doing me a very great favour, if you will be so good as to inform me, from time to time, what accounts you may receive either from him or of him, such as you think will be acceptable to one who loves and esteems him, and wishes his success and happiness, as I do. This is a task which I would not have presumed to impose on you, had not Dr. Chandler so kindly paved the way for it.

"Our amiable friend, the Bishop of Connecticut, will have many difficulties to struggle with in the blessed work he has undertaken; and particularly from certain occurrences in some of the southern states, which will, I fear, create no small opposition to the conscientious discharge of his duty. The busy, bustling President of Washington College, Maryland, seems to be laying a foundation for much confusion throughout the churches of North-America, and it will require all Bishop Seabury's prudence and good management to counteract his preposterous measures. I saw a letter from this man lately to a Clergyman in this country, wherein he proposes to be in London as last month, and wishes to know what the Bishops in Scotland would do, on an application to them from any foreign country, *such as America is now declared to be, for a succession in their ministry, by*

the consecration of one or more Bishops for them! By this time, I suppose, he knows both what we would do and what we have done; and perhaps is not ignorant, that, as our terms would not please him, so his measures would be equally displeasing to us.

"I have seen, in the Gentleman's Magazine, various strictures on the subject of Dr. Seabury's consecration; and the sermon preached on the occasion has been criticised, and some passages in it found fault with, as disrespectful to the English Bishops, and even to the authority of the British Parliament. As the author intended not his discourse for the meridian of London, he was at no pains to adapt it to the notions that are cherished under the warm sunshine of civil establishment; it is sufficient for him, if it meets with the approbation of the truly wise and worthy, wherever they be, that look more to the things of Christ than to the things of this world."

Mr. Boucher being on a continental tour when this letter reached him, delayed answering it until his return to England. The following grateful communication, of date the 6th of December, 1785, was then despatched from Epsom.

LETTER IV.

REV. JONATHAN BOUCHER TO BISHOP SKINNER.

"When your very obliging and acceptable favour of the 25th June reached Paddington, I had just left it to go on a long tour into Germany and France, from which I returned late in October. Your letter was delivered to a most valuable and confidential friend, William Stevens, Esq. who is also the friend of all your friends. Mr. Stevens tells me he acquainted you with my absence, which, I hope, would apologize for my not having sooner thanked you for what I really consider as a very great favour.

"No doubt you have long ago heard of good Bishop Seabury's arrival, and most affectionate reception among the poor scattered sheep of yonder wilderness. He carries himself with such a steady confidence, as to

have commanded the respect of even the most spiteful ill-willers of his order; and, with all the countless difficulties he had to encounter, yet, by the blessing of God on his firm mind, there is, I trust, little doubt that the Church will grow under his pastoral care. I have as yet heard only of his having ordained five presbyters, one or more of whom are from the Southern States, which I mention, as considering it as an acknowledgment of his power, even beyond the limits of his professed district.

"A general convention of the Episcopal Clergy of all North-America, made up of an equal proportion of lay members, was to meet in Philadelphia about Michaelmas, to form some general plan for the whole Episcopal Church. Dr. Seabury, I have understood, though not from himself, was invited and pressed to attend this meeting, but he very prudently declined it, as, from its motley composition, he could not be sure of things being conducted as they ought. He will be there, however, or has been there, (and Dr. Chandler also,) with his advice and influence; and this is the only reason I have to form any hopes of any good coming from the meeting.

"I hear of some very alarming symptoms attending the poor Church in the Southern States. The few Episcopal Clergymen left there are not, as you may imagine, men the most distinguished for abilities or worth. The enemies of the Church see this, and avail themselves of it. I have sundry late letters from thence, which all speak, far too confidently, of some wild purpose of forming a coalition, (too like some other coalitions) between the Episcopalians and Presbyterians. I have, by every means in my power, put those, over whom I have any influence, in my old neighbourhood of Virginia and Maryland, on their guard against a measure which I cannot but deem insidious, and therefore likely to be fatal. And I have also called in the aid of those stout champions, Drs. Chandler and Seabury. God grant that our united efforts may avail! It adds not a

little to my apprehensions, that all these things are carrying on within the vortex of Dr. S—th's immediate influence, who is bent on being a Bishop, '*per fas aut nefas*,' and who, if he cannot otherwise compass his end, will assuredly unite with the P——ns; and so Herod and Pontius Pilate shall again be made friends!

"You may not perhaps have heard, as I have, that he affected to be much pleased with Dr. Seabury's having returned to America, invested with the Episcopal character, all which will be abundantly explained to you when I farther inform you of his having found out that one Bishop alone may, in certain cases, consecrate another. The English of this is plain, and may account for your not having seen him in Scotland! The case is a ticklish one, and will require poor Seabury's utmost skill to manage. He knows S—th well, and, of course, thinks of him as we all do. Yet, if S—th is thus properly consecrated, such is his influence, it may be the means of preventing that sad state of things in Virginia and Maryland which I hinted at above. Yet it is dreadful to think of having such a man in such a station! I daily expect further and fuller accounts, and, on your signifying that it will not be disagreeable to you, I shall have much pleasure in communicating them."

The reader will not doubt of Bishop Skinner's eagerness to cultivate a correspondence, in all respects so desirable as was the correspondence of this zealous friend of Church and State. Early in the ensuing year, therefore, the Bishop replied to the above interesting letter.

LETTER V.

BISHOP SKINNER TO MR. BOUGHER.

"*Aberdeen, Jan. 4, 1786.*

"I acknowledge, with much satisfaction, the favour of your obliging letter of 6th December, which I received with the greater pleasure, as the intimation given by your friend, Mr. Stevens, of your absence had unluckily not come to my hand. The accounts of good Bishop Seabury's favourable reception in America, you

may believe, were highly agreeable to me, and my brethren of the Episcopal Church in this country; and though as yet we have not had these accounts confirmed under his own hand, we have no doubt but that a little time will bring us these refreshing tidings, and open up a happy correspondence between the pastors of the truly 'little flock' here, and those of the 'many scattered sheep of yonder wilderness.' I observed in the newspapers the other day a paragraph, as quoted from the Maryland Journal, which gives no more, I hope, than a true account of our worthy friend's proceedings, and the honourable reception he has met with. The description you give of the alarming symptoms appearing in the Southern States, is indeed very affecting, and shows such a miserable deficiency in point of knowledge, as well as zeal, among the Episcopal Clergy in those parts, as could hardly have been suspected among any who had received regular Episcopal ordination. It gives me some comfort to hear that such able advocates for primitive truth and order as Dr. Chandler and yourself, are stepping forth in opposition to the wild undigested schemes of modern sectaries. God, of his mercy, grant success to your endeavours in so good a cause, and raise up many such to strengthen the hands of his faithful servant, the Bishop of Connecticut, while he stands single in the great work he has undertaken. But is there no prospect of his getting some fellow-workers of his own order, to assist him in stemming that torrent of irregularity which seems to be pouring down upon him from the Southern States? What you mention of my countryman, Dr. S—th, is too much of a piece with his former conduct, and plainly shows what some people will do to compass the end they have in view.

"As to what the Doctor has found out in favour of a *singular* consecration, I know nothing that can justify such a measure but absolute necessity, which in his case cannot be pleaded, because, in whatever way the Scottish Bishops might treat an application in behalf, there is no reason to doubt

of their readily concurring in any proper plan for increasing the number of Bishops in America. And as Dr. Seabury must be sufficiently sensible of their good inclinations that way, I hope he will be the better able to resist the introduction of any disorderly measure which might be made a precedent for future irregularities, and be attended with the worst of consequences to the cause of Episcopacy. If S—th must be promoted to the Episcopate at all hazards, let him at least wait until there be a canonical number of Bishops in America for that purpose. That thus, whatever objections may be made to the man, there may be none to the manner of his promotion.

"You will oblige me much by communicating, from time to time, what accounts you receive of these matters, as I shall always be anxious to hear of our worthy friend in Connecticut, and how things fare with him and the cause which he has undertaken to support. And although I shall have little to say in return worthy of your notice, I shall not fail to acknowledge the continuance of your correspondence as a very singular favour.

"We have been lately flattered with the prospect of some friendly notice from the Church of England, and are told that, at a convenient season, it is intended to do us some service with the people in power. An anonymous letter to this purpose, signed 'A Dignified Clergyman of the Church of England,' was last summer transmitted to our Primus, Bishop Kilgour, at Peterhead. I wrote to Dr. B*****, at Canterbury, wishing to know if he could inform us who the author might be; or what ground there appeared to him for the assurances which the letter contains, but as yet have received no satisfactory reply. Thus kept in the dark, it is no wonder if sometimes we mistake friends for enemies, and behave to them as such, not knowing whom to trust, or where to look for that relief which the distressed condition of our Church has so long called for in vain. God pity and protect us, and support his Church in all places where the

hand of the oppressor lies heavy on it!

"Wishing to hear from you as often as convenient, I am, with great regard," &c.

(To be continued.)

On the inseparable and necessary Connection between the Doctrine of the INCARNATION and ATONEMENT: from Bishop HORSLEY'S Sermon upon 1 John v. 6. Vol. i. p. 88, Swords's Edition, New-York, 1811.

THE particular subject of the two last chapters is the great doctrine of the incarnation, or, in St. John's own words, of Christ's coming in the flesh. It may seem that I ought to say, the two doctrines of the incarnation and the atonement: but if I so said, though I should not say any thing untrue, I should speak improperly; for the incarnation of our Lord, and the atonement made by him, are not two separate doctrines: *they are one*; the doctrine of atonement being included in that of the incarnation, rightly understood, and as it is stated by St. John.

The doctrine of the incarnation in its whole amount is this: That one of the three persons of the Godhead was united to a man, *i. e.* to a human body and a human soul, in the person of Jesus, in order to expiate the guilt of the whole human race, original and actual, by the merit, death, and sufferings of the man so united to the Godhead. This atonement was the end of the incarnation; and the two articles reciprocate: for an incarnation is implied and presupposed in the Scripture doctrine of atonement, as the necessary means in the end. For if satisfaction was to be made to divine justice for the sins of men, by vicarious obedience and vicarious sufferings, in such a way (and in no other way it could be consistent with divine wisdom) as might attach the pardoned offender to God's service, upon a principle of love and gratitude, it was essential to this plan, that God himself should take a principal part in all that his justice required to be done and suffered, to make room for his mercy; and the divine nature itself being incapa-

ble of suffering, it was necessary to the scheme of pardon, that the Godhead should condescend to unite to itself the nature capable.

For, make the supposition, if you please, that after the fall of Adam another perfect man had been created. Suppose that this perfect man had fulfilled all righteousness,—that, like our Lord, he had been exposed to temptations of Satan far more powerful than those to which our first parents yielded, and that, like our Lord, he had baffled Satan in every attempt. Suppose this perfect man had consented to offer up his own life as a ransom for other lives forfeited, and to suffer in his own person the utmost misery a creature could be made to suffer, to avert punishment from Adam, and from Adam's whole posterity. The life he would have had to offer would have been but the life of one; the lives forfeited were many. Could one life be a ransom for more than one? Could the sufferings of one single man, upon any principle upon which public justice may exact and accept vicarious punishment, expiate the guilt of more than one other man? Could it expiate the apostacy of millions? It is true, that in human governments, the punishment of a few is sometimes accepted as a satisfaction for the offence of many; as in military punishments, when a regiment is decimated. But the cases will bear no comparison. The regiment has perhaps deserved lenity by former good services, which, in the case between God and man, cannot be alleged. The satisfaction of the tenth man goes to no farther effect than a pardon for the other nine, of the single individual crime that is passed. The law remains in force, and the nine, who for that time escape, continue subject to its rigour, and still liable to undergo the punishment, if the offence should be repeated. But such is the exuberance of mercy, in man's redemption, that the expiation extends not only to innumerable offences past, but to many that are yet to come. The severity of the law itself is mitigated: the hand-writing of ordinances is blotted out, and duty

henceforward is exacted upon a principle of allowance for human frailty. And who will have the folly or the hardness to say, that the suffering virtue of one mere man would have been a sufficient price for such a pardon? It must be added, that when human authority accepts an inadequate satisfaction for offences involving multitudes, the lenity, in many cases, arises from a policy founded on a prudent estimation of the imperfection of power in human government, which might sustain a diminution of its strength by the loss of numbers. But God hath no need of the wicked man; it would be no diminution of strength to his government if a world should perish: it is therefore from pure mercy that he ever spares. The disobedience of our first parents was nothing less than a confederacy with the apostate spirit against the sovereign authority of God: and if such offenders are spared by such a sovereign, it must be in a way which shall unite the perfection of mercy with the perfection of justice; for in God mercy and justice must equally be perfect.

Since, then, one mere man could make no expiation of the sins of myriads, make, if you please, another supposition. Suppose an angel had undertaken for us,—had desired to assume our mortal nature, and to do and suffer for us, what, done and suffered by a man, we have found would have been inadequate. We shall then have the life of one incarnate angel, still a single life, a ransom for myriads of men's lives forfeited; and the merit and sufferings of one angel to compensate the guilt of myriads of men, and to be an equivalent for their punishment. I fear the amended supposition has added little or nothing to the value of the pretended satisfaction. Whatever reverence may be due from man in his present condition upon earth to the holy angels as his superiors, what are they in the sight of God? They are nothing better now than the glorified saints in heaven will hereafter be; and "God charges even his angels with folly, and the heavens are not pure in his sight."

But admit that either a perfect man,

or an incarnate angel, had been able to pay the forfeit for us; and suppose that the forfeit had been paid, by a person thus distinct and separate from the Godhead; what effect would have been produced, by a pardon so obtained, in the mind of the pardoned offender? Joy, no doubt, for an unexpected deliverance from impending vengeance,—love for the person, man or angel, who had wrought the deliverance,—remorse, that his crimes had involved another's innocence in misery; but certainly no attachment to the service of the sovereign. The deliverer might have been loved: but the Being whose justice exacted the satisfaction would have remained the object of mere fear, unmixed with love, or rather of fear mixed with aversion. Pardon thus obtained never could have inflamed the repentant sinner's bosom with that love of God which alone can qualify an intelligent creature for the enjoyment of the Creator's presence. This could only be effected by the wonderful scheme in which Mercy and Truth are made to kiss each other; when the *same God* who in *one person* exacts the punishment, in *another, himself*, sustains it; and thus makes *his own mercy* pay the satisfaction to *his own justice*.

So essential was the incarnation of the Son of God to the effectual atonement of man's guilt by the shedding of his blood. On the other hand, the need there was of such atonement, is the only cause that can be assigned which could induce the Son of God to stoop to be made man: for had the instruction of man, as some have dreamed, been the only purpose of our Saviour's coming, a mere man might have been empowered to execute the whole business; for whatever knowledge the mind of man can be made to comprehend, a man might be made the instrument to convey.

This inseparable and necessary connexion with the doctrine of atonement, constitutes an essential difference between the awful mystery of the incarnation in the Christian system, and those avatars in the superstitious religion of the Indian Brahmin, which have been compared with it, but in

which it is profanely mimicked rather than imitated. Yet the comparison is not unfounded, nor without its use, if it be conducted with due reverence and circumspection. In those impious incoherent fables, as in all the Pagan mythology, and in the very worst of the Pagan rites, vestiges are discernible of the history, the revelations, and the rites of the earliest of the patriarchal ages; and thus the worst corruptions of idolatry may be brought to bear an indirect testimony to the truth of revelation. But we must be cautious, that, in making the comparison, we mistake not a hideously distorted picture for a flattered likeness, — a disfigured for an embellished copy; lest we be inadvertently and insensibly reconciled to the impure and blasphemous fictions of idolatry, — to her obscene and savage rites, as nothing worse than elegant adumbrations of sacred truth in significant allegory. In the numerous successive incarnations of Veeshnu, the deity is embodied for subordinate and partial purposes, altogether unworthy of that manner of interference. The incarnation of Christ was for a purpose which God only could accomplish, and God himself could accomplish in no other way: it was for the execution of a plan which divine wisdom could alone contrive, — divine love and almighty power could alone effect: it was to rescue those from endless misery, whom divine justice (which, because it is mere and very justice, must be inflexible) demanded for its victims.

FOR THE CHRISTIAN JOURNAL.

On the future Happiness of the Believer.

MAN is so constituted that he naturally looks forward to a future state of existence. Here he experiences many evils. As sure as he is born, so surely must he suffer. Pains of body, and anxieties of mind, apprehensions of temporal distress, and the certain anticipation of death, are the invariable inheritance of every mortal. How rational then does it seem, and how

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conformable to all the feelings and interests of humanity is the idea, that after the period of this life shall have ceased, we shall enter upon another state of existence, where peace, and delight, and high enjoyment, shall succeed to our present labour and suffering!

Man is an immortal being. It is not a cause of wonder, therefore, if man, in every age, has had some expectation of immortality. However degraded the human character may appear in some parts of this sinful world, there are no nations who have entirely lost the belief of a future life. It is not asserted that this important truth has been always maintained by argument, or that it can be fully proved by reason; but that, in some way or other, it has found a place in the human breast. We know, that although the most learned philosophers among the heathens never pretended to have certainly proved the immortality of the soul, and, instead of a full conviction, seemed only to hope that it might be so; — yet, that the common people, in general, acted upon the principle of future rewards and punishments. Without such a principle indeed, it seems impossible to inculcate the precepts of religion. All worship of God must be founded on the belief, not only “that he is,” but that he is the “rewarder of them that diligently seek him.”* This reward, if conceived to be merely temporal, would have little influence on human conduct; because the present life is very short, and because *providential* favours are not bestowed exclusively or uniformly on merit. “God maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.”†

From these ideas, in some measure, but, perhaps, in a greater degree, from the knowledge handed down by tradition, all nations have entertained the hope of some future state of bliss. The Grecians and the Romans had their Elysian fields, where the souls of the virtuous were said to reside after death. In what the happiness

* Heb. xi. 6.

† Matt. v. 45.

of this place consisted, we are not directly told either by their poets or philosophers. With all their ingenuity for fable, and all their capacity for striking and elegant fiction, "they were unable to imagine any other delights for the Elysian fields, but a delicious temperature, and a profound, but uniform tranquillity: feeble advantages, which did not prevent virtuous souls from sighing for the light of the day, and regretting their passions and pleasures."²

Of all the nations who have entertained peculiar ideas respecting a state of future bliss, the Mahometans are the most singular. They also look forward to the termination of pain, and sorrow, and death. They also pant for enjoyments beyond the grave. They also have their paradise in some region of tranquillity. But what is the nature of those future delights, which they present to their imaginations? Are they pure, rational, dignified, holy? Do they elevate the human soul, and make it approach nearer to the Deity? Do they presuppose knowledge, piety, a change or improvement of nature? Ah, degenerate humanity! Ah, boasted pride of reason! The paradise of Mahomet is foul, degrading, beastly—it is a paradise of voluptuousness, where passion and lust are said to reign with unrestricted sway—it is a paradise, not suited to the dignity of man, but to the nature of brutes. And yet, the rapid spread of the Mahometan religion has by some been compared to the first glorious progress of the Gospel. The comparison must have been made by ignorance or by malice. Is it any wonder, that a religion should spread far and wide, which was maintained by the sword on the one hand, and by all the passions of the human breast on the other; which, so far from checking the gratification of desire, gave it large scope here, and promised full indulgence hereafter? Is it any wonder, that such a religion should find a powerful pleader in every depraved heart, and summon all the affections of man to accomplish its establishment?

What an important observation arises here in favour of that holy religion, which has been taught by the fathers and the prophets in the earlier ages, and in the latter by Christ and his apostles. That religion which is from heaven, must be pure, rational, adapted to the complete happiness of the creature, and worthy of the glorious character of God. Its rewards must, therefore, correspond with this description. For, as is the nature of that future happiness which we are endeavouring to obtain, such ought to become, and such generally will be our character. If future bliss consisted in brutal enjoyments, it would be our duty to cultivate a relish for brutal pleasures. If, on the contrary, it consists in pure and mental enjoyment; in those pleasures which are derived from the most perfect source, and which are suited to the eternal and spiritual nature of the soul; then it is our duty to be diligent in the use of those means which are calculated to raise our characters, to lessen our taste for sensual delights, and to make us perfect, in our degree, "even as our Father in heaven is perfect."[†]

This is the tendency of the Christian religion. This is the influence which is produced by a view of the future happiness of the redeemed. While we are allowed to "use this world," it is "not to be abused." Our passions and affections, while they are not to be destroyed, are to be under strict discipline; to be directed by reason and the divine precepts; and are to be in subordination to that excellent rule, which has in view the good of mankind, and the glory of God. Future happiness, while it is represented so glorious as to be above all human conception, is yet exhibited in its peculiar nature, and placed in a most striking point of light. "Heaven is a city that hath foundations, whose builder and maker is God."[‡] It is an "inheritance incorruptible, undefiled, and that fadeth not away."[§] It is the "mansion of

[†] Matt. v. 48.

[‡] Heb. xi. 10.

[§] 1 Peter i. 4.

² *Anacharsis*, vol. i. p. 87.

God,"* the habitation of his glory, "and there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie."† Whatever is pure, dignified, or holy; whatever can represent man in the highest elevation of character, or exhibit the attributes of God in their most adorable and amiable light; whatever affords an idea of complete perfection, consummate happiness, and ineffable glory; is opened to the mind in the view which the Scriptures give us of future bliss. "In thy presence is fulness of joy, and at thy right hand there are pleasures for evermore."‡

Is not this the happiness which reason approves? Is not this equal to our highest wishes? Is not this the greatest possible good? Yes; that soul which enjoys God, must be as happy as its nature can bear. It drinks bliss at the great fountain head. All happiness short of this, however agreeable to sense, does not deserve the name. It is as transient as it is unsatisfactory. That religion which promises such pure, such perfect, such exalted enjoyment; so suitable to the creature through all the period of his existence; so honourable to God in all his perfections, can be no less than divine. All other happiness, presented by all the other religions which are, or ever have been, or which can possibly be in the world, is nothing but a shadow compared to the substance—is a transient blaze compared to the eternal light of heaven.

WERTER.

FOR THE CHRISTIAN JOURNAL.

Johnstown Auxiliary Bible and Common Prayer Book Society.

AGREEABLY to public notice the annual meeting of the Johnstown Auxiliary Bible and Common Prayer Book Society was held in St. John's Church, Johnstown, on Tuesday evening, the 11th of Jan. 1820. The Rev. ALEXIS P. PROAL, President, in the chair, and Mr. JOSEPH CUYLER was appointed Se-

cretary pro tem. The Board of Managers presented the following

REPORT.

The Board of Managers of the *Johnstown Auxiliary Bible and Common Prayer Book Society*, in presenting their first Annual Report to their brethren of the Society, would gratefully acknowledge the merciful dispensation of Almighty God for having crowned their efforts with success, and enabling them to assemble with the members of their institution for the purpose of reviewing the transactions of their infant Society for the past year.

Only limited and simple operations can be expected from a Society, which, both on account of the inadequacy of its funds, and its remoteness from the centre of business and information, must necessarily have its usefulness circumscribed within narrow limits. But, before we enter upon the details of our transactions, we cannot forbear reverting to the principles by which we were actuated in the formation of our institution. However much we might honour the exertions of those engaged in the great work of distributing "The Bible without note or comment," we in conscience believed their system to be defective, and departing from the true and primitive method of propagating the knowledge of God. It having been the acknowledged practice both of the Jewish institution and the first promulgers of the Gospel, to distribute, or make known the word of God in intimate union with the Church of God. In this declaration we feel ourselves beyond the reach of the accusation of bigotry or want of charity; because, motives of conscience, and, if we know our own hearts, a sincere regard to truth induce us to prefer our own system to theirs; while, at the same time, we leave them at liberty, without such reproach, to prefer their own to ours. —Well aware of the great variety of human opinion, we feel for them the most sincere and disinterested charity; we hope and trust that though walking in different roads, we shall all meet at last in happiness, in unity, and

* John xiv. 2. † Rev. xxi. 27.

‡ Ps. xvi. 11.

in glory. We feel no personal resentment—no prejudice against them. But our system is the system of our deliberate choice. This choice to us is truth. And genuine charity, which we believe to be the indispensable duty of every Christian, was never found in him who halts between two opinions, or is equally indifferent to all.

Upon this conviction, with our elder brethren in the metropolis and other parts of the state, we have associated for the primitive object of distributing the word of God and the church of God in close and intimate union. The Bible we believe to contain every thing necessary to salvation; "that it has power to subdue the wickedness of man, and that it is destined to force its triumphant way, and stand in the moral as the sun in the physical firmament—the source of light—the emblem of Divinity. But we also believe that the Book of Common Prayer is the purest exposition of its sublime doctrine that human wisdom has ever presented to human weakness. It is recommended to our judgment by the devotion it inculcates; and embalmed in our hearts by the benediction of our fathers, who sleep in death. It is the vestibule through which we pass to the altar and worship of God."*

During the past year your Board have purchased thirty-eight Bibles, and one hundred and fifty-nine Books of Common Prayer; of which twenty Bibles and one hundred and fifty-one Common Prayer Books have been distributed from the depository of the Society. There remain now on hand eighteen Bibles and eight Books of Common Prayer.

We should do injustice to our feelings did we forbear to notice, in this public manner, that, at the period when the organization of our Society was first contemplated, the Society at Albany, to which we are Auxiliary, very liberally gave us information, that they would discharge, out of their own funds, 25 per cent. towards the payment of the books ordered by this Society. Their generous munificence has enabled us to purchase and distribute a

* *Christian Journal*, vol. i. p. 43.

much greater number of books than would otherwise have been possible, from our very limited finances.

The annexed Report of the Treasurer will exhibit a detail of receipt and expenditure during the past year. By this it appears that there is a deficit to the amount of four dollars and forty-one cents, now due the Treasurer. To doubt the liberality of the patrons of the Society, to enable our successors in office to liquidate the debt thus incurred, and to further the objects of the institution, by promoting its usefulness, would be to distrust the protection of Providence.

From the munificence and liberality of the supporters of our Society we anticipate much future usefulness, and trust that ere long we shall enjoy the happiness of witnessing the manifold fruits of those seeds which we now scatter around us; and though we cannot report to the public the distribution of thousands, yet, we humbly trust that our mite in the great scale will not be wholly disregarded or useless—that our feeble efforts in forwarding the mighty scheme which is now rapidly marching to universal empire—that our weak endeavours to assist in capping the Christian temple will prove acceptable to that Almighty Being whose we are, and whom we serve—and that, finally, with the residue of his faithful people, we may be admitted to the mansions of the just made perfect, and to the full glories of the heavenly kingdom.

By order,
JOSEPH CUYLER, Sec'y pro tem.

Whereupon, on motion *Resolved*, That the Society very highly approve of the Report just read.

Resolved, That the thanks of this Society be presented to the Board of Managers for the faithful and zealous discharge of the duties imposed upon them.

Resolved, That copies of this Report, together with the proceedings of the present meeting, be forwarded to the parent Society at Albany—to the editors of the *Christian Journal*, and be published in the different papers in this village.

The Society then proceeded to the election of officers for the ensuing year, when the following gentlemen were chosen.

Rev. Alexis P. Proal, President
(*ex officio.*)

Daniel Paris, Vice-President.

T. A. Stoutenburgh, Corresponding Secretary.

J. L. Lobdell, Recording Secretary.

Aaron Harring, Charles Coan,
Aaron Fritcher, Abraham Morrell,
James Lobdell, William Yost, Joseph
Cuyler, Elias Prindle, Jacob Settie,
Managers.

FOR THE CHRISTIAN JOURNAL.

A short Biography of Col. ROBERT BARNWELL: in an extract from a Sermon preached at his funeral.

John vii. 17. *If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.*

Our deceased friend was a public character, not only known in his native town, but as a distinguished member of Congress, throughout our whole continent. Of his political life and other civil qualifications I shall say nothing. But concerning the conversion of his heart to God, and with reference to his attachment to the doctrines and government of our Church, I conceive I should do wrong to be totally silent. The narrative I am about to relate, may be depended upon, as I had it from his own lips, and am prepared to assert that it is substantially correct. As his change of religious sentiment took place shortly after I quitted this country, I should imagine it happened about eight years ago.

"You know," said he, "what were my former views of the Christian religion. I considered it merely as a good political engine, and as such highly serviceable to the state, in keeping the common people in awe. But I regarded it as nothing more, and had imbibed the opinion (as I think of Lord Bolinbroke,) that Christianity was only a collection of impossible precepts, such as no man ever would or ever could fulfil.

"My mother, being a pious woman, used often to try to convince me, not only of its truth, but also of its spiritual efficacy upon the heart. But I used to dispute with her upon the subject, and thought I could convict her of being mistaken from her own book. I had no doubt that she supposed herself to be a Christian; but as the Bible required of her what I was assured no one could possibly be, I counteracted every text which she brought forward by other texts, which seemed to me to show that the requisitions of the Gospel were far beyond any thing that either she or any human being living could possibly possess. She shed over me many tears, and prayed much in my behalf. And if I am now brought to the knowledge of God, as revealed in the person of his Son, I think I owe it, under the divine blessing, to her supplications. Were I, indeed, merely to consult my reasoning faculties, it would appear, that I believe the Bible only through a proper exercise of them; but when I look into the word of God, I find that it positively asserts, that I could only believe aright by the supernatural aid of the spirit of God. I was, some years ago, in the Beaufort Library, and in looking over the volumes it contains, I happened to put my hands upon Watson's Apology for the Bible, and, taking it up, I read a few pages, and, returning the Book to the shelf, went homeward. As I was walking, the subject I had been cursorily perusing, pursued me on my way, and I was induced to say to myself, 'Perhaps Christianity may be true.' And immediately as that thought passed through my mind, another instantly succeeded it: 'If true, it undoubtedly is the most important thing in the world.' Viewing it in this light, I was perfectly astonished that amidst all my pursuits I had never thought it before worth my while to give this an investigation. I therefore determined to inquire into it, and give the subject as fair an examination as I possibly could. Having recourse to the study of the Bible, and particularly to prayer to God, for his illumination and direction. And the more I read, and the more I prayed, the

more completely was I convinced that Christianity was true, and consequently the Bible the word of God.

"And so great is the revolution which has passed upon my mind, that whereas I formerly doubted whether Christianity was true, my present doubts now arise from a directly opposite quarter. I no longer have any doubts whether Christianity be true: but I have a great many, whether Christianity, being true, I am entitled to any of its privileges: whether I have that faith and repentance, that life and temper, upon which it so strongly insists; for the character of the Christian, as portrayed in the Gospels and Epistles, seems so eminently high, that it appears impossible to reach it. And what much surprises me is, that I had precisely this view of it before I had any proper belief in it at all.

"When I compare the declarations of God's word with the thoughts and sensations of my own heart, with what I know of myself, and what I have seen in others, either as it regards the Church or the world, I am fully persuaded that none but the Eternal God could either know me, or all around me, so thoroughly. And if I have one sincere wish for the welfare of my children, either here or hereafter, it is not that they should be rich, wise, or learned, but that they should be genuine Christians."

None of you can be ignorant that he was a man of many sorrows, and from personal knowledge I can assure you that real religion was his dearest and highest consolation.

I have seen him, under the pressure of the severest of all human calamities, retire from my presence, with tears in his eyes, to hold intercourse with his Maker; and I have said to myself, "Who would rob this man of the only balm to his wounded heart? Who would tell him, You are under a delusion, your understanding and your heart alike deceive you?"

In his last remaining hours he was constantly engaged in prayer, and although his journey through the dreary valley was clouded with many doubts and fears, yet did he express *the firmest faith in the testimony of*

the divine word, and the liveliest gratitude for the kind acts of his attending friends.

Shortly before his death, he partook of the memorials of the Saviour's dying love with the sweetest satisfaction, in charity with all men, and meek resignation to the will of his heavenly Father.

It would be injustice to the Church to which we belong, not to mention the powerful support which, under heaven, she received from his stability. You all know the time when the controversy respecting Infant Baptism was agitated with so much warmth. It was not long after our deceased friend professed himself a convert to the Christian faith; a period when, of all others, we are most likely to be turned aside by every wind of doctrine. Very serious attempts were made upon him with this express design, and it is highly probable that, had they succeeded, our opinions would have felt the shock to this day, as from his standing in society, his extensive connexions, and excellent talents, whatever he both said and did, would always have carried with it considerable weight. But fortunately for us and for the Church, he was a man who always examined things for himself, and the consequence was the firmest adherence to the doctrine of Infant Baptism. On this point he used confidently to say, that if it was once admitted that Abraham was a Christian believer, it from thence clearly followed, that as his children were admitted into covenant with God, all the children of his spiritual seed were equally entitled to the same privilege, which, under the New Testament, has never been set aside.

He was equally stable upon the subject of Episcopacy, upon which he was likewise assailed with considerable zeal, but with no success. The letters of Dr. Kemp upon this subject (I had it from himself,) completely satisfied him. And I have heard him say, with considerable emotion, that after the best inquiries he could make, he was grateful to heaven, that he had found solid reasons for retaining the religion of his forefathers. An eminent independent Minister, having brought him

Dr. Miller's last letters, in his controversy, for his perusal, (marking, that on his side he thought not one word more necessary to be added to the discussion,) Mr. Barnwell demanded, But has he answered Dr. Kemp? And receiving a reply, that he even did not think him worth answering, he remarked, that, in his estimation, this was the easiest way of disposing of him, for, according to his contemplation, he was the most able, temperate, and convincing of all Dr. Miller's opponents.

As the Minister of this Church, I may be permitted to express how very keenly I feel his loss. The many hours of social and religious intercourse we have enjoyed together, are dear to my memory, and refreshing to my heart. They were truly seasons both of intellectual and spiritual gratification, and were afforded with the most cheerful benevolence and engaging condescension.

Should there be any person present who denies the truth of the Christian religion, or doubts its efficacy either on the understanding or the heart, I would say to him, pause awhile before you rest satisfied. Look at the case of our deceased friend, for it is worthy of your attention. His intelligence you dare not deny. What was it that made him a Christian? Was it to gain the applause of the world? The world laughed him to scorn. Even in the legislature of this state, of which he was for many years a most highly distinguished ornament,* he was openly rebuked with the rudest sarcasms for his religious principles. We therefore again demand, What was it that induced him to become a sincere Christian? Could it be any thing besides conviction of the truth? Could it be any thing besides the efficacy of God's holy Spirit upon his heart? Or, in the language of the text, Was it not, because he

did the will of God, and therefore knew the nature of the doctrines he maintained, their foundation and their excellency? What more can I say than—"Go and do thou likewise"—the same grace is offered to you, and is sufficient for you.

FOR THE CHRISTIAN JOURNAL.

We have been favoured with the following notice of the death of Mrs. C——, recently deceased. It is an extract from a sermon preached by her pastor on the Sunday following her interment, from 2 Thess. iii. 5. "The Lord direct your hearts into the love of God, and into the patient waiting for Christ."

This, (patience) at all times necessary to the Christian, is peculiarly so in the hour of tribulation and distress, when disease seizes with a commission never to quit the tenement of clay, until, however slow in its progress, it lays it in the dust; never to relinquish its grasp until the immortal spirit be dislodged from its earthly abode—to yield to no medicine however skilfully administered—to listen to no entreaties, no matter how earnestly or by whomsoever urged—to disregard and treat with death-like coldness the most affecting considerations of the maternal tie—to turn inexorable from the pathetic scene of children bathed in tears, and reiterating from day to day around the bed of death, to which they cling, the sobs of anticipated bereavement in the loss of "her that bare them;"—then, under circumstances like these, to possess the soul in patience, to have the heart "directed into the love of God and into the patient waiting for Christ;"—then, ah! then to possess those consolations and supports which are known by those only who are acquainted with God, and have made their peace with him; to be refreshed by those streams which make glad the holy city; to share largely of those comforts of love which are in Christ Jesus; to listen—on a dying bed, in the midst of the wailings and lamentations of husband, children, and friends—to listen undisturbed to the small still voice from the Father

* Mr. Barnwell had been several times a distinguished representative in Congress; and, in this state, as an orator, was thought to have no competitor. He took leave of public life, in a very pathetic speech, after having long held the station of President of the Senate.

of spirits, saying, Be at peace and of good cheer—"I will go down with thee unto the grave, and will bring thee up again;"—then to feel

Hope with uplifted wing set free from earth,
Faint for the place of her ethereal birth,
And crown the soul, while yet a mourner here,
With wreaths like those immortal spirits wear.

This, my friends, is worth living, is worth dying for—and this was the state of one—to God be all the glory—on whose dying hours he who now addresses you has recently had the privilege to attend. But, be it remembered, my brethren, that her peace and joy, nay, triumph in death—in death, which approached with a slow but undeviating step, was not the result of a hasty, a hurried preparation. No, her heart had been long before her last protracted, but mortal sickness, directed into the love of God, and into a patient waiting for Christ. Yes, at a time of life when men are most disposed to procrastinate in matters of duty—"to put off till to-morrow the concerns of to-day;" when they are easily persuaded that there is time enough, especially for the purposes of religion; even then she could not—did not remain careless; she did not forget, but remembered her Creator. She never considered that youth—or beauty—a gay disposition—or any of the numerous temptations to the vain but deceitful pleasures of a gay world, constituted an exemption from the solemn obligation of devoting herself to God in holiness and righteousness. In whatever way she considered the period of youth, whether as a detached and separate portion of life, or as connected with maturity of years, and introductory to it—she seemed in either case to consider the practice of religion as that which alone could constitute her truest interest, and prove the most certain expedient of promoting her happiness on earth, and securing her bliss in heaven:—That if God should see fit to bring down her strength in her journey, and shorten her course, as it pleased him to do—if her sun should go down before it reached its meridian—and it had not passed it; it *would mark her course as a happy one, and set, as it did, in peace and splen-*

dour. It is matter of encouragement to you, my Christian brethren—it shows that God has had, and we hope still has his eye on you, as those on whom he causes to descend the dew of his heavenly grace, to make fruitful the seed of his word in the heart. That it was within these sacred courts of the Lord she received, and from time to time nourished, those impressions which contributed so much to her happiness in life, and laid the foundation of her triumph in death—I say triumph, for, during several weeks illness, in the whole of which times she knew that she was advancing to meet the last enemy, she did so with a serenity which hardly any thing could discompose, and with a firmness that nothing could shake. So great, so uniform for several weeks was her peace—so unshaken her trust in God—that upon being told it was still possible, and not improbable, before the scene closed she would experience some conflicts of mind, she seemed to be no ways apprehensive. Some days, however, before she departed, upon her pastor's entering her room, she said, "I have had a severe conflict this morning with the enemy of my soul; he endeavoured to rob me of my confidence in my God; but I held it fast—have come off victorious, and now I'll shout hosannah; and though he sees me, I will still trust in Christ my Saviour, and shout hosannah; and though I walk through the valley and shadow of death, I will cleave to him, and shout hosannah. Yes," here she elevated her voice and raised her hand—her countenance, as the countenance of an angel—"Yes, through all eternity I'll shout hosannah."

After this she remained some days waiting for the heavenly messenger to bear her spirit to the mansions of the blessed; during the whole of which time she was preserved in a sweet and tranquil state of mind. She was seen, for the last time, by her pastor this morning week, "when the pins of her earthly tabernacle appeared to be so completely drawn, and the cordage so effectually loosened, that it seemed impossible it should not instantly fall. Upon being asked, however, if her

trust was still in God, she replied with emphasis, "Firm, firm." The last words which she uttered were, "Lord Jesus receive my spirit." Having said this, she fell asleep.

THE PSALMS.

Extracts from the New Family Bible now publishing by T. & J. Swords, under the direction of the Right Rev. Bishop Hobart.

(The passages within brackets are added to this edition by the American editor.)

PSALM IX. 2 I will be glad and rejoice in thee : I will sing praise to thy name, O thou most High.

[Ver. 2. *I will be glad and rejoice in thee :*] Christians are taught to "be glad and rejoice," not in abundance of wealth, or plenitude of power, not in the pleasures of sense or the praise of men, but in God their Saviour; and their joy is as far superior to the joy of the worldly, as the object of one is to that of the other. *Bp. Horne.*]

13 Have mercy upon me, O Lord ; consider my trouble which I suffer of them that hate me, thou that liftest me up from the gates of death :

[13. *Have mercy upon me, O Lord ; &c.*] The transitions from triumph, as a person delivered, to prayer and complaint, as a person in distress, and the contrary, are very remarkable here, and throughout the sequel of the Psalm ; and may seem, to an inattentive reader, to give an air of inconsistency to the whole composition. But in truth, they are natural and necessary to the Psalmist's situation, whose actual condition was that of the deepest distress, while he looked forward with the utmost confidence of hope to a distant period of ease, enjoyment, and glory. A person so situated, could not but talk this mixed language of dejection and triumph, as his mind transferred its thoughts from the sense of present distress to the contemplation of future happiness. *Bp. Horsley.*]

17 The wicked shall be turned into hell, and all the nations that forget God.

The Psalmist here teaches us, that God will reign for every and will judge the world with righteousness; that he will render to the wicked according to their works; that all those who forget him shall perish; that he will not suffer the wicked always to prevail; that he never forsakes those that seek him; and that the expectation of the sorrowful shall not be in vain. These are feelings which we should always retain, which should fill us with trust in his name, and strongly engage us to fear him. *Ostervald.*

Vol. IV.

20 Put them in fear, O Lord : that the nations may know themselves to be but men. Selah.

[20. *Put them in fear, O Lord : &c.*] Strange, that man, dust in his original, sinful by his fall, and continually reminded of both, by every thing in him and about him, should yet stand in need of some sharp affliction, some severe visitation from God, to bring him to the knowledge of himself, and make him feel who, and what he is. But this is frequently the case; and when it is, as there are wounds which cannot be healed without a previous application of caustics, mercy is necessitated to begin her work with an infliction of judgment. *Bp. Horne.*]

PSALM X. 3 For the wicked boasteth of his heart's desire, and blesseth the covetous, whom the Lord abhorreth.

[Ver. 3. *For the wicked boasteth, &c.*] The first part of this verse points out that alarming symptom of a reprobate mind, a disposition to exult and glory in those lusts which are the shame and disgrace of human nature, whether the world or the flesh be their object. The latter clause is differently rendered, as implying either that "the wicked blesseth the covetous, who God abhorreth," or that "the wicked, being covetous, or oppressive, blesseth himself, and abhorreth the Lord." Either way, an oppressing, gripping, worldly spirit, is characterized, with its direct opposition to the Spirit of God, which teaches that sin is to be confessed with shame and sorrow; that in God alone man is to make his boast; and that it is more blessed to give than to receive. *Bp. Horne.*

4 The wicked, through the pride of his countenance, will not seek after God : God is not in all his thoughts.

[4. *The wicked, through the pride of his countenance, will not seek after God :*] The counsels of heaven are not known by the wicked, because they are not sought after; and they are not sought after, because of a diabolical self-sufficiency, which having taken possession of the heart, displays itself in the countenance, and reigns throughout the man. He wants no Prophet to teach him, no Priest to atone for him, no King to conduct him; he needs neither a Christ to redeem, nor a Spirit to sanctify him; he believes no Providence, adores no Creator, and fears no Judge. Thus he lives a "stranger from the covenants of promise, and without God in the world," Eph. ii. 12. O that this character now existed only in the Psalmist's description. *Bp. Horne.*]

We may learn from this Psalm, 1st. That to behold the righteous cause of-

pressed, and good men seemingly deserted by Heaven, is apt to offend the weak, and often times stagger those who are strong. 2dly. That prosperity begets presumption in the wicked; and he who has been long accustomed to see his designs succeed, begins to think it impossible they should ever do otherwise. The long-suffering of God, instead of leading such an one to repentance, only hardens him in his iniquity. 3dly. That though "the wicked saith in his heart, Thou wilt not require it," the faithful know assuredly, that God beholds all that travail and vexation, which some inflict, and others sustain, upon the earth; and that he will infallibly recompense to the former their deeds, to the latter their sufferings. *Bp. Horne.*

PSALM XI. 1 In the LORD put I my trust: how say ye to my soul, Flee as a bird to your mountain?

[Ver. 1. *In the Lord put I my trust: &c.*] The Christian, like David, in perilous times, should make God his fortress, and continue doing his duty in his station; he should not, at the instigation of those about him, like a poor, silly, timorous, inconstant bird, either fly for refuge to the devices of worldly wisdom, or desert his post, and retire into solitude, while he can serve the cause in which he is engaged. Nor, indeed, is there any "mountain" on earth out of the reach of care and trouble. Temptations are every where; and so is the grace of God. *Bp. Horne.*

3 If the foundations be destroyed, what can the righteous do?

3. *If the foundations be destroyed, &c.*] When the fundamental laws of the land, such as stipulate protection to the subject, are subverted by the prince, who ought to be the guardian of them, what has the persecuted subject to trust to? or what can he do, but, as in a state of nature, fly to the fastnesses of the mountains for security? *Green.*

This Psalm furnishes us with an example of the confidence which the righteous have in the Lord their God, who is their sure refuge, even when they are in the most deplorable condition, and know not what will become of them. It also teaches us, that God has his throne in the heavens; that he sees and knows both the good and the wicked; that his soul hates those that love unrighteousness; that he will cause the fire of his vengeance to fall upon them; and, as he is perfectly just himself, he loves justice above all things, and always favours the upright. *Osterwald.*

Psalm XII. [Of freethinkers; their cunning, audacity, and final excision. *Bp. Horsey.*]

2 They speak vanity every one with his neighbour: with flattering

lips and with a double heart do they speak.

[When men cease to be faithful to their God, he who expects to find them so to each other will be much disappointed. The primitive sincerity will accompany the primitive piety in her flight from the earth; and then interest will succeed conscience in the regulation of human conduct, till one man cannot trust another farther than he holds him by that tie. Hence, by the way, it is, that although many are infidels themselves, yet few choose to have their families and dependants such: as judging, and rightly judging, that true Christians are the only persons to be depended on, for the exact discharge of social duties. *Bp. Horne.*]

3 The LORD shall cut off all flattering lips, and the tongue that speaketh proud things:

[3. *The Lord shall cut off, &c.*] "Those who say," i. e. Jehovah will cut off those who say, i. e. those who set a resolution to talk without restraint, upon the most abstruse subjects, and openly profess to do so. "With our tongue will we prevail," rather—with our tongue will we be "valiant." Infidels profess to set all authority of public opinion and ancient tradition at defiance, as the prejudice of education. They follow no teacher, human or divine. They form their own opinions from their own reflections, and they claim a right to speak as freely as they think: to propagate and maintain their own notions, however opposite to the general belief. *Bp. Horsey.*

6 The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times.

6. *The words of the Lord are pure words:]* The promises which God hath made to me and his people have no deceit in them, but shall certainly be fulfilled in their season. *S. Clark.*

[His words are not like those of deceitful, boasting man, but true and righteous altogether. Often have they been put to the test, in the trials of the faithful, like silver committed to the furnace, in an earthen crucible; but like silver in its most refined and exalted purity, found to contain no dross of imperfection, no alloy of fallibility in them. The words of Jehovah are holy in his precepts, just in his laws, gracious in his promises, significant in his institutions, true in his narrations, and infallible in his predictions. What are the thousands of gold and silver compared to the treasures of the sacred page? *Bp. Horne.*]

For the consolation of the afflicted and poor in spirit, God hath promised, in this Psalm, to "arise, and set them at safety."

or place them in a state of salvation. Such all along has been his promise to the Church, which, by looking back to the deliverances wrought of old for the servants of God, is now encouraged to look forward and expect her final redemption from the scorn and insolence of infidelity. *Bp. Horne.*

PSALM XIII. 1 How long wilt thou forget me, O LORD? for ever? how long wilt thou hide thy face from me?

[Ver. 1. — *how long wilt thou hide thy face from me?*] While God permits his servants to continue under affliction, he is said, after the manner of men, to have “forgotten, and hid his face from them.” *Bp. Horne.*

It is observable, that this, and many other psalms with a mournful beginning, have a triumphant ending; to show us the prevailing power of devotion, and to convince us that prayer brings with it the comforts of heaven, and revives our weary spirits, in the gloomy seasons of sorrow and temptation. *Bp. Horne.*

PSALM XIV. 1 The fool hath said in his heart, *There is no God.* They are corrupt, they have done abominable works, *there is none that doeth good.*

[Ver. 1. *The fool hath said in his heart, &c.*] The expressions are general, and evidently designed to extend beyond a private interpretation. And, accordingly, the Apostle, Rom. iii. 10, &c. produces some passages from it, to evince the apostasy of both Jews and Gentiles from their King and their God, and to prove them to be all under sin. In this light, therefore, we are to consider it, as characterizing the principles and practices of those who oppose the gospel of Christ in all ages. “The fool hath said in his heart, there is no God.” Infidelity is the beginning of sin, folly the foundation of infidelity, and the heart the seat of both. “Their foolish heart (says St Paul of the heathen, Rom. i. 21,) was darkened.” The sad consequence of defection in principle is corruption in practice. “They are corrupt, they have done abominable works, there is none that doeth good.” On these words the reader may see a full comment, Rom. i. 28—32. *Bp. Horne.*

The works of God are so visible to all the world, and afford such manifest indications of the being and attributes of the infinite Creator, that they plainly argue the vileness and perverseness of the Atheist, and leave him inexcusable. For it is a sign a man is a wilful perverse Atheist, that will impute so glorious a work, as the creation is, to any thing, yea, a mere nothing, (as chance is,) rather than to God. It is a sign the man is wilfully blind, that

he is under the power of the devil, under the government of prejudice, lust, and passion, not right reason, that will not discern what “every one can see, what every man may behold afar off,” Job xxxvi. 25, even the existence and attributes of the Creator from his works. *Dr. Derham.*

FOR THE CHRISTIAN JOURNAL.

Observations on the principal Days in April, 1820.

SATURDAY, the 1st.

Easter-Even.

DURING our Saviour's last moments he offered two short addresses to his Father, indicative of a state of mind which only can minister support and consolation in the hour of death. “Father, forgive them, for they know not what they do.”—“Father, into thy hands I commend my spirit.”†

The former evinces that *love of man*, and the latter that *peace with God* which are essential to a happy death.

The consideration of our latter end, and how it may be rendered happy, may very properly occupy us now when we commemorate the resting of our Saviour's body in the tomb, and the departure of his spirit to that invisible place, where, in a state of separation from the body, the soul waits reunion with it for judgment and eternity.

We have mourned over the unprecedented sufferings which terminated in the death of our Lord, and seen in his endurance of them a perfect example of patience, meekness, and resignation. The effects of these virtues appeared most conspicuous in the two ejaculations above noticed, the *love to man* and *peace with God*, evinced by which it is now designed to consider as a perfect preparation for death.

As death is our entrance on eternity, to which the present time is but the passage, for which it is the appointed period of preparation, which indeed, is the life but just commenced on earth—our views, feelings, and conduct should all have an especial regard to that momentous event; we

* St. Luke xxiii. 34. † Ver. 46.

should endeavour to lose sight of this world, so far as impartially to consider how they will appear when we are entering eternity.

This view should especially be taken of the hostile, malignant, and revengeful tempers which we may be disposed to cherish towards fellow men. Nothing is more obvious on the face of scripture than that these cannot comport with happiness hereafter. As love is the distinguishing feature of Christianity here, so is it the bond of union to those who shall reap its eternal rewards. A heart estranged from it, must for ever be separated from that blessed society. An uncharitable temper at the awful moment of passing from the present to the future life, must exclude from all participation of the joys of the latter. And in this exclusion is involved not only the necessary deprivation of the happiness, but also the incurring of the miseries of eternity—not only banishment from the presence of him who “is love,” but condemnation with him who fomented discord, animosity, and ill-will among men, that he may bring them to share with him their everlasting consequences.

O how truly lamentable the state of that man who enters eternity under this influence of the evil one, so easily and so generally exercised! How awful his state who meets his end, in the very act of yielding to the claims of these unholy tempers! The soul sickens at the thought of the tremendous consequences. A vain wish involuntarily arises, that the course of eternity might be checked, and infinite misery abated. But it is too late. All probation is at an end. Everlasting recompense is willfully incurred. To his inevitable doom we must leave the wretched victim, while another and directly opposite view attracts our notice. See it in the death of him who, suffering from the hands of wicked men, the tortures of crucifixion, as the consummation of a series of insult and cruelty, offers for them the prayer.—“Father, forgive them, for they know not what they do.” See it in this first martyr, who, in the agony of being stoned to death, raises the

supplication—“Lord, lay not this sin to their charge.” See it in the death of all whose is the mild, forgiving, and charitable temper, essential to fidelity as his followers; conscious that as they forgive, so only can they be forgiven, penitent for their violations of Christian love, willing to cover with perpetual oblivion those of which they have been the objects, and mainly anxious for that perfect harmony which heaven affords.

In order to secure this blessed temper, so indispensable to happiness hereafter, at the awful hour when time is changed for eternity, it must be assiduously cultivated through life. God sees the heart, and if apparent forgiveness be but yielding at last to despair of opportunity of gratifying revenge, and apparent charity but an unwonted emotion excited by the near approach of judgment, they will be, with him, nothing worth. Through life we must be humble imitators of him who hath left “us an example, that” we “should follow his steps.”† in the patient, long-suffering, and forgiving temper which marked them. This will, it is true, be repulsive to our nature. It will require a mastery over ourselves most difficult to be gained. It will be amongst the severest conflicts in the Christian warfare. But let us remember, we shall not be left to our own strength, if we will avail ourselves of the proffered strength of heaven. This will be vouchsafed as a blessing upon our faithful use of means. It will be increased in proportion to our improvement thereby of our moral agency in practising these virtues, and preparing our minds for them by cultivating the spirit of Christian kindness and benevolence, in habitual active charity.

Thus the difficulties will gradually diminish. The Gospel will encourage us with the constant conviction that we are performing an indispensable condition of our forgiveness at God’s hand. And in the end, the rich gain of consolation at that hour when an awful eternity is opening upon us,

* Acts vii. 60. † 1 St. Peter ii. 21.

and the unspeakable gain of advancement to the regions of everlasting love—will more, infinitely more, than compensate for all the sacrifices and trials of frail humanity to which we have been exposed.

The Gospel forms a beautiful and harmonious system. None of its requisitions can purchase exemption from any other. Indeed, none can exist in perfection without all the rest, so intimately are they connected; so essential are they to each other. The most extensive influence of love to man is by no means the whole of Christianity. Cherished, however, upon Gospel principles, it is intimately connected with every part. The divine grace essential to its perfection, as well as to that of every virtue, is to be found only in general fidelity to Christian requisitions. In this enlarged sense only can its full reward be expected. In order to this, therefore; there must also be experienced *peace with God*—that blessed state, which, resulting from the genuine influence of evangelical faith and piety, will enable us, in our last moments, to use the language of our divine Exemplar—“Father, into thy hands I commend my spirit.”

For the attainment of this, it is obvious that the spirit must be prepared to be received by its Father and its God. This truth would be appalling indeed to him who has a proper sense of human nature—its frailty and corruption—its unfitness, by reason of the pollution of guilt, for the favour of God—its entire inability to remove this unfitness; were it not for the blessed doctrines of the Gospel, which reveal a method, whereby its frailty and corruption may be corrected, the stains of its guilt washed out, and grace imparted, to prepare the soul for the pure and holy presence of its God.

By cherishing an humble sense of our need of a Saviour; and improving the grace which imparts ability to receive him who is revealed to us in this character, as possessing the united divine and human qualifications essential to the office—as our Prophet to instruct us—our Priest to atone for sins of which we could not otherwise

hope for pardon, and intercede in our behalf for blessings which we could not otherwise expect—and our King, requiring union with the spiritual kingdom he has instituted, and observance of the laws and ordinances therein established,—and to show our sincerity by embracing the doctrines, and conforming to the religious and moral precepts of his Gospel:—thus we are to avail ourselves of the gracious provision made to secure the meetness of our souls to be commended, when the near prospect of eternity would appal them, to the holy keeping of our God.

Who can conceive the exalted privilege, who the unspeakable happiness of this living faith in the Son of God, when the time of the Christian's departure has arrived! His sins are pardoned through the merits of a divine Redeemer—his imperfect services accepted through an almighty Intercessor—his soul sanctified and strengthened through the influences of the Spirit of grace, purchased by the Mediator between God and him:—thus, though disclaiming all dependance on his own righteousness, in the righteousness of Christ is his sure trust. By that he is rendered meet for inheritance with the saints in light. By that he is enabled, amid all the pains of body, and all the efforts of spirits of darkness to shake his confidence,—to look up, and with lively faith, and a hope full of immortality, address his reconciled God—“Father, into thy hands I commend my spirit.”

Christian reader, remember, that like thy Saviour's body now slumbering in the tomb, thine must lay there too. Like his soul, now in the place of departed spirits, thine must go thither also. Ere thou art aware, this awful change may take place. From that tomb, thy body is to rise again. Shall it be to the resurrection of *life*, or to the resurrection of *damnation*? From that intermediate state thy soul will be called, and reunited to the body, that thou mayest thus appear before the judgment seat of Christ. From that tribunal two sentences will proceed—one calling the righteous to heaven—

the other dooming the wicked to hell. Which shall pass on thee? It is for thee now to determine. Very soon it may be too late for ever.

SUNDAY, the 2d.

Easter-Day.

This day the Church bids her pious members dry the tears with which they witnessed the sufferings and death of Christ, and welcome him risen from the dead.

We may consider the proofs which support the fact of Christ's resurrection—the connexion of that event with the evidences of the truth of his religion, and his own divinity; with his office of Redeemer; and with the hope of our resurrection—and, lastly, we should make the improvement, if it be urged by Scripture and the Church, as significant of our rising from death unto sin to newness of life.

The resurrection of Christ is supported by evidence as strong as any historical fact can possess.

There is ample proof, from a variety of sources, that the accounts of this event given by the Evangelists, were given at the very time, and in the very place, they profess to have been; and that the same account was then and there given by all the apostles.

At Jerusalem, therefore, where it was publicly known that Jesus Christ had been crucified, twelve men unite in declaring that he had risen from the dead, and had eaten and conversed with them for forty days. Another person, afterwards become a convert to the religion connected with this fact, appeals to more than two hundred and fifty living witnesses of his resurrection*. This is declared in the very ears of the governor who had condemned him, of the soldiers who had executed him, of a distinguished citizen who, they declared, had had him buried in his own tomb, and of the watch who, they asserted, had been placed, by public authority, to guard the sepulchre, for the express

purpose of preventing the stealing of his body under pretence of a resurrection. They asserted that this guard had experienced an earthquake, and seen an angel roll back the stone from the mouth of the tomb, so that they were panick struck, and became as dead men. They declared that upon an account of the matter being given by the watch, they were bribed by the chief priests to say, that while they slept, the disciples stole the body; and that in order to secure them from the severe punishment consequent on such dereliction of duty, the priests undertook to conciliate the governor. From the tomb thus thrown open they declared that their Lord had risen.

A record of these circumstances has been handed down to our day, and not a vestige of cotemporary contradiction is to be found.

Let us suppose that now, and in the place of our residence, such a story is publicly and confidently asserted; that twelve men unite to declare that a man executed by the civil authorities, and in the presence of multitudes, was buried in the tomb of some well known person of distinction, and his remains guarded by a band of soldiers; that these soldiers had witnessed supernatural interposition to rescue him from the grave, and been bribed to give a false account of the affair, and accuse themselves of remissness, which was severely punishable. Let us suppose a declaration of these things publicly made and recorded, and yet, though the whole is a fabrication, suffered to go into the world, and to descend to posterity without denial. The supposition is too obviously and palpably absurd to be one moment cherished. The absence of counter-evidence is a positive proof that the resurrection of Christ did occur.

Again: the fact of Christ's resurrection was made by the preachers of his religion, its fundamental article. The whole system they promulged was made to rest upon it. But for that fact, they declared all their "preaching," and the "faith" of their followers, to be "vain." They derived from

* "The greater part of above five hundred brethren, of whom," St. Paul declares *1 Cor. xv. 6*, "He was seen at once."

it all their comfort and support. Comfort and support, indeed, unspeakable must have necessarily flowed from certainty that their Master had risen. No imposition, and no possible stretch of imagination, could have produced belief on this subject contrary to fact. That twelve men should have been deluded into the belief of holding converse for forty days, with one with whom they had been on terms of intimacy for three years, will not, surely, be imagined. There could have been nothing but most hardened deception in their declaring that Christ had risen, if he had not. Is it, then, possible that knowing themselves to be such base deceivers and impostors, they could have borne up under the severe persecutions, and cheerfully submitted to the agonising deaths to which their religion exposed them? Believing that their Lord had risen—and their belief could not but have been founded in reality—they might naturally be expected to be encouraged and animated. Supposing this fact, we may reasonably conclude that supernatural fortitude would have been imparted to them. But every dictate of common sense forbids the opinion, that if the apostles were the deceivers, they must have been, upon the opposite supposition, they would have persevered against the extreme difficulties which they had to encounter. The resurrection of Christ, therefore, must have occurred.

Be, then, Christian, thy faith in this cardinal fact celebrated by the Church in the animating services of this chief of her festivals, firm and unshaken. See in it decisive evidence of the truth of thy holy religion, and of the divinity of thy Lord.

The connexion between this fact, and the truth of Christianity, is too immediate and obvious to need elucidation. That the issues of life and death are with God alone, none who own his being will deny. In the resurrection, therefore, of the Founder of Christianity from the dead, we have evidence, which no artifice can gain-say or resist, of approval of him on the part of God. Otherwise he never would have been permitted to leave

the tomb, and promote still more effectually the cause of his religion. Throughout the whole of his ministry he had professed to declare the will of God, to preach a religion dictated by divine wisdom. If this were not so—if his religion were false, were not agreeable to the divine will,—it was an imposture; and then, by his resurrection, God himself interposed to aid the fraud. This should be seriously considered by every honest man who believes in the existence of a Great Supreme.

Again: he in whose resurrection from the dead, we this day contemplate the clear and unquestionable testimony of divine approbation, was heard to use these singular expressions—"I and my Father are one"*—"Believe the works, that ye may know and believe that the Father is in me, and I in him"†—"He that seeth me, seeth him that sent me"‡—"He that hath seen me, hath seen the Father"§—"I am in the Father, and the Father in me."|| He was heard to advance pretensions to the peculiar divine prerogative of giving life, in the following strong and clear terms—"Destroy this temple" ("He spake of his body") "and in three days I WILL RAISE IT UP"¶—"I lay down my life, that I MIGHT TAKE IT AGAIN. I HAVE POWER TO TAKE IT AGAIN."**

Now in what light would common sense, reason, and religion compel us to regard such expressions uttered in our hearing by fellow men? What would we think of the minister of religion who should use them?—Ah! with what do *they* charge the Author of Christianity, who must believe him to have uttered these expressions, containing so positive a claim to divine nature and perfections, to equality with the Almighty Father, to the power of giving life, and yet regard him as a mere man, or as a creature of any grade! Alas! with what do they charge God himself, when they represent him to have suffered a mere man, or any created being, who raised pretensions, nothing short of the extreme

* St. John x. 30. † Ver. 38.

‡ St. John xii. 45. § xiv. 9. || Ver. 11.

¶ St. John ii. 19, 21. ** x. 17, 18.

of blasphemy, to have that unequivocal expression of his approbation—the being restored from death to life.

Christians! is it a light matter to be indifferent on this head?—O think of the consequences, and when you celebrate this joyful festival, delight, in conformity to the clear instructions of the Gospel, and the faith of primitive times, and of the Catholic Church in all ages, to address your hallelujahs to the risen Saviour, as to a risen God, to him, who, by virtue of his divinity, revived his human body, by reuniting with it his human soul, and thus burst the bands of death, and triumphed over the grave.

MONDAY, the 3d.

Monday in Easter-Week.

The resurrection of Christ may be considered in connexion with his office as our Redeemer.

Had he not risen, after his many declarations that he would rise, all his professions of being the Messiah must have been imposture; for then, it had been clear that he was but a false prophet, and that his pretensions to the divine nature ascribed to Messiah by ancient prophecy, were but blasphemous deception. On his rising, then, his character depended. But for that one fact, the “preaching” of his religion, “and faith” in his doctrines, were “vain.”*

But that he did rise, shows that preaching to be indeed the declaring of the will of heaven; and that faith to be indeed unto salvation; for thus the seal of heaven is set to the truth of his pretensions, and we know assuredly that the atonement he declared should be made by his sufferings and death is accepted by the Father.

Interesting view of the resurrection of our Lord! The return to earth of the human nature in which he offered the great sacrifice for sin, is a pledge that it is accepted. The return to earth of the human nature in which was endured the severe conflict with death and hell, is a glorious display of victory.

Therefore, when the devout members of the Church engage in her present solemnities, let the ardour and liveliness of their faith be increased by meditating on him “who,” as he “was delivered for our offences, was raised again for our justification;”† to certify us of the acceptance of his atonement; and to prepare for passing into the heavens in the human nature in which he had fulfilled the priest’s office of rendering sacrifice, to consummate it by there exhibiting his all meritorious blood, and interceding for the blessings it was shed to procure. Let them heartily unite in the songs with which the daughter of Zion would hail her Lord and her God, now when he comes from the execution of his redeeming office, to bring the glad tidings, that it has been successful; that the Almighty Father owns his atonement as sufficient, and accepts his obedience as the price of mercy; that, therefore, he has “to proclaim liberty to the captives, and the opening of the prison to them that are bound” under the cruel tyranny of sin, and death, and hell; “to proclaim the acceptable year of the Lord, to comfort all that mourn,” and “give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness.”‡

The sufficiency of Christ’s redeeming love ministers to his faithful people all the rich consolation flowing from the assurances that he “is become the first fruits of them that slept”—that since by man came death, by man came also the resurrection of the dead—that “as in Adam all die, even so in Christ shall all be made alive.”§

Yes: the dominion of death is but temporary, the victory of the grave has been destroyed by the mighty power of the Son of God. In descending to the tomb, his people know that there is only deposited for a while, as seed in the ground waiting the progress of vegetation, that body which, “sown in corruption,” to pass through the humbling process that brings it to its parent earth—will be “raised in

* 1 Cor. xv. 14.

† Rom. iv. 25. ‡ Isa. lxi. 1, 2, 3.
§ Cor. xv. 20, 21, 22.

incorruption," never again to experience decay; "sown in dishonour," unfit to retain the place on earth which knew it—will be "raised in glory," meet for admittance into heaven; "sown in weakness," exposed to the painful and debilitating influence of disease and age—will be "raised in power," to enjoy the vigour of eternal youth and health; "sown a natural body," with an organization requiring for its preservation the satisfying of innumerable wants, and compelled, at length, to prove their insufficiency, by yielding to its destruction—will be "raised a spiritual body,"* infinitely removed from these necessities, changed to a witness for that state into which "flesh and blood cannot enter,"† and secure for ever from dissolution.

Sanctify this holy season, Christian reader, and gather from it the comfortable assurance, that when the remains of pious relatives and friends are committed to the cold earth, it is only to sleep there for a while, that they may awake after the likeness of the Son of God; draw from it the hope, full of immortality, that when thy body is forsaken by the spirit, and given to corruption, it is destined to be changed and "fashioned like unto" the "glorious body" of thy ascended Lord.‡ Welcome from the domain of the king of terrors, the mighty Conqueror who brings these glad tidings of a rest in hope.

TUESDAY, the 4th.

Tuesday in Easter-Week.

In meditating on the joyful resurrection of the righteous, we must not forget to bear in mind the lamentable reverse of their case who love not the Lord Jesus Christ.

They, too, are to rise from their sleep of death; but it will be to the resurrection of damnation—it will be to stand before that judgment seat whence is to proceed the awful sentence—*Depart, ye cursed, into everlasting fire prepared for the devil and his angels.*

This life is the state of probation in which men are to determine their portion at the hour of death and in the of day judgment. Awful responsibility! Heaven and hell are the objects between which the choice is to be made. Can reasonable and reflecting beings hesitate?—O what shall we do to be saved?

Salvation is solely the purchase and the gift of Christ. It will be their's only who are his. "If any man be in Christ, he is a *new creature*."§ Here, then, is the only criterion by which we can judge who have a right to hope in Christ—who can expect to attain to the resurrection of life that he has purchased, and be saved through him.

Let us then direct our most serious attention to that improvement of Christ's resurrection, as an emblem of the Christian's dying from sin and rising to newness of life, which the Scriptures make, and which is urged upon our regard by the Church.

In the 6th chapter of his Epistle to the Romans, ver. 4, and the 2d of that to the Colossians, ver. 12, St. Paul speaks of the effect of baptism as a burial with Christ. It is obvious from various other parts of the sacred writings, that by baptism there is effected the removal of the subject from a state of nature to a state of grace—from a state in which there is no title to divine mercy, to a covenant relation to God in which a title is graciously given by him, and which is the appointed mode of enjoying all the spiritual and eternal blessings of the Gospel.|| This so great change is fitly termed in Scripture and by the Church, a new birth or regeneration. Inasmuch as it brings us into that state in which it is appointed that grace shall be enjoyed for spiritual and eternal life. And in reference to this fact of baptism being a removal from one to a totally different state, a departure from that state in which we are placed by nature, and an entrance on that to which we are admitted by grace,—that holy ordinance has applied to it the figurative ap-

§ 2 Cor. v. 17.

|| See Christian Journal, vol. iii. p. 148, 141.

* 1 Cor. xv. 42, 43, 44. † Ver. 50.

‡ Philip. iii. 21.

pellation of a burial or death, as preparatory to that state into which we pass from another.

It should be remembered that the change now supposed necessarily, and in all cases, to attend a valid baptism, is one simply of *state or condition*; such a change as insures salvation upon faith, repentance, and obedience, through the merits of the Mediator of the covenant into which it is admission; as enforces the performance of these conditions from consideration of the awful guilt of forsaking the covenant of our God, and the sore condemnation that must ensue.

This regeneration, therefore, this resurrection to another state of being, contains a most powerful call to the improvement of the grace offered in this state; by that *moral* change which consists in newness of life, in dying unto sin and rising again unto righteousness. As we were "buried with" Christ "by baptism into death;" so "like as Christ was raised up from the dead by the glory of the Father, we also should walk in newness of life."^{*}

This is the only test of Christian consistency. It is a test by which we are to satisfy ourselves that we are faithful in the covenant with our God; and by which, in the humble and unostentatious shining of the light of our good works before men, we are to promote his honour.

The necessity of this change is found in that lamentable state of depravity and corruption of the natural man, whereby his "carnal mind is enmity against God," being under that influence of corrupt appetites, passions, and affections which hinders its being "subject to the law of God: so" that "they that are in the flesh," i. e. are swayed by those appetites, passions, and affections, and not "led by the Spirit of God, cannot please God."[†] They "must put off" this "old man, which is corrupt according to the deceitful lusts, and be renewed in the spirit of" their "mind, and put on the new man, which, after God, is created

in righteousness and true holiness."[‡] Without this, our baptismal privilege, of being brought into covenant with God, will profit us nothing, and must, indeed, increase our condemnation. Without this, all hope of being benefitted by the mediation of Christ is presumptuous, and we must be left to perish in our own sins. It is then a matter of as much consequence as eternity can impart, to know whether we are subjects of this newness of life. The only criterion by which to judge is the Scripture definition of that change. No where is this more concisely, and, at the same time, comprehensively given, than in the declaration of the Apostle—"If ye, then, be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth."[§]

When heaven and heavenly things are the objects of our supreme affection and care, and in humility of heart, we seek them in the way Christ has appointed; when we sacrifice to this Christian temper vanity and pride—inordinate desire, and undue efforts for the honours, possessions, and pleasures of the world—and unchristian regard for the opinions of men; when its influence thoroughly controls us, and appears in the careful discharge of all the duties we owe to God, our neighbours, and ourselves;—then, and then only can we hope to be subjects of the reward prepared for those who die from sin, and rise again unto righteousness. And this blessed state can be attained only by the grace of God promised to accompany true and living faith in the merits of his Son. For this let the interesting improvement of Christ's resurrection now suggested, excite the warm desire, and animate the zealous efforts of the members of the Church. Then, only, can they properly participate in her present joyful celebrations; and then will they be animated in them by the exalted blessings and privileges they bring to view, and the cheering hopes that they inspire.

^{*} Rom. vi. 4.

[†] Rom. viii. 7, 8, 14.

[‡] Ephes. iv. 22, 23, 24.

[§] Col. iii. 1.

TUESDAY, the 25th.

St. Mark the Evangelist.

Of the saint to whose memory this day is consecrated, very little is recorded in Scripture. Commentators differ as to the identity of the several Marks mentioned in the New Testament with the Evangelist. There is very respectable authority, however, for considering him as the person alluded to in each place. If this is the case, we learn of him, from the inspired pages, the following facts.

He had the inestimable happiness and advantage of a pious mother, for there is mention made of "many" being "gathered together praying" at her "house."* There being then few, if any, convenient public places of worship, the religious assemblies of Christians were held at the houses of such of their number as had the piety and ability to afford accommodations.

He was a near relative of St. Barnabas,† and is styled by St. Peter his "son."‡ This epithet was probably used in the same sense in which St. Paul calls Timothy his son, alluding to St. Mark's having been instructed by St. Peter in the Christian faith, admitted by him into the ministry, and perhaps exercising its functions under his more immediate directions. In a part of their joint ministry, he travelled with St. Paul and St. Barnabas.§

In the fifteenth chapter of Acts we have one of the numerous evidences holy writ affords of the impartiality of its penmen, and their entire removal from the efforts to maintain their cause by concealing the faults of its principal advocates, which impostors would not fail to exhibit. Reference is now made to the "sharp contention" that existed between St. Paul and St. Barnabas, in consequence of the wish of the latter to have the saint of this day for their travelling companion. St. Paul objected upon the ground of his former remissness. The result was the separation of these two eminent men.

It would be irrelevant to debate, at

present, on the circumstances of this most unfortunate affair. It is delightful, however, to perceive the Christian temper with which this dispute was terminated, and the honourable testimony which St. Paul still bore to the character of our Evangelist. Both are exhibited in his recommending him to the kind attention of the Colossians, as his fellow-worker, "which" had "been a comfort unto" him;|| and in his desiring Timothy to "bring Mark with" him, alleging that "he" was "profitable to" him "for the ministry.||

Such are the scanty materials of the history of this Evangelist furnished by the inspired pages. From early ecclesiastical history we learn of him more fully, that he was a Jew of the tribe of Levi. John is supposed to have been his only original name, that of Mark being a Roman surname, taken, according to the then prevailing custom, upon his going to Rome, where he exercised his ministry, for some time, and wrote his Gospel. He was a great deal with St. Peter in the character of an amanuensis and interpreter. The latter, and indeed principal part of his ministry was spent, with eminent success, in Alexandria and other parts of Egypt. The festival of Easter was at the same period of the year with one celebrated by the Egyptians in honour of one of their principal gods. Their minds had long harboured emotions of jealousy and hatred towards the Evangelist for the success with which he had encountered their religion. The rites in which they were now engaged filled them with zeal amounting to phrensy. In the excitement thus caused, they rushed upon the Evangelist, while celebrating the chief Christian festival, and dragging him to death through the streets, afterwards burned his body.—Blessed saint! It was only thy body on which their cruel malice could be exercised. Thy soul, rejoicing in the triumphs of martyrdom, went to be with Christ, whom, in an eminent sense, thou hadst confessed on earth.

His Gospel is the only writing of St.

* Acts xii. 12.

† Col. iv. 10.

‡ 1 St. Peter v. 13..

§ Acts xiii. &c.

||Col. iv. 10, 11. ¶ 2 Tim. ii. 11.

Mark that is preserved. It should secure for his name and character a distinguished place in the memory of the Church. Upon whom, of all the human race, should we look with greater reverence and love, whom hold in higher honour, than those who were God's chosen instruments in revealing to the world the last and most perfect dispensation of his grace! But let us weigh well the awful truth, that they will rise up in judgment against us, if, with the unspeakable advantages afforded by their labours, we take their praises upon our lips, while our hearts are far from the sanctifying influence of the religion they inculcated, in which they found their joy, and which was their passport through the changes and chances of this mortal life, to the unchangeable glories and felicities of eternity.

FOR THE CHRISTIAN JOURNAL.

The New-York Bible and Common Prayer Book Society.

THE annual meeting of the New-York Bible and Common Prayer Book Society was held in Trinity Church, New-York, on Tuesday, February 29, when was read

The tenth Annual Report of the Board of Managers.

In submitting a statement of their proceedings during the past year, the attention of the Board of Managers is first directed to the fidelity with which a committee of their number have prosecuted the soliciting of increased patronage. The result appears in a collection of \$695; so that the permanent fund, which was reported last year to amount to \$4514 85, is now \$5157 35; and the disposable sum, this year, is \$599 40; whereas it amounted, last year, only to \$285 47.

Among the members, however, of several of the congregations in the city, the subscription books have not yet been circulated. It is expected that this will be done early in the present year. It is hoped that the advantage attending subscription to *this Society* (the procuring, at so low

a rate, of octavo Prayer Books) will insure full success to the application.

Five hundred dollars have been recently appropriated, in equal parts, to the purchase of Bibles and Prayer Books for gratuitous distribution.

One hundred and fifty-eight Bibles, and 475 Prayer Books have been distributed during the past year. Since the institution of the Society, in 1809, it has gratuitously distributed 2714 Bibles, 500 New Testaments, and 4492 Prayer Books; making an aggregate of 7706 volumes.

Such a number of such volumes, we may gratefully hope, have not gone in vain into the world. The knowledge, so necessary to salvation, of the Word and Church of God, which they impart—the sound doctrine, the pure morals, the evangelical order, and the holy worship, in which they are calculated to interest the understanding and the affections, we cannot doubt, have produced, and are continuing to produce, through the divine blessing, fruit unto holiness here, and everlasting happiness hereafter.

It, surely, is no small honour to aid the Church of God in promoting the objects for which she was appointed, his glory, and the spiritual and eternal good of men. It, surely, is a most interesting consideration that, by so doing, we make to our heavenly Father an offering of his own gifts that he has been pleased to promise he will accept and bless.—These privileges our Society confers upon her members. Recognizing the Church as an institution, divinely established, for preserving and extending pure and undefiled religion, she consecrates her efforts to making it instrumental in disseminating a knowledge of the "holy writ, of" which it "is a witness and keeper"—in recommending that "truth, of" which it "is the pillar and ground"—and bringing men into that connexion with "the body of Christ," in which is to be preserved "unity of the faith, and of the knowledge of the Son of God;" in which is the only security against being

* 22d Article of Religion. † 1 Tim. iii. 15

"carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;" and in which, "fitly joined and knit together," grace derived from "Christ the Head" ministereth "nourishment unto edifying," unto "the perfecting of the saints," and increasing "with the increase of God," till there be attained "the measure of the stature of the fulness of Christ."*

Such are the comprehensive and infinitely momentous objects of our institution. To place within human reach these inestimable blessings, the Son of God took our nature, suffered, and died. To enable men to attain to them, the Holy Ghost offers the directing, sanctifying, and aiding influences purchased by the Redeemer's merit.—We may contribute to bring to our perishing fellow creatures a knowledge of these blessings, to interest them in seeking them, to draw them to an humble and faithful use of the means appointed for their attainment.—Will we be remiss?—Civil Society dreading the ills of infidelity, vice, and ignorance—the Church, asking of her members to give every facility to securing the full benefits designed by her establishment—immortal souls, in danger of losing the happiness, and incurring the awful condemnation of eternity—our God calling on his intelligent creatures not to be indifferent to his honour, on his redeemed ones, to interpose in rescuing the cross from being despised, and the blood of the covenant from being counted an unholy thing, and on those who have experienced the sanctifying influences of his grace, to feel for them who, unrenewed in the spirit of their minds, are going to perdition :—these, in accents such as infinite importance dictates, put to the conscience of each one the serious inquiry—*Wilt thou be remiss?*

Signed by order of the Board,
J. H. HOBART, *President.*

Attested,

BENJAMIN T. ONDERDONK, *Secretary.*
New-York, February 23d, 1820.

The above Report having been accepted, the Society proceeded to the election of ten laymen, to be associated with the Bishop and Clergy of the city as the Board of Managers for the ensuing year. The following gentlemen were chosen :—Matthew Clarkson, John Onderdonk, John Sli-dell, Henry Rogers, George Dominick, Gulian Ludlow, Isaac Carow, Richard Whiley, Henry M'Farlan, Richard Platt.

At a meeting of the Board on Friday, March 3, the Rev. Benjamin T. Onderdonk was elected Secretary, Gulian Ludlow Treasurer, and Henry M'Farlan Agent.

From the Episcopal Magazine.

The Second Report of the Managers of the Common Prayer Book Society of Pennsylvania.

THE anniversary meeting of the Common Prayer Book Society of Pennsylvania was held in St. James's Church, on Tuesday, the 25th of January, at 7 o'clock in the evening. The report of the Board of Managers, giving an account of their proceedings during the past year, was read.

REPORT.

The managers of the "Common Prayer Book Society of Pennsylvania," in compliance with the duty imposed upon them by the constitution, present to the subscribers this their second annual report.

In the month of February last, being apprised by the committee having the charge of that business, that the first edition of the 8vo. Prayer Book was nearly distributed, the board gave directions to have a second edition of a thousand copies put to press, and when printed, to be placed in the hands of their agent, under the direction of the distributing committee. In the course of a few weeks the second edition was printed, which, together with the books remaining on hand at the close of the preceding year, furnished for the operations of the society 1033 copies.

Of this number there have been exchanged for smaller books, 150 Distributed to members of the society,

Delivered to orders of committee of distribution,	202
Sold,	15
Leaving at present on hand,	364

1033

Of the 12mo. book there have been delivered

To orders of committee for distribution,

521

Sold,

79

600

In consideration of the increasing demand for the small book, for the supply of Sunday Schools and other places, the Board have purchased of a gentleman in this city four thousand copies, at a very reduced price, almost all of which remain on hand.

The board of managers would congratulate the members of the society, for having succeeded in establishing an institution which promises effectually to supply the demand for Prayer Books within our own state. Since the beginning of the year 1818, there have been distributed to subscribers and others, upwards of sixteen hundred octavo books, and nearly the same number of 12mo. making together three thousand two hundred. A large proportion of these it is probable would not have got into use, in the ordinary mode of purchase. Measures have been taken to give general information to all the churches in the diocese, stating the objects of the society, and the terms upon which books may be obtained. Whenever the congregations throughout the state shall have regular ministrations, and be led to understand the peculiar excellence of our public ritual, we may hope that the advantages afforded by such a society will be rightly appreciated.

The managers confidently hope that the friends of the society will continue to encourage its operations by their annual subscriptions and other contributions. For a few years it will be necessary to depend upon the liberality of the pious members of the church; but when the debt contracted in the purchase of the stereotype plates, &c. shall be paid, and the sale of books increased, there is

little doubt that the society will be able to depend upon its returns, to defray the ordinary expenses.

The board will take this opportunity to urge upon the members of the society the propriety of making exertion to increase the number of its patrons. The subscription list is yet very small, in proportion to the importance of the object in view; and there cannot but be many who only need to be informed that their assistance is wanted, and they will be glad to encourage such an undertaking. Every Episcopalian who wishes to supply himself or his family with Prayer Books, will find advantage in purchasing of the society; and every well wisher to the institutions of the church of which he is a member will derive a satisfaction from reflecting that he has lent his aid in the support of an association generally useful.

By order of the Board,

WM. TILGHMAN, *President.*

The following is a list of the Board of Managers for the present year:

President, William Tilghman; *Vice-Presidents*, Daniel Smith, Richard Dale, Charles N. Bancker; *Corresponding Secretary*, George Boyd; *Recording Secretary*, Caleb P. Wayne; *Treasurer*, Richard S. Smith; *Managers*, Samuel Bonnel, George Bringhurst, Benjamin Clarke, Joseph Cooper, George L. Eyre, Jacob Hall, Hugh De Haven, Israel Kisman, John McKimley, Thomas F. Leaming, James Nixon, Stephen North, John Read, Samuel J. Robbins, Francis G. Smith, William H. Todd, Thomas H. White, Joseph Williams.

FOR THE CHRISTIAN JOURNAL.

A Thought on the Efficacy of Prayer.

"I will bind up that which was broken."
Ezekiel xxxiv. 16.

Orr have I marked, with sad surprise,
'Mid summer scenes a tempest rise,
That ere it pass'd its raging power
Had crush'd in ruins some luckless flower,
The aspiring rose or lily of the vale.

But oh! it seemed that mercy there,
Invisible, stood suppliant near;
For soon the light and dews of heaven
A renovated form had given;

It lived—it bloomed again.

Thus when disease, with sudden dart,
Shoots anguish through the fearful heart,
When cheerless droops the aching head,
To languish on affliction's bed,

To pain and sorrow given—
But hark! what voice of peace and love
Entreats th' eternal throne above—
An advocate for truth and grace,
With incense fills the holy place

A great *High Priest* in heaven.

Though now departed hence awhile
Faith trusts his love and sees him smile;
Hope says "while *Faith* thus hears him
plead

The flock that he vouchsafes to lead
Shall still lie down in peace."

What tho' the storm on earth should roll
To prove the toss'd afflicted soul—
Above the cloud, the *promised bow*,
Its cheering hues shall radiant throw,
And *Faith* and *Hope* increase.

He knows our wants, and shall prevail
Though fiery trials should assail—
He hears our voice—the feeblest cry,
And watching *Faith*, that looks on high,
Shall never be in vain.

Ask in *his* name—a *Father's* love,
Sends forth his Spirit—heavenly Dove;
How soon the *Comforter* is near
With crowns of joy for every tear,
And peaceful rest again!

A. W. S.

January, 1820.

FOR THE CHRISTIAN JOURNAL.

RUTH TO NAOMI.

FORBEAR—nor rend that bursting heart,
With tearful pangs thou must not know:
Death only waits the bond to part,
That seals our mutual fate below.

While loud thy songs, on Judah's plains,
To heav'n their mellow music pour,
Warm to thy God, my equal strains
Be echo'd from thy native shore.

United here, when called away,
The spirit roves in spheres above;
One grave, that binds our mould'ring clay,
Be witness of our common love.

M. E.

March 21, 1820.

SONNET.

THE CRUCIFIXION.

Imitated from the Italian of CRESOMBERT.

(By MONTGOMERY.)

I ask'd the Heavens;—"What foe to God
hath done

"This unexampled deed?"—The Heavens
exclaim,

"'Twas Man! and we in horror snatch'd
the sun

"From such a spectacle of guilt and
shame."

I ask'd the Sea;—the Sea in fury boil'd,
And answer'd with his voice of storms,—
"'Twas Man!

"My waves in panic at his crime recoil'd,
"Disclosed the abyss, and from the centre
ran."

I ask'd the Earth;—the Earth replied
aghast,

"'Twas Man!—and such strange pangs
my bosom rent,

"That still I groan and shudder at the
past."

—To Man, gay, smiling, thoughtless Man,
I went,

And ask'd him next:—He turn'd a scorn-
ful eye,

Shook his proud head, and deign'd me no
reply.

ORDINATION.

On Friday, March 10, an ordination was held by the Right Rev. Bishop Hobart, in Trinity Church, New-York, when the Rev. Samuel Nichols, Deacon, officiating in St. Matthew's Church, Bedford, was admitted to the holy order of Priests. Morning Prayer was celebrated by the Rev. Benjamin T. Onderdonk, an Assistant Minister of Trinity Church, and an appropriate exhortation delivered by the Bishop.

DIED.—At Flushing, Long Island, on Wednesday, March 29, in the 41st year of his age, the Rev. BARZILLAI BULKLEY, Rector of St. George's Church in that place.

His interment took place in St. George's Church, on Good Friday afternoon. It was attended by the Right Rev. the Bishop of the Diocese, a number of his Rev. brethren, and a large concourse of parishioners and other friends. The funeral service was performed by the Right Rev. Bishop Hobart, and the Rev. Seth Hart, Rector of St. George's Church, Hempstead, and an impressive and edifying discourse delivered by the Rev. Evan M. Johnson, Rector of St. James's Church, Newtown. The church was crowded to overflowing, and every thing conspired to render the occasion most solemn and affecting; and to evince how deeply engaged were the feelings of all present in the mournful services. The good man now rests in hope beneath that altar at which he has so often received and distributed the symbols of that body and blood, the faithful receiving of which has promise of a resurrection to eternal life.

Rarely has there been a call to shed the tear of bereavement over greater worth than that which characterized the deceased. Humility, simplicity, and sincerity, those cardinal Gospel virtues, eminently distinguished him. His qualifications for the ministry consisted in true and unfeigned piety, deeply and thoroughly influencing his heart and life—in unshaken belief of the genuine doctrines of the Gospel—in firm attachment to the Church of Christ, as characterized by doctrines, a ministry, and worship congenial with his revealed will, and with the tenets and practices of primitive Christianity—in a proper sense of pastoral duty, and the faithful discharge of it—and in a mind of very respectable order, and improved by diligent and careful study. Without any arts to win applause or promote his popularity, this excellent man invariably gained the esteem of those who knew him; and this esteem was heightened as intimacy increased. The tears of his bereaved flock speak their sense of the loss they have sustained, and the affectionate regard in which they held their faithful pastor.

Mr. B. was remarkable for love of order in the Church, and conscientious observance of her rules and ancient and edifying usages. He looked upon his Bishop as his spiritual father, cherishing for him the respect and affection of a son, and governing accordingly his conduct towards him. To his brethren in the ministry, he felt, and ever manifested, all that can be included in *fraternal love*; and richly entitled himself to the high esteem in which he was held by them.

With a heart, warmed by the purest emotions of Christian charity, and a deportment so congenial with them as to gain for him the esteem of all, he maintained, with unshaken constancy, the peculiar doctrines of the Gospel, and their legitimate offspring, the peculiar principles of the Church in which he ministered. He was not only attached to these in the abstract, but carried his Christian consistency to the maintaining of all the consequences justly flowing from them.

By the divine blessing upon the

means he faithfully used, he attained to an habitual preparation for eternity. Accordingly, when, though with considerable suddenness, his symptoms assumed a dangerous aspect, the equanimity that had characterized him through life, was not impaired. He knew in whom he trusted, and reposed, with joyful confidence, on the sufficient merits of that Saviour to whom he was united by a living faith, and to whose atonement it had been his delightful occupation to direct sinners for pardon, sanctification, and salvation. A visit from his Bishop, the day before his death, afforded him the opportunity of uniting with a little band of his parishioners in celebrating, for the last time, that Saviour's love, and seeking his grace in his Holy Supper. *I am thankful—God knows I am thankful for this*—was the simple but heartfelt expression of the pleasure that had been thus afforded. In taking leave of his Diocesan, he calmly declared his full assurance, that although they should not meet again in *this*, they would in a *happier* world.

A short time before his dissolution, a kind Providence gave to his weeping friends the unspeakable comfort of a return to that possession of his faculties which had, for a while, been suspended. Precious, consoling, and edifying were the remarks he then made. In the perfect collection and tranquillity of mind whence they proceeded, he fell asleep. Sweet is the sleep in Jesus.—That is *his*.—It may be thine, Christian reader—it may be your's, bereaved flock, whose salvation was the object of his faithful labours, and of his constant, fervent prayers—if your's be his vital union with the Redeemer.—Let that flock delight to recal the services he rendered them while he was over them in the Lord. Let them not forget that they are to meet him at the judgment seat of Christ, and there answer for the effects which they suffered those services to produce. May the memory of his virtues be dear to his brethren in the ministry, and his call, in the prime of life, to render an account of his stewardship be *laid to heart*.

THE
CHRISTIAN JOURNAL,
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Annals of Scottish Episcopacy. By the Rev. JOHN SKINNER, A. M. of Forfar.

(Continued from page 103.)

It stands confessed, that the sentiments of the very best and wisest of men are liable to be swayed by situation and circumstances. Had the British government not dreaded the political expediency of giving a valid Episcopacy to the Western World, at the time when Dr. Seabury solicited that gift from his mother Church of England, he had never been constrained to apply elsewhere for consecration. But political expediency was the last thing which men situated as at that period the Scottish Bishops were situated, would think of consulting. On the contrary, they must and did feel what the Bishop elect of the State of Connecticut felt, and what Bishop Skinner, not aware that he was doing any thing improper, expressed in his consecration sermon, viz. that "as long as there are nations to be instructed in the principles of the Gospel, or a church to be formed in any part of the inhabited world, the successors of the Apostles are obliged, by the commission which they hold, to contribute, as far as they can, or may be required of them, to the propagation of those principles, and to the formation of every Church upon the most pure and primitive model. No fear of worldly censure ought to keep them back from so good a work; no connexion with any state nor dependence on any government whatever, should tie up their hands from communicating the blessings of that 'kingdom which is not of this world,' and diffusing the means of salvation by a valid and regular ministry, wherever they may be wanted."

Similarly situated and circum-

stanced, the Nova-Scotia candidate for the Episcopate, the learned Dr. Chandler, so far from disapproving of this, or any other sentiment or expression in Bishop Skinner's discourse, tells him, (as the reader will have remarked,) "in this sermon you have ably, clearly, and unanswerably explained the origin and nature of ecclesiastical authority; and, 'he that hath ears to hear, let him hear!'" Differently situated, however, from both or either of these parties, the writer of the anonymous letter to Bishop Kilgour, supposed to be the great and good Bishop Lowth, who died two years after, expresses himself in terms as little expected on Bishop Kilgour's part, as was the offence on his colleague Bishop Skinner's part an intentional offence. The letter is verbatim as follows:

"Right Rev. Sir,

"London, June 9, 1785.

"The consecration of Dr. Seabury, by the Scotch Bishops, was an event which gave much pleasure to many of the most dignified and respectable amongst the English Clergy, and to none more than to him who now has the honour to address you. A man who believes Episcopacy, as I do, to be a divine institution, could not but rejoice to see it derived through so pure a channel to the Western World.

"Full of the greatness of this measure, I immediately sent for the sermon preached at the consecration, on observing it advertised. And I am sorry to say, that I perused it with a mixture of satisfaction and deep concern. Much of it met my entire assent. It exhibits principles which I have always entertained, and which every friend to Episcopacy must approve. There are some passages in it, however, which I sincerely wish it

had not contained, and which I cannot help thinking it was injudicious to publish, as I am afraid they are calculated to hurt your Church, and dangerous to the interests of Episcopacy in North-Britain.

"Nor is this my own opinion merely, but of several of my brethren, well affected to the Episcopal Church of Scotland, who have read the discourse. Many think they perceive in it the English Bishops treated with contempt, for not consecrating Dr. Seabury at every risk; and the manner in which the Acts of the British Parliament are mentioned in a note, gives general offence. For passages of this nature there is the less indulgence, because it is conceived, that, on such an occasion they were perfectly unnecessary, and cannot, in any view, possibly do good."

"Assuredly had this been the case,—had the contents of the note been "perfectly unnecessary," the writer of this admirable letter, whoever he was, had good right to be offended; but was it "unnecessary" for men, in the situation and circumstances of the Scottish Bishops at that period, to show, by the authority of Divines of the Church of England, that, in the good work which they had on hand, they were fulfilling, in some measure, the purposes of their ministry? The offensive note is, shortly, this:—"The late Dr. Sherlock, Dean of St. Paul's, in his Summary of the Controversies, p. 119, says expressly: 'If Bishops will not exercise that power which Christ has given them, they are accountable to the Lord for it. But they cannot give it away, neither from themselves nor from their successors; for it is theirs only to use, not to part with it.' Another Divine of the Church of England, Mr. Reeves, in his sermon on Heb. xiii. 17, speaking of the independency of the Church, says: 'It has been largely and warmly argued on both sides, but the merits of the cause seem to lie in little room. The question to be resolved, in short, is, Whether Christ has committed the government of the Church to the Apostles and their successors, or to the laity and civil magistrate? Now, this can be decided only by Scripture, from Christ's commission, and from the practice of the Apostles and their successors consequent thereupon, and therefore all arguments for the Regale, (that is, for the King being head of the Church,) taken from year-books, reports, and even Acts of Parliament, are of no weight in the question before us. For be they never so

"Who the author of this performance is, I have not been informed; but I address myself to you, Sir, having been told that you are one of the Scottish Bishops. My purpose is not to criticise the sermon; if such were my views, I might justly be reckoned an impatient meddling. I am acquainted, I hope, by better motives, and such as you will approve."

"The Church of England, Sir, I am well authorized to say, both of late years, looked on her sister in Scotland with a pitying eye. Many of our Clergy have regarded her as hardly dealt with, and wished for a repeal of those laws under which she now suffers. I have good reason to believe that there is an intention formed of endeavouring to do her some service at a convenient season; and I sincerely hope, no circumstances will intervene to frustrate that intention. It pains me to say, however, that this sermon is not likely to promote it. I cannot suppose that the Prelate who preached it, meant by its publication either to alienate the English Clergy from the society to which he belongs, or to insult the British Government; for I will not suppose that a Bishop would write purposely to prevent the good of that Church, which, above all others, it is his duty to cherish. But surely there are passages in this sermon not well fitted to induce either the Clergy of England to apply for a mitigation of those rigours of which the preacher complains, or the State to grant that mitigation were the application made. It is in this view, Sir, that many of us regret the publication of the sermon, and think it imprudent. We wish our sister Church to prosper, and would be happy could we contribute

fall and positive against the inherent power of the Clergy, yet certain it is, and may be spoken I hope without offence, that there is no omnipotency in Parliaments, and that the Gospel is not repugnant to the civil powers." Bishop Blincoe merely adds: "Many thanks to Mr. Reeves for this strong and sensible vindication of the Clergy of the Episcopal Church in Scotland, who have ventured for a long time to show more regard to the Acts of the Apostles than to the Acts of the British Parliament."

to her prosperity. But with what face could we apply for relief to her, while her governors openly avow such sentiments? We flatter ourselves that they are not the sentiments of many of the Bishops and Clergy of Scotland; and we would hope, nay, even beg and entreat, (had we any right to do so,) that they would not themselves put it out of our power to make use of those exertions which we are much disposed to employ in their favour, and which we doubt not might prove successful.

"After what I have said, Sir, I hope I have no occasion to apologize for this letter. I can affirm with truth, that it is dictated by the warmest attachment to the interests of Protestant Episcopacy, and has no other end in view, but the good of that Church over which you preside. Who the writer of it is you may possibly hereafter learn; at present he can only assure you that he is, with every sentiment of respect for your sacred character,

*"A Dignified Clergyman
of the Church of England."*

"P. S.—May I claim your indulgence for franking this letter only to Edinburgh. It is owing to my not being able to learn the name of the place where you reside."

That this "Dignified Clergyman" was a Bishop of the Church of England, the postscript leaves little room to doubt, from his possessing the Parliamentary privilege of "franking;" and the conjecture of his being the Bishop of London for the time being, seems not ill-founded from the non-fulfilment of the implied pledge "hereafter" to discover himself, Bishop Lowth having died the 3d November, 1787. Had he given the author of the sermon an opportunity of explaining himself, or pointed out any channel of communicating with one who, though evidently a warm friend, was desirous of present concealment, the writer of the above excellent letter would have received Bishop Skinner's thanks, not only for his proffered services, but also for pointing out to him wherein he had so unwittingly deviated from the strict

line of duty. To any one not circumstanced as the "Dignified Clergyman" shows himself to have been, it will appear evident that the Bishop only meant to indulge in a little harmless pleasantry, when, in the "note which gave such general offence," he contrasts "the Acts of the Apostles" with "the Acts of the British Parliament," and says (what was very evident to every body,) "that the Clergy of the Episcopal Church in Scotland had ventured, for a long time, to show more regard to the one than to the other." It is to be hoped, that the Bishop, by his reply to the following application, will be acknowledged to have made the *amende honorable* for the offence of which, in such friendly terms, he had been pronounced guilty by a Dignified *inconnu*.

LETTER VI.

BISHOP SEABURY TO BISHOP SKINNER.

*"Wallingford, Connecticut,
March 2, 1787."*

"I write a short and hasty letter from this place, where I have been attending a meeting of my Clergy. They are much alarmed at the steps taken by the Clergy and Laity to the south of us, and are very apprehensive that, should it please God to take me out of the world, the same spirit of innovation in the Government and Liturgy of the Church, would be apt to rise in this State, which has done so much mischief in our neighbourhood. The people, you know, especially in this country, are fond of exercising power, when they have an opportunity; and should this See become vacant, the Clergy may find themselves under the fatal necessity of falling under the Southern establishment, which they consider as a departure from Apostolical institution.

"To prevent all danger of this, they are anxious to have a Bishop coadjutor to me, and will send a gentleman to Scotland for consecration as soon as they know that the measure meets with the full approbation of my good and highly respected brethren in Scotland. It has not only my approbation, but my most anxious wishes are, that it may be soon carried

into execution. You will, I know, consult the Right Rev. Bishops Kilgour and Petrie, and will give me the necessary information as soon as possible. In the mean time we shall be making the proper arrangements here, that the person fixed on may avail himself of the first opportunity of embarking after receipt of your letter.

"I can, at this time, say no more, than to request you to remember me most respectfully and affectionately to our good Primus and Bishop Petrie, to Mrs. Skinner and family, and to all who think so much of me as sometimes to inquire about me."

LETTER VII.

BISHOP SKINNER TO BISHOP SEABURY.

"Aberdeen, June 20, 1787.

"Anxious, as I ever am, to hear of your welfare, I was much refreshed some weeks ago, even by a short letter from you, dated the 2d of March, at Wallingford, where it would seem you had been attending a meeting of your Clergy. I lost no time in communicating to our worthy Primus this agreeable intelligence; but it came too late for good Bishop Petrie, who, to the great regret of this poor and desolate Church, was taken from us by death on the 9th of April last, after a long and painful struggle with a complication of bodily infirmities.

"Happily for us, and through the good Providence of God, he was enabled to assist at the consecration of a Co-adjutor, about six weeks before his death. Your good friend, Mr. Macfarlane, at Inverness, was the person made choice of for this office, who accordingly was promoted to the Episcopate, in the Primus' Chapel at Peterhead, on the 7th day of March last. He has now succeeded to the districts that were under the charge of Bishop Petrie; and, I make no doubt, will prove a zealous and faithful member of our small Episcopal College.*

* In the course of the year 1787, other two members were added to the Scottish Episcopate. Bishops Abernethy Drummond and Strachan were consecrated at Peterhead, on the 26th September, by Bishops Kilgour, Skinner, and Macfarlane;

"Last year Bishop Kilgour, deeming himself too weak for the burden of this Diocese, resigned the whole charge of it into my hands, but still continues to act as Primus, and I hope will yet be spared for some time with us. I sent your letter to him, and a copy of it to Bishop Macfarlane, and having received answers from both, shall now lay before you our joint sentiments on the subject of your proposal.

"It has given us great concern to hear of the ecclesiastical proceedings in some of your Southern States. We fondly hoped that Episcopal Clergymen would have gladly embraced the opportunity of settling their Church on a pure and primitive footing, and of regulating their whole ecclesiastical polity, as well as their doctrine and worship, according to Apostolical institution. In this hope, however, we have been sadly disappointed, by the accounts we have received of the nature and design of their several conventions; and some extracts which were published from their new Liturgy, increased our dread of a total apostacy, giving us ground to apprehend a total departure, not only from ancient discipline, but even from 'the faith once delivered to the saints.'

"Hearing of their intended application to the English hierarchy, we were full of anxiety for the event of it. The character of the present Archbishop of Canterbury gave us reason to think, that he would not 'lay his hands suddenly,' on any one;—and farther information confirmed our good opinion of his Grace's orthodoxy, which, we are informed, would bend to no solicitation in favour of Socinian principles, or the tenets of those who 'deny the Lord that bought them.' Nay, we have farther learned, and we are led to think from good authority, that Drs. White and Provost, the two new American Prelates,† before they

Bishop Abernethy Drummond being, in due time, appointed to the See of Edinburgh, and Bishop Strachan to that of Brechin, in which his pastoral Cure (Dundee) was situated.

† See note to Eccles. Hist. of Scotland by the Rev. J. Skinner, vol. ii. p. 687,

left Lambeth, became bound, in the most solemn manner, not to lay hands on Dr. S.—th, or on any other man who calls in question the doctrine of the Trinity, or of our Saviour's atonement. And we are even made to understand, that it was recommended to the two Prelates to hold communion with the Bishop of Connecticut, to which recommendation a considerable degree of credit seems to attach, from the circumstance of no more than two being invested with the Episcopal office.

"It is moreover said, that a second edition of their Book of Common Prayer has appeared; and on a plan much more unexceptionable than the first, there being no alteration to the worse, and some even to the better. It is presumable, that the English Consecrators have both seen and are satisfied with the Liturgy which the new Bishops are to use; and, provided the analogy of faith and the purity of worship be preserved, it were a pity, we should think, to interrupt Episcopal union, and communion in any part of the Catholic Church. We do not read that the liturgical variations, which are known to have prevailed in the primitive times, occasioned any breach of communion among Bishops, while no essential corruptions were introduced, or impure additions imposed as terms of communion. Wherefore all these things duly considered, we are humbly of opinion, that the objects which our good brother of Connecticut and his Clergy have in view may be now obtained, without putting any of them to the trouble and expense of coming to Scotland.

where it is stated, that, on being informed that the alleged obstacles in Bishop Seabury's case had been purposely and legally removed, a body of Episcopal Clergy in the Southern States of America made application to the English Bishops for consecration to their Bishops elect, in consequence of which, on the 4th February, 1787, Drs. White and Provoost, the former elected for Philadelphia, the latter for New-York, were both consecrated at Lambeth by the Archbishop of Canterbury, assisted by the Archbishop of York, the Bishop of Bath and Wells, and the Bishop of Peterborough.

"We can hardly imagine that the Bishops of Philadelphia and New-York will refuse their brotherly assistance in the measure which you propose to us, or yet take upon them to impose their own Liturgy as the sole condition of compliance. Should this be the case, and these new Bishops either refuse to hold communion with you, or grant it only on terms with which you cannot in conscience comply, there would then be no room for us to hesitate. But fain would we hope better things of these your American brethren, and that there will be no occasion for two separate communions among the Episcopalians of the United States.

"We are well persuaded that neither you nor your Clergy would wish to give any unnecessary cause of disgust on either side the Atlantic; and prudence, you must be aware, bids us turn our eyes to our own situation, which, though it affords no excuse for shrinking from duty, will, at the same time, justify our not stepping beyond our line, any farther than duty requires.

"Before this reaches your hand, the English Consecrate will not only have arrived in America, but will also have probably taken such measures as will enable you to judge of the propriety of an application to them for the end you have in view. We shall therefore expect to hear from you at full length on this interesting subject, and doubt not but you will believe us ever ready to contribute, as far as is necessary or incumbent on us, to the support of primitive truth and order in the Church of Christ.

"I wrote you in June last year, to the care of a friend at New-York, who informs me that he forwarded my letter to you, together with a small publication of mine which accompanied it. I shall send this by the packet, and will be glad to hear from you how soon it comes to hand; if you have leisure for a long letter, it will be doubly welcome. All whom you met here remember you most kindly, particularly your friends in this family, to whom you will be ever dear; accept of their and my warmest wishes

for your health and happiness, and believe me ever," &c. &c.

In the reply made by Bishop Seabury to this truly Catholic epistle, he fears that what his friends in Scotland recommend to him, "cannot immediately take place, unless we adopt their (the American Convention's) book of Common Prayer, and lay delegates. The people here dislike their book, and the Clergy will have nothing to do with laymen in Church government. This made me anxious to have another Bishop in this state, that we might stand on even terms with them.

"The public papers have announced that the Episcopal Clergy in Scotland now (Nov. 7, 1788) pray for the King by name. I hope it is true, and flatter myself it will free them, ere long, from many embarrassments. I shall still pursue measures for uniting with the Southern Churches, and shall acquiesce in any terms, consistent with sound ecclesiastical principles. But I cannot give up what I deem essential to Episcopal Government, by admitting laymen into any share of it, farther than the external or temporal state of things may require. To subject a Bishop to the censure of a consistory of Presbyters and laymen, even with a Bishop at their head, I cannot consent. From that thralldom the Church in Connecticut must, if it please God, be preserved."

And, as far as is known to the Annalist of Scottish Episcopacy, that Church, the first to boast of Episcopal regimen among the churches of the West, has been preserved,—*estis parvula*. The union which his Episcopal brethren in Scotland were also so eager to see effected by Bishop Seabury took place. This excellent Prelate joined with the Bishops of New-York and Philadelphia in the consecration of Bishops for the states of Virginia and Maryland,* and died in

* There is here a slight mistake. Bishop Madison, of Virginia, had been consecrated in England, and united with Bishop Seabury and the Bishop of Pennsylvania, in aiding the Bishop of New-York in the consecration of Bishop Claggett, of Maryland.

full communion with the whole Western Church in the year 1796, to the unfeigned grief of all who knew him, or who felt interested in the cause of sound and sober Christianity.

(To be continued.)

New-York Protestant Episcopal Sunday School Society.

The third Anniversary of this Society was celebrated in St. Paul's Chapel, New-York, on Easter-Monday, afternoon, April 3d. The Scholars, (between 7 and 800 in number,) with their teachers, and other directors of the different Schools, filled all the lower pews of the Chapel. Evening-Prayer was celebrated by the Rev. THOMAS BRINTNALL, Rector of Zion Church, and an appropriate Address delivered by the Rev. BARNABAS T. ORMANDY, an Assistant Minister of Trinity Church. The Scholars then sang the first part of the 23d Psalm in metre; and the exercises were closed by the Right Rev. Bishop HANCOCK, with several appropriate prayers collected from the liturgy, and the blessing.

The following Report had been previously circulated:

The third Annual Report of the Board of Managers of the New-York Protestant Episcopal Sunday School Society.

THE first place in the order usually adopted in our reports, is still due to the very flourishing School of St. John's Chapel. It presents the interesting spectacle of 284 regularly attending scholars, of whom 127 are males and 157 females.

It has pleased Divine Providence to deprive the male department of this School, during the past winter, of the services of its active and useful Superintendent, by a tedious and painful illness. It gives the Board much satisfaction, however, to learn that the state of the School, through the assiduous attention of his associates, has been uniformly such as cannot fail to produce the consolatory reflection, that the smiles and blessing of Pro-

vidence are vouchsafed to that invaluable work of piety and charity, in which he has so long taken an active interest.

It appears by the report of this department, made to the Board, that it consists of eleven classes, one of which is composed of coloured pupils.

From a report of the Assistant Superintendent, we submit the following extracts:—

“The improvement of the sand-desk class has progressed under the care of its instructor, and we have every reason to approve of that mode of teaching the alphabet. Since November 26, he has transferred seven boys to a higher class, and their places have been supplied by others.

“I feel a pleasure in stating, that 20 boys of the present attending number entered in March, 1817, when the School was first formed.

“The number of scholars that have been admitted into this School since its formation, has been upwards of 600; the majority of them have attended from three to twelve months, when, by the removal of their parents or some other cause, they have discontinued.

“We have this last quarter made several promotions and transfers, for diligence and good behaviour.

“The gentlemen who composed the monthly committees, have afforded to the School very essential service by their unremitted attention.

“The Teachers have been generally attentive and zealous for the interest and welfare of the School.”

The following report of the Superintendent of the female department of the same School exhibits its present situation:—

“The Superintendent of the fe-

male department of the Sunday School of St. John's has the pleasure to state, that the School under her charge continues to flourish as heretofore; that although many of the smaller children did not attend regularly during the winter months, the classes are now rapidly increasing, and the improvement of the children such as to afford general satisfaction.

“The School at present consists of 157 females, divided into fifteen classes, twelve white and three coloured, under the charge of sixteen young ladies, nearly all of whom have devoted themselves to this arduous and interesting duty from its first establishment; and it is with deep regret that the Superintendent contemplates the loss of two of them, who, from imperious circumstances, will be under the necessity, in a few weeks (though reluctantly), of tendering their resignations. The hope is cherished, however, that, from the disposition hitherto evinced by the ladies of the congregation, Teachers will not be wanting.”

The next School in order is that of *Zion Church*; in the male department of which there are 50 regularly attending scholars. There is mention made in the report of a scholar who usually recites memoriter from ninety to one hundred verses of the New Testament every Sunday, as the result of his attention through the week; and of two classes who, at the last report, had just begun to spell, and can now read with fluency in the Scripture Instruction. The report concludes with these words:—

“We have, with gratitude to him who governs all things, the pleasure of reporting the School in a flourishing condition, and, under his guidance, have every reason to hope for a continuance of the same.”

In the female department of this School there are two Superintendents, thirteen Teachers, and 60 regularly attending Scholars. The following extracts are from the report of the Superintendents of this department :—

“ The Superintendents of the female department of Zion Church Sunday School, in humble gratitude to the Father of all Mercies, report the state of their School as follows : it gradually increased after the last anniversary of the Episcopal union, until September 19, the School being then closed on account of the general alarm of the yellow fever, until October 10, at which time it commenced, and, for several weeks succeeding, the School was not as large as before ; it then began to flourish, and so continues.

“ The coloured scholars manifest a desire to improve, and do so. Many of the whites have also made great improvement, both in learning and behaviour. Bibles, Testaments, Prayer Books, and small instructing volumes, the Superintendents have received and distributed among the most deserving of the scholars.”

Of the male department of the School of *St. Paul's Chapel* the following report has been received :—

“ Since the second annual report, in June last, of the Superintendent of the male department of the Sunday School attached to *St. Paul's Chapel*, there have been admitted into that School thirty-six scholars, and twenty-eight have removed, or been dismissed. The whole number at present on the register is one hundred and one ; of which sixty-two are whites, and thirty-nine are coloured. Of this number about forty are regular attendants. In consequence of the alarm of fever last autumn,

the School was closed for about five weeks, which had the effect of considerably reducing the number of scholars for some time after it was re-opened towards the end of October ; since which, however, it has continued to increase, and is at this time in a flourishing state. The Directors generally are prompt in their attendance and in the duties assigned them. The Teachers continue zealous and assiduous in their work of love : and the scholars manifest improvement in their exercises, and in their deportment both in school hours and during divine service. Additional Teachers are much wanted.

“ During the last year the Auxiliary New-York Bible and Common Prayer Book Society generously presented, for the use of this School, twenty-six copies of the Book of Common Prayer.”

From the report of the female department, the following extracts are made :—

“ Previously to the month of September last, the regular scholars amounted to between 60 and 70. About the middle of that month, it was judged expedient by the Superintendent, to close the School for a season, in consequence of the state of the city at that period, and the sickness which was then prevalent. The School was not re-opened until the 24th of the ensuing month.

“ When the meetings of the School were resumed in October, a very sensible diminution was perceived in its numbers, and the children were reduced to between 40 and 50. From that period to the present, the regular scholars, who have attended at any one particular time, have never exceeded 55. It must likewise be observed, that the Superintendent, in visiting the scholars subsequent to

October last, discovered that many had changed their places of abode for others that were unknown, and that several had retired into the country. If, however, in point of mere numbers this School cannot be placed upon a level with some of its sister institutions, it may safely be asserted, that, in what is of infinitely more importance, the preservation of internal discipline, and the facilities for improvement which it affords to its pupils, it will not be found inferior to any, and that these essentials which should characterize Sunday Schools in general, and which form, as it were, the cement which is to preserve them from dissolution, exists in as marked a degree here as in any similar establishment—Indeed, with regard to orderly and correct deportment, both in the meetings of the School and during the celebration of divine service, in rapid improvement, and in the display of those minor qualities which assist in forming the basis of sound education, the children are in general deserving of every praise. The system of rewards and punishments which has been heretofore acted upon with such salutary effects, is still persevered in, and still attended with the same happy results; while the most pleasing indications of an earnest desire for instruction on the part of the children are continually afforded to their instructresses.”

It has given this Board much pleasure to learn that since the above reports were prepared, the Directors of this School have formed themselves into committees, for the purpose of visiting a district of the city in the vicinity of St. Paul's, with the view of seeking additional objects of their charity, and that a very favourable result appeared in a considerable increase of each department of the School on the last Sunday.

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The Board have heard, with much regret, of the resignation of the Superintendent, and the intended resignation of the Secretary of the Board of Teachers of the female department of this School, who have been distinguished by their judicious and unwearyed exertions since the commencement of the School.

The Female School of *Trinity Church* is in a very flourishing and encouraging state. The following report has been received from it:—

“The Female School of *Trinity Church* consists of sixty-nine scholars, of whom thirty-three are white and thirty-six coloured. They are divided into nine classes; five of which read lessons from the Bible, commit to memory portions of Scripture Instruction, the Church Catechism, Hymns, &c. Those in the other four classes, with few exceptions, read well in lessons of two and three syllables, spell columns of simple words, and are taught the Creed, the Lord's Prayer, and the Ten Commandments. All, not necessarily detained, are punctual in their attendance, obedient to the rules of the School, and, with few exceptions, manifest great attention to their lessons, and eagerness for religious instruction. They behave generally well during divine service; no breach of decorum is overlooked; and we have found great advantage from visiting the parents or guardians of the scholars, who have always been willing to co-operate with us in our efforts to reclaim the refractory, which we have much reason to hope may lead to permanent and effectual amendment.

“There are at present but seven permanent Teachers, whose duties have become arduous by a recent addition of fifteen scholars, and the regular attendance of nearly all on the register. Those

now engaged have served long and faithfully, and while their intelligent, active, and persevering zeal gives fair promise of a plenteous harvest, it is much to be regretted that the labourers are few."

The Board unite with the Teachers of this School in regretting the resignation of the late Superintendent, "whose benevolent exertions during the past year, entitle her to the respectful gratitude and affectionate remembrance of all who are interested in the establishment, the welfare of which she has so zealously laboured to promote."

The Superintendent of the United Male Schools of *Trinity and Grace Churches* has reported, "that by the blessing of Providence the School under his care continues to prosper. There are at present on the register the names of 69 children, viz. Forty-one whites and 28 blacks. Of these about 50 attend regularly. Since the last anniversary there have been added 45 scholars, and 26 have withdrawn; some in consequence of removal from the city, others at the request of their parents. The improvement of the children has been such as to give great encouragement to the Teachers in prosecuting their laborious but interesting work. The Superintendent has much gratification in noticing the indefatigable exertions of the Teachers attached to this School. Two of these gentlemen have been constant in their attendance since the original establishment of this Society; of the others, except two, all have served, unrelieved, for about two years. One of the Teachers, George Boyd, about 18 months since was a pupil in the School; his intelligence, and remarkably correct deportment, induced the Superintendent to intrust him with the instruction of a class, and his conduct in that situ-

ation has been such as to give general satisfaction."

Of the Female School of *Grace Church* we have received the following report:—

"During the last year fifty scholars have been admitted into the Female Sunday School belonging to Grace Church: at present there are 27 regular attendants, 23 white and four coloured; and 23, from various causes, have discontinued their attendance.

"Since August last the School has been governed by a Superintendent and three Teachers, and is divided into four classes. Eighteen read, and have learned the shorter Church Catechism, nine commit lessons from the 'Scripture Instruction,' and are capable of understanding, and frequently of explaining what they have learned.

"The children are punctual in attendance, and eager after improvement. They are, with few exceptions, tractable, and their deportment, considered as children, extremely correct. The love of truth prevails among them."

A very flourishing School has been established in the newly formed congregation of *St. Philip's Church*.

This Church has been consecrated within the past year. Its congregation is composed of coloured members of our Church. Immediately on their commencing worship in their new and commodious edifice, they directed their attention to the forming of a Sunday School, with a view to the accommodation of which, they had provided in the basement of the Church very convenient apartments. The School was immediately placed under the patronage of this Society, and received into our union.

From the male department of this School, the following report has been received:—

"The Male Sunday School of St. Philip's Church commenced on the 15th of August last. The number of scholars on that day were seven; since that there have been seventy-eight scholars received. About thirty-three attend regularly. They are instructed out of the various books set forth by the Protestant Episcopal Sunday School Society. Seven who could not spell when they entered, now read in the New Testament, and numbers who did not know their letters, now spell words of four syllables. They are all taught the Church Catechism, and to attend to the service during the time of worship, and to unite audibly in the responses. The School has a Superintendent, Secretary, and nine Teachers."

The following is the report of the female department of the same School:—

"The Female Sunday School of St. Philip's Church was opened on the 22d of August last. The School consists of forty-nine scholars. About forty attend regularly. The books set forth by the Protestant Episcopal Sunday School Society are all used; and very great improvement has been made by a number of the scholars. They are all taught to commit to memory the Church Catechism. The best readers also commit to memory the Scripture Instruction. During the performance of the service they attend to the reading of the Lessons, Epistles, and Gospels, and join audibly in the responses. The School has a Superintendent, Secretary, and seven Teachers."

It gave the Board very great pleasure to receive, at its late meeting, the opinion of the Visiting Committee, that they considered this, to say the least, as well conducted, and as successful as any School in our union. It has also been highly gratifying to have

the testimony of the clergy who have officiated at St. Philip's to the exemplary deportment of the scholars during divine service.

From the School of *St. Mark's Church*, which had so promising a commencement, and which, in the first report of this Board, was rated second in the union, we regret to say that no official report has been received. Our mortification at this is the greater from the circumstance of our having heard, through the medium of the Visiting Committee, that the male department has been entirely suspended, after having been, for a long time, sustained by the unaided efforts of one of the Vestry of the Church. In our last report, this gentleman was stated to be engaged in this zealous and truly arduous undertaking. He was suffered to stand alone in its prosecution, until, as might long before have been reasonably expected, when it is considered that his residence was more than a mile from the Church, he withdrew discouraged. The pupils, we are informed, are still to be seen loitering about the Church door at the hour at which they had been wont to enter to seek that wisdom which is more precious than rubies.

In the spirit of affectionate concern which every member of the body of Christ should feel for every other, we would remonstrate with our brethren of *St. Mark's* on thus damping the sincere pleasure we have derived from the Annual Reports of our Schools.

We have learned that, excited by most commendable zeal in the best of causes, the Rector of *St. Mark's* has formed the determination to revive the Male School himself, and undertake, in person, the instruction of the pupils. We sincerely hope that his flock, to whom the Lord's day is a day of rest, while to him it is one of peculiar occupation, will not suffer

him to labour alone in this important work. Ought we not to express the farther hope that they will anticipate him—relieve him from more than pastoral superintendence of the School—and convince their brethren that they will not be the only parish indifferent to so important an auxiliary to the Church as her Sunday School establishments?

To the Female School of St. Mark's, similar observations apply also in a degree. The unpleasant emotions, however, excited by them, are relieved by the perseverance, which cannot be too highly rated, of a few young ladies to whom we are indebted for the pious care of about 30 scholars of their own sex. But their zeal and efforts are deprived of much of their deserved success by the want of coadjutors.

The Board gratefully acknowledge the benefactions of the Auxiliary New-York Bible and Common Prayer Book Society during the past year; and are happy to state, that the liberal collections lately made in the Churches and Chapels in our union, have placed in the treasury funds sufficient to supersede the necessity of raising, at this time, the usual annual contribution.

It appears by the reports, whence this general one has been drawn, that there are, at present, attending the several Schools in our union 736 scholars—300 male, and 433 female. If to this number be added the scholars who, from various causes, are irregular in their attendance, the whole number now instructed in these Schools will amount to at least 1000.

From many of the reports, it is obvious that if the number of teachers were increased, there would be a great increase of the number of scholars. To those who by influence, or by personal services, can

contribute to this, we would earnestly recommend the reflection, that thus the Church will be rendered more prosperous—society will have the advantage of more extensive diffusion of useful knowledge—the honour of God will be promoted—new monuments may be erected to the glory of the Redeemer's grace—souls may be snatched from everlasting perdition—the host of heavenly worshippers may be increased.

New-York, March 29, 1820.

Signed by order of the Board,
J. H. HOBART, *President*.

Attest,
T. N. STANFORD, *Secretary*.

Board of Managers.

Right Rev. John Henry Hobart, D. D. *ex officio President*.

Joshua Jones, 1st *Vice-Presidents*.

Henry Rogers, 2d *Vice-Presidents*.

Richard Platt, 3d *Vice-Presidents*.

Matthew Clarkson, jun *Treasurer*.

Thomas N. Stanford, *Secretary*.

Clerical Members of the Society, ex officio Managers.

The Rev. William Berrian,

The Rev. Benjamin T. Onderdonk,

The Rev. William Creighton,

The Rev. James Montgomery,

The Rev. Thomas Breintnall,

The Rev. Jonathan M. Wainwright.

Delegates from the Schools.

Joshua Jones, } Trinity Church.

Philip Hone, }

A. L. Underhill, } St. Paul's Chapel.

John R. Wheaton, }

Richard Platt, } St. John's Chapel.

C. R. Duffie, }

John Heath, } Zion Church.

Joseph Moore, }

J. Smyth Rogers, Grace Church.

Superintendents of the Male Schools, ex officio Managers.

J. Smyth Rogers, the Associate Schools of Trinity and Grace Churches.

James Swords, St. Paul's Chapel.

Charles W. Sandford, St. John's Chapel.

Richard E. Purdy, Zion Church.

Managers for Life.

Joshua Jones, Philip Hone, Thomas L. Ogden, Richard Platt, Henry Rogers, David Clarkson, Luther Bradish, Jonathan Goodhue, Matthew Clarkson, William Bayard, Thomas S. Clarkson, D. P. Campbell, Thomas N. Stanford, Moses Rogers, Ezra Weeks, John Low, D. B. Lambert,

B. W. Rogers, John B. Coles, Matthew Clarkson, jun. Richard Whitley, John Watts, M. D. Abijah Hammond, Nehemiah Rogers, Francis Panton, John Anthon, James L. Bell, Peter Schermerhorn, Jonathan Ogden, Frederick Depeyster, William B. Clarkson, Robert Bayard, John Pintard.

A payment of twenty dollars constitutes a *Manager for life*, and ten dollars a *Member for life*. The annual subscription is any sum not less than *one dollar*.

Church Unity enforced, in extracts from a Review of a Charge, delivered to the Reverend the Clergy of the Archdeaconry of Bath, in 1819, by Josiah Thomas, A. M. Archdeacon of Bath.

(From the *British Critic*.)

WE lately took occasion to cite an opinion of Bishop Horsley, delivered near twenty years ago, that the Clergy had long been more silent on the authority of that divine commission by which they acted, than was perfectly consistent with their duty. The fact we conceive is undoubted; and those who are accustomed to trace effects to their causes will perhaps consider, that the Church of England is now suffering for their unfortunate neglect of this part of their professional engagements. We are far from imputing this silence to any other motives than a wish to abstain from provoking controversies, or giving occasion to the enemy to speak in disparaging terms of the sacred order, as greedy of external respect, and temporal power. Still, we doubt not, that much evil has resulted from it; and that the present loose and indeterminate notions of Church Communion, and its obligations, which prevail even among many who are sincerely attached to the Establishment, may be ascribed to the utter ignorance respecting these duties, in which they were educated by their spiritual pastors.

Our authorized formularies of religious instruction unfortunately convey no information on this subject. Had a short explanation of the Church, and the duty of continuing in unity with it been appended to our Catechism, we are of opinion that thousands

would have been preserved from schism by principles thus early implanted, whom no admonitions could now reclaim from the errors which ignorance first occasioned, and prejudice or enthusiasm have since confirmed. Much, however, might have been done to remedy this defect by the Clergy, had they continued to enforce this doctrine in a clear, decided, but temperate manner; and we cannot imagine that any odium would have been attached to them for such conduct. Certain it is, that Dissenters never have been remiss in inculcating the principles of dissent. They have constantly impressed upon their children what they considered to be the duty of separation; and no disinclination to re-kindle the flames of controversy, no wish to conciliate the affections of Churchmen, though they differed from them in opinion, have checked their exhortations, or prevented them from indulging in an acrimony of remark, and boldness of assertion, which, though well calculated to awaken passion, and enlist prejudice on their side, could not be necessary had they merely aimed at breeding up their progeny in the quiet enjoyment of that religious liberty which a tolerant Church had conceded to their scruples. For full proof of this offensive mode of proceeding on the part of the Dissenters, we need only refer to their catechism; which, instead of teaching the fundamental doctrines of Christianity, as might be expected from its title, is wholly designed to instruct and establish young persons in the principles of non-conformity, by a regular attack upon the frame and constitution, the orders, the liturgy, the ceremonies, the articles, and the discipline of our Church.

With such a document before them, the Clergy would have been well justified in dwelling with earnestness and constancy upon the obligation and principles of conformity, and it is deeply to be lamented, that an apprehension of being stigmatized as High Churchmen should have deterred them from the discharge of so plain and obvious a duty, and thus entailed upon their successors a far more invincible

task, a much more difficult contest. We are referring now to days that are past. The Clergy have at last perceived the necessity of assuming a different tone, and repelling the rude assaults of men, who have been emboldened to put forth their hands against the ark of our Church by the long forbearance of her ministers; and many have advanced as her defenders, with skill and intrepidity fully proportioned to the danger to be averted. Every proper opportunity has been lately taken, to set forth to the people her claim to their affection and support; and while the Clergy have plainly shown them the guilt and mischiefs of schism, they have generally been careful to maintain the truth in love, and to abstain from unnecessary irritation and personal hostility. An instance of this union of firmness with moderation, of zeal for the truth with a charitable regard for those who are unhappily arrayed against it, is afforded by the Charge before us. Archdeacon Thomas has already shown, that he was not to be deterred by considerations of personal inconvenience or discomfort from pursuing the plain road of duty, through evil report and good report: and we now see him equally well prepared to improve the regular return of official duties into opportunities of public instruction.

Assuming that the maintenance of sound doctrine in the Church, and of ecclesiastical order or discipline among her members, are the purposes for which all ecclesiastical offices were instituted, the Archdeacon argues, that the internal purity, as well as the external peace and prosperity of the Church depend upon the manner in which these purposes are effected.

The foundation on which the Church is laid is the universal law of Unity, a law proceeding directly from the Son of God himself, and forming the sum and substance of all religious obligation to the whole Christian world. As "one faith" is required of us all, and obedience enjoined to "one Lord," there can be only one true system of doctrine, even that which the Great Author of our faith promulgated; and but one legitimate form of

ecclesiastical government, even that which he appointed. And those who bear rule in the Church, by virtue of a commission derived from him, are bound to labour, that the same faith may be preserved uncorrupt, the same discipline maintained inviolate, and both upheld and enforced, as much as possible, in the spirit of that charity which, had they been universally received, never could have been broken. But, as the divine law of unity does not profess to eradicate the passions and propensities of human nature, but to correct and restrain them, by arguments suited to our reason, and sanctions consistent with the free-will and consequent responsibility of man, it was to be expected, that man would sometimes refuse to be so controlled; that his pride and his prejudices would rise superior to the dictates of reason, and the injunctions of the divine will, and that the law of unity would occasionally be broken by some members of every Church.

"Unity of faith will suffer interruption from the pride of opinion; unity of worship will be broken under the pretext of maintaining consistency of opinion; and mutual love or charity will be often endangered, and sometimes lost, in the contentions respecting both."

This being the case, it becomes necessary that those officers, who are appointed in the Church to explain and enforce this law, should be prepared clearly to prove the authority by which they act, and to show the mischiefs which must result from disobedience to its dictates.

Having thus laid down general principles, the Archdeacon proceeds to show, that the form of government established in the Church of England, as it derives its origin from Apostolic appointment, and has been continued by an unbroken chain of succession in its officers from them to the present time, is in full possession of that divine authority which they were instructed to commit to faithful men, for the preservation and edifying of the body of Christ. And he then urges upon those who hold that authority, the necessity of employing it for the great purpose

for which it was given; that of guarding the unity of the Church, and reclaiming, in the spirit of charity, those who have strayed from her fold.

"In the discharge of this duty, we must take good heed, that zeal carry us not beyond the bounds of Christian discretion. While we reprobate schism, in its true character, as a sin, not less injurious to the 'Truth as it is in Jesus,' than subversive of the peace of his Church; we must not permit our conviction of its pernicious effects to diminish that charity towards the unintentional errors of others, which the spirit of the Gospel does certainly demand. We must hold a course, equally remote from the violence of the bigot and the indifference of the latitudinarian. We cannot indeed reason on the influence of schism, as we see it before our eyes, without allusion to those who have left our Apostolical Church; but let us meet our dissenting brethren fairly, openly, and in the spirit of Christian forbearance; neither conceding what is our bounden duty to retain, nor retaining what may with safety to the truth be conceded; remembering that a true son of the Church of England is not less charitable in spirit, than he is sound in the faith."

The following observations upon schism in the Church are well deserving attentive consideration.

"Schism, as you all know, in the common sense of the word, means any division whatever; but in the ecclesiastical sense it means a two-fold sin; first, the *sin* of originating and fomenting unnecessary contentions in the Church; and, secondly, the *sin* of unnecessary separation from the Church. Now, according to this definition, it is evidently, as possible for a man to be a schismatic, while he professes to be a member of the Church, as when he has quitted the Church altogether; though we may observe, that the latter is, by many degrees, the most fair-dealing character: as the servant who leaves you in ill humour, is better than he who only remains to harass your household.

"During the ministry of the Apostles themselves, and even in Churches

under their immediate superintendence, we find that *schism* broke out in two different ways; in bickerings and disputes concerning doctrines; and in the exaltation of some teachers or ministers, at the expense of others. These St. Paul reprobates, as gross violations of 'the Unity of Christ.' But the same dispositions that produced those original schisms, never fail to produce the same mischiefs in every Christian community. New and curious, nay, sometimes the most absurd, interpretations of Scripture doctrines, are brought forward, as the genuine tests of Christian faith and practice. In proportion as the zeal, the devotion, and the eloquence of the preacher are in estimation, those interpretations become subjects of debate and contention. Whether the rule of faith of the Church community to which the preacher belongs authorize his peculiar opinions, or not, seems to be a point of little importance; because we know that different persons of no small reputation for piety and zeal, have, in opposition to each other, and to ourselves, found the *Articles of peace** in our own Church, to be both Calvinistic and Armenian.—Whether the doctrines so stiffly asserted, and so exclusively maintained, be of the importance ascribed to them; whether they tend to the building up of the body of Christ in unity, to the advancement of Christian purity of life, and to the promotion of Christian peace; these circumstances also appear subjects of little consideration; it is quite sufficient that the favourite preacher maintains them; and all who question either the validity of his doctrines, or the utility of his zeal in promoting them, *have only a name*, that they are Christians, *but are dead*. The preacher himself, probably a man of ability and of irreproachable life, becomes, as the best of men may become, vain

* By this term we presume the learned Archdeacon to mean, *Articles of Peace* in the sense of their title, namely, such *peace* as will be secured by "the avoiding of diversities of opinions," and by "the establishing of consent touching true religion," the great and necessary purposes for which the *Articles* were framed. Edit.

of his popularity, and of the number of his adherents. A party is then formed in the bosom of the Church, *distinguishing* itself not only by peculiarities of doctrine, but by certain habits of life 'diverse from other men,' by peculiar manners of speech and of dress, and by peculiar demeanour in the common intercourse of life. Then the *schism*, which had hitherto been partial, becomes more and more extensive; then the sober and orderly system of worship within the Church, are found not to be sufficiently spiritual; the Clergy who quietly labour to maintain the doctrines of the Church, to which they have sworn fealty, are not evangelical; and are stigmatized with the reproach of **NOT PREACHING THE GOSPEL.**

"The times, my Rev. Brethren, require great plainness of speech: and on no occasion is plain speech more proper, than when an officer of the Church is discharging his commission to the Clergy. This accusation of *not preaching the Gospel*, has, to my knowledge, been vented against us in various quarters; to the detriment, sometimes of our reputation, always to the disparagement, and often to the hindrance of our ministry. But, what is the Gospel which we *do not preach*? Is it the Faith of our Lord Jesus Christ, the Lord of Glory, as revealed and declared in his word? No. The Gospel which we do not preach, (and God forbid that such preaching should ever again accomplish its obvious tendency) the Gospel which we *do not preach*, is the contradictory interpretation of Scripture texts, the imaginations of theoretical and enthusiastic men, who sometimes call that the Gospel to which the Gospel gives no authority; and who assume a sort of oracular infallibility, while they disagree among themselves about the very doctrines to which they attach Evangelical perfection: doctrines too, neither essential to salvation, nor to the promotion of a Christian life: doctrines, concerning which all contention and strife in the Church are *unnecessary*; and therefore are the abettors of those *contentions*, in the true sense of the words, *guilty of the SIN OF SCHISM.*"

THE PSALMS.

Extracts from the New Family Bible now publishing by T. & J. Swords, under the direction of the Right Rev. Bishop Hobart.

(The passages within brackets are added to this edition by the American editor.)

Psalm XV. Ver. 1 **LORD**, who shall abide in thy tabernacle? who shall dwell in thy holy hill?

Ver. 1. *Lord, who shall abide, &c.*] O Lord, who is the man that shall be admitted to the tabernacle on thy holy mountain? or who shall have the privilege of worshipping therein? *Travel.*

2 He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.

[2. *He that walketh uprightly, &c.*] The man who would be a citizen of Zion, and there enter into the rest and joy of his Lord, must set that Lord always before him. Renewed through grace, endued with a lively faith, and an operative charity, he must consider and imitate the life of that blessed Person, who walked amongst men, without partaking of their corruptions, who conversed unblamably with sinners; who could give this challenge to his inveterate enemies, "Which of you convinceth me of sin?" in whom the grand accuser, when he came, "found nothing;" who, being himself "the truth," thought and spake of nothing else; making many promises, and performing them all. *Bp. Horne.*

The following prayer is a just improvement of the above Psalm.

Gracious God, who hast vouchsafed to let us know upon what conditions we may be received into thy protection and eternal favour; give us grace to practice those virtues thou hast enjoined us; make us to love justice in all our actions, and uprightness in all our words; make us as tender in the wrongs and injuries done to our neighbours as if they were done to ourselves; infuse into our hearts an abomination of all vice, by how great persons soever countenanced; and a love and reverence for virtue, and of virtuous men, in how little esteem soever they are in this world; and let us do all this out of our true love of thee, and of thy Son Jesus Christ. Amen. *Lord Clarendon.*

Psalm XVI. In this Psalm David declares his full trust and confidence in God for protection and assistance; and renders him thanks for his security in this life, and for the hopes of a happy immortality in the next. The latter part contains a clear prophecy of the resurrection of our Lord Christ, to which St. Peter and St. Paul directly apply it, Acts ii. 25. and xiii. 35. *Travel.*

I Preserve me, O God : for in thee do I put my trust.

[Ver. 1. *Preserve me, O God : &c.*] These words are evidently spoken by one in great distress, who addresses himself to heaven for support under his sufferings, pleading his confidence in God, still unshaken by all the storms that had set themselves against it. This might be the case of David, and may be that of any believer. *Bp. Horne.*]

10 For thou wilt not leave my soul in hell ; neither wilt thou suffer thine Holy One to see corruption.

[If we take the *soul* in the most proper sense, for the Spirit or rational part of Christ ; that part of a man which, according to our Saviour's doctrine, the Jews could not kill ; and looking upon *hell* as a place distinct from this part of the world where we live, and distinguished from those heavens whither Christ ascended, into which place the souls of men were conveyed after or upon their death ; the words of the Psalmist may be thus expounded in the person of Christ—thou shalt not suffer that soul of mine which shall be forced from my body by the violence of pain upon the cross, but resigned into thy hands, when it shall go into that place below where the souls of men departed are detained ; thou shalt not suffer that soul to continue there as theirs have done ; but shalt bring it shortly from thence, and re-unite it to my body.—It will appear to have been the general judgment of the Church, that the soul of Christ, contra-distinguished from his body, that better and more noble part of his humanity, his rational and intellectual soul, after a true and proper separation from his flesh, was really and truly carried into those parts below, where the souls of men, before departed, were detained ; and that by such a real translation of his soul, he was truly said to have descended into hell. *Bp. Pearson.* See notes on Job xxvi. 5, 6. xxx. 23. xxxviii. 17. Hosea xiii. 14. Acts ii. 27.]

We are here to observe the sentiments of the children of God, and their happiness. As to their sentiments, David teaches us, by his example, that they always trust in God ; that they love and esteem the pious and virtuous above all ; that they avoid the company and errors of the wicked, and adhere inviolably to the pure service of God. As to their happiness, this Psalm teaches us that it is very great ; that God himself is their portion and inheritance ; that he is on their right hand, that they may never be moved ; that the sense of their happiness makes them rejoice and praise God continually ; and that they are even convinced that God will not abandon them to the power of death. Lastly, this Psalm foretells that Christ should not see

corruption, but be exalted to heaven ; where he reigneth over all things, and has prepared for all true believers joys that never shall expire. *Osterwald.*

Abstract of the Proceedings of the Annual Convention of the Diocese of New-York, held in St. Peter's Church, Albany, on Tuesday, October 19, and Wednesday, October 20, 1819.

THE Convention was composed of the Right Rev. Bishop Hobart, 24 Presbyters, 4 Deacons, and Lay Delegates from 22 parishes.

On the first day of meeting, Morning Prayer was celebrated by the Rev. Daniel McDonald, Minister of Trinity Church, and Principal of the Academy, Fairfield, Herkimer county ; and, in the absence of the Bishop, the Rev. David Butler was appointed *President*, and, in the absence of the *Secretary*, the Rev. William B. Lacey, *Secretary*, pro tem. After organizing, the Convention adjourned till the 2d day ; when Morning Prayer was celebrated by the Rev. James Milnor, D.D. Rector of St. George's Church, New-York ; and a Charge to the Clergy delivered, and the holy communion administered, by the Bishop.

Certificates were produced and read of the incorporation of St. Michael's Church, Genesee ; Ontario county ; Zion Church, New-York ; Grace Church, Norway, Herkimer county ; Christ Church, North-Hempstead, Queen's county ; St. John's Church, Delhi, Delaware county ; St. John's Church, Canandaigua, Ontario county ; † St. Paul's Church, Waterloo, Seneca county ; and St. Peter's Church, Verona, Oneida county ; and the said churches were severally received into union with this Convention.

The Rev. Benj. T. Onderdonk was elected *Secretary* of the Convention.

Agreeably to the 45th Canon of the

* The former corporation of this name having been legally dissolved.

† This parish had been previously received into union with the Convention, and its Rector taken his seat accordingly ; no record, however, of the fact of reception appearing on the minutes, the certificate was again produced, with the view of having it now made.

General Convention, the Right Rev. Bishop Hobart delivered the following

ADDRESS.

Brethren of the Clergy and Laity,

Agreeably to the requisitions of the Canons I proceed to lay before you the following statement of my proceedings since the last Annual Convention.

On Friday, the 23d of October last, in Trinity Church, in the city of New-York, I admitted the Rev. Charles W. Hamilton, Missionary, and the Rev. David Brown, Minister of St. James's Church, Hyde-Park, Deacons, to the holy order of Priests.

On Sunday, the 15th of November, in St. John's Chapel, New-York, John Toland, of the Island of St. Martin's, and James I. Bowden, of the city of New-York, were admitted to the holy order of Deacons. The former gentleman, whom, on the 6th of December following, I admitted to the order of Priests, returned to the Island of St. Martin's, where, it is believed, he now officiates; and the latter removed to the Diocese of Maryland.

On Monday, the 16th of November, the church erected on the site of Zion Church, which had been consumed by fire, was consecrated by the same name. It has been erected principally by the exertions, and on the responsibility of a very few individuals, who, in this instance, have evinced a zeal and liberality for which they deserve high commendation, and which is worthy of general imitation.

On Friday, the 20th of the same month, I consecrated the new church erected at Binghampton, (Chenango Point) Broome county, by the name of Christ Church; and on the Sunday following, the new church in Butternuts, Otsego county, by the name of Zion Church. The former is a neat wooden building; and the latter a large and substantial stone edifice, finished in the Gothic order of architecture, with much neatness and elegance. The zeal and liberality displayed in the erection of both these churches are worthy of much commendation.

In the church at Butternuts, I also

admitted the Rev. George H. Norton, Missionary, Deacon, to the holy order of Priests. On the 21st of December, in Grace Church, New-York, John V. E. Thorn, and William Richmond, were admitted Deacons. Both these gentlemen have since removed, by letters dismissory from me, to the Diocese of Pennsylvania.

On the 12th of January, 1819, in Trinity Church, New-York, Lucius Smith, of Connecticut, was admitted to the order of Deacons, and soon after went to Auburn, in this state, where he at present officiates.

On Thursday, the 11th of February, in St. James's Church, Philadelphia, I assisted at the consecration of the Rev. Philander Chase, to the holy office of Bishop, to act as Bishop of the Protestant Episcopal Church in the state of Ohio. This event, which affords the prospect of the extension of the Apostolic ministry and services of our Church in the western States, where there are so many of its members who have long earnestly sought to enjoy them, must be gratifying to the Church at large.

Confirmations have been administered, principally during the season of Lent, in the city of New-York, in Trinity Church and its Chapels, St. Paul's and St. John's; in Christ Church, Grace Church, St. George's Church, St. Mark's Church, St. Stephen's Church, and Zion Church.

The numbers confirmed were as follows: Trinity Church, 55; St. Paul's Chapel, 95; St. John's Chapel, 116. Total in the parish of Trinity Church, 266. St. George's Church, 145; Christ Church, 86; Grace Church, 50; St. Mark's, 34; St. Stephen's, 130; Zion Church, 78.

On the 27th of May, the new church erected at Redhook was consecrated by the name of St. Paul's Church; and, at the same time, I admitted its officiating minister, the Rev. Henry Anthon, Deacon, to the order of Priests. The congregation at Redhook have been recently organized, and have manifested much zeal in the erection of their building for worship, and have prospered under the assiduous labours of their minister.

In the month of May, I visited St. George's Church, Flushing, and confirmed 80 persons; and in June I visited St. James's, Newtown, and confirmed 30 persons.

In the month of June, I attended the meeting of the Convention of the State of Connecticut, and admitted Joseph M. Gilbert to the order of Deacons. At this time, the Rev. Thomas C. Brownell, one of the Assistant Ministers of Trinity Church, in the city of New-York, was elected to the office of Bishop. The ensuing week I expect, with the Bishops of the Church in the Eastern Diocese, and in New-Jersey, to assist our venerable Presiding Bishop, the Bishop of the Church in Pennsylvania, at the consecration of Dr. Brownell, in the city of New-Haven. After which, my connexion with the Diocese of Connecticut, of which I have had the provisional charge for some years past, and which, from the uniform attentions which I have there received, and particularly from the numerous evidences of the attachment of its Clergy and Laity to the distinguishing principles of our Apostolic Church, has been a source of high gratification to me, will cease; and I shall resign my temporary charge to Dr. Brownell, with every prospect, from his character and talents, of his great usefulness. It is due to that Diocese to state, that agreeably to the provisions of the Canon they made the most ample provision for my expenses.

In a subsequent visit to Connecticut, in the month of August, I consecrated St. Matthew's Church, Wilton; which, in arrangements of the interior particularly exhibits great neatness and convenience; and in St. Peter's Church, Plymouth, I admitted the Rev. Rodney Rossetter, Deacon, to the holy order of Priests.

On the 3d of July last, I consecrated the new church of St. Philip's, in Collect-Street, New York, designed for the use of the coloured people of our Church in that city. To its erection they contributed largely according to their means, and the Trustees were unwearied in their exertions to obtain the contributions of others, and in

their attention to the building while it was erecting, in which their own mechanics principally were employed, and which they have finished with judgment and taste. I have since officiated in that church to a congregation of coloured people, who were remarkably orderly and devout in the performance of the service. They steadily assemble there; and their devotions, except when the Clergy occasionally officiate, are conducted by Peter Williams, jun. a coloured man, who, for some years, under my direction, has acted as a Lay Reader and Catechist among them; and who, on the recommendation of the Standing Committee, has been recently admitted by me as a Candidate for Orders. Every measure relative to provision for accommodating the coloured people with public worship and religious instruction, has been pursued, and will continue to be pursued, with great caution and deliberation. But the prospect that a numerous class of people belonging to our Church, who have not hitherto enjoyed in their full extent the advantages of public worship and religious instruction, will be furnished with them under the most advantageous circumstances, must give pleasure to every pious and benevolent mind.

On the 18th of July, in Zion Church, in the city of New-York, I admitted the Rev. Thomas Breintnall, Deacon, from the Diocese of Pennsylvania, the officiating minister of that church, to the order of Priests. It gives me pleasure to state, that this congregation, which were considerably dispersed by the calamitous event which destroyed their church, have generally returned to their new and commodious edifice, and have received an accession of numbers.

On Sunday, the 29th of August, I visited Christ Church, Poughkeepsie, and administered confirmation to 32 persons; and the next day, at St. James's Church, Hyde-Park, to 29 persons.

In the month of September, I visited and preached in the following churches, and performed the following Episcopal duties:—On Thurs-

day, the 2d, I consecrated St. Paul's Church, Waterville, and administered confirmation to 44 persons. This church, though erected some years since, was left in an unfinished state, and has been recently completed. The following day, the 3d, I visited Trinity Church, Rensselaerville, and administered confirmation to seven persons; Sunday, the 5th, St. Peter's Church, Albany, and confirmed 130 persons: and the next day instituted the Rev. William B. Lacey into the Rectorship of that church; and preached in St. Paul's, Troy; where, on the following day, the 7th, I administered confirmation to 43 persons. On Wednesday morning, the 8th, Trinity Church, Lansingburgh, and preached; and in the afternoon administered confirmation in the church at Waterford to nine persons. On Thursday, the 9th, I visited the church at Stillwater, and administered confirmation to three persons. On Saturday, the 11th, I preached to the congregation at Sandy-Hill, Washington county—on Sunday, the 12th, at Trinity Church, Granville, in the same county, and administered confirmation to 23 persons. And on Monday, the 13th, I preached in Christ Church, Hampton. On the following day, I returned to Sandy-Hill and administered confirmation to 15 persons. On Friday, the 17th, I visited St. John's Church, Johnstown, and confirmed 34 persons—on Sunday, the 19th, Trinity Church, Utica, and confirmed 23 persons—on Monday, the 20th, St. Paul's Church, Paris, and consecrated the building recently erected there, and confirmed 79 persons. On Tuesday, the 21st, I performed the interesting solemnities of consecrating, by the name of St. Peter's Church, the chapel erected for the use of the Indians, at Oneida Castle, and of confirming 56 Indians, who had been prepared for that holy ordinance by their instructor, Mr. Eleazar Williams. On the following day, I visited a recently organized congregation at Smithfield in the town of Lenox, and administered confirmation to eight persons; in the evening of that day I preached in Christ Church, Manlius;

confirmation having been administered there the preceding year. On the 23d, I visited the congregation at Tully and Preble, and confirmed seven persons—on the 25th, the church at New-Berlin, and confirmed 19 persons—on Sunday, the 26th, the church at Oxford, and administered confirmation to 20 persons—on the 28th Trinity Church, Athens, and administered confirmation to 11 persons—on the 29th, St. Luke's Church, Catskill, and administered confirmation to 33 persons.

The total number confirmed in the past year amounts to 1474.

On the 16th of the present month, I instituted the Rev. Thomas Breintnall into the Rectorship of Zion Church, in the city of New-York; and on Monday, the 18th, admitted the Rev. Hugh Smith, Deacon, into the holy order of Priests.

In addition to those already noticed, there have been, in the past year, the following institutions:—The Rev. Russel Wheeler, into the Rectorship of Zion Church, Butternutte, he having continued to officiate as missionary in the church at Unadilla, and in other congregations; the Rev. David Brown, into the Rectorship of St. James's Church, Hyde-Park, Dutchess county; and the Rev. Gilbert H. Sayres, into the Rectorship of Grace Church, Jamaica, Queen's county.

In addition to those already mentioned, the following changes are to be noted:—The Rev. George B. Andrews has removed into the Diocese of Connecticut, though he occasionally officiates to the congregation at Patterson, in Putnam county; the Rev. James W. Eastburn, Deacon, has removed by letters dismissory from me, to the Diocese of Virginia; the Rev. Nathaniel F. Bruce, M. D. has resigned the Rectorship of the church at Duaneburgh, and taken charge for the present of that at Charlton; the Rev. Samuel F. Jarvis, D. D. has resigned the charge of St. Michael's, Bloomingdale; the Rev. Charles McCabe, Deacon, officiates at the church at Milton; and the Rev. John Grigg, jun. Deacon, has been officiating in the church at Babylon-Spa, the Rector-

ship of which church the Rev. Joseph Perry has resigned, and removed into the Diocese of Connecticut; the Rev. William Powell has discontinued his services as minister of the church at Yonkers, and confines himself to the charge of a private seminary at Bloomingdale; the Rev. Cyrus Stebbins has resigned the Rectorship of St. George's Church, Schenectady, and taken charge of the church at Hudson; the Rev. Alexis P. Proal, Deacon, officiates at St. John's Church, Johnstown; and the Rev. George Upfold, M. D. Deacon, officiates at the churches at Lansingburgh and Waterford; the Rev. William H. Northrop, Deacon, who, on account of ill health, relinquished the charge of the church at Auburn, and, in hope of regaining his health, went to Charleston, South-Carolina, has since departed this life. The very amiable character of this young Clergyman, who united soundness of principles with respectable talents, and great zeal in the discharge of his duty, renders his death a subject of great regret.

Thomas Y. How, a suspended Presbyterian, for charges affecting his moral character, to which he plead guilty, has been degraded by me from the ministry.

The following are candidates for Orders:—Deodatus Babcock, James P. Cotter, James P. F. Clark, William H. De Lancey, Frederick T. Tiffany, William B. Thomas, George W. Doane, Moses Burt, G. M. Robison, Eleazar Williams, Ezra B. Kellogg, John Garfield, William Jarvis, William Thompson, Richard Bury, Lawson Carter, Benjamin Dorr, Peter Williams, jun. Benjamin P. Aydelott, M. D. William L. Johnson, Alonzo Potter.

The importance of missionary labours, and the zeal and fidelity with which our Missionaries discharge their arduous duties, cannot be too highly appreciated. To those labours we are indebted, under the Divine blessing, for the organization of many new congregations in various parts of the state. I lament, however, to say, that the Missionary Fund does not admit of our sending Missionaries to

many situations where their labours are earnestly desired, and would be eminently useful; and thus many opportunities are lost of establishing congregations of our Church. In my visitations of the Diocese, I have seen many places "white unto the harvest," but there were no labourers to "put in the sickle." I have had my feelings often awakened by the anxious inquiry of those who, from the paucity of their numbers, and the inadequacy of their means, are unable to procure the ministrations of the word and ordinances—Can you not supply us with Missionary services, and thus establish among us the Church to which we are attached?—And I have been compelled to depress their earnest desires by an answer in the negative.

The stipend allowed to each Missionary for the last year was only \$175; the remainder of their support depending on the contributions of the congregations among whom they officiate. The Missionary Fund, which is under the direction of the Bishop and a Committee chosen annually by the Convention, entitled "the Committee for Propagating the Gospel in the State of New-York," has for two years past derived considerable aid from the "New-York Protestant Episcopal Missionary Society," who place their funds at the disposal of this Committee; to whom, with the Bishop, the Missionary business is confided by the Canons of the Church. But the other sources from which the Missionary Fund is supplied (the contributions of the congregations) have so much diminished in the past year, that the Committee, so far from indulging the gratifying prospect of sending Missionaries to many places where they are wanted, will be under the necessity of diminishing the number of the present Missionaries, or of reducing their small stipends. My Brethren, what is to be done? I see the contributions of Episcopalians extended to religious institutions not immediately connected with their own Church. I see their bounty flowing in channels that convey it to earth's remotest ends; and yet many of their fellow Episcopalians in this State are desti-

tute of the ministrations and ordinances of the Church, and unable, from their poverty, to procure them. Many of *their own* clergy are labouring as Missionaries on a scanty stipend, which, from the inadequacy of the Missionary Fund, *must* be reduced. It would be presumptuous, and it would be useless for me to attempt to control their bounty. But, having seen and felt, being perpetually called to see and feel, the spiritual wants of many of those of whom I have the charge, may I not be permitted, in the strong impulse of duty, to ask—If the bounty of Episcopalians, now *generally* distributed, were confined to their own household, till the wants of that household were supplied; if their contributions for religious purposes were bestowed on Missionary and on Bible and Common Prayer Book Societies, and other institutions under the exclusive control of their own Church, would they violate any apostolic precept; any dictate of a sound and enlightened benevolence; or fail in the duty of extending, in its purest form, the kingdom of the Redeemer?

Among the pleasing circumstances which I noticed in my recent visitation, was the consecration of the Indian chapel at Oneida, and the evidence of the continued zeal of Mr. Eleazar Williams in promoting the interests of his Indian brethren. The young Onondaga chief, whom I mentioned in my last address as desirous of procuring an education for the purpose of qualifying him as the spiritual instructor of his countrymen, will be able, through the bounty of Episcopalians and others, principally in the city of New-York, and through the aid of the government of the United States, to attain his object. He is advantageously receiving an education under the care of the Rev. Mr. Fuller, of Rensselaerville.

In the state of the church at Utica, I received a strong evidence of the beneficial effects of continuing the service in destitute congregations, by means of lay reading. That congregation for more than a year have been *deprived* of ministerial services; and *yet*, by the judicious attention and ex-

ertions of some of their own number, who, without interfering with the ministerial functions, kept the church open, by reading prayers and a sermon, and extended their counsel and care to their brethren of the congregation, and particularly to the young, the spiritual interests of the Church have been preserved from serious injury. They now enjoy the benefit of ministerial services in the Rev. Mr. Shaw, Deacon, who has removed to that place from the state of North-Carolina.

The church at Paris may be mentioned in confirmation of the same sentiment. That congregation was originally formed by Church people from the state of Connecticut; and though, for between 20 and 30 years, enjoying only the occasional labours of the ministry, they have met every Sunday for worship; and firm in their attachment to the distinguishing principles of the Church, they have not only remained in undiminished numbers, but have sent forth a small band, who now compose the congregation at Smithfield, in Lenox. I have often visited them in their humble edifice, of the dimensions and appearance of a school-house, and witnessed and enjoyed the primitive order and devotion with which they offered their supplications and praises. I recently visited them, and enjoyed the same scene, under circumstances more inspiring, in the neat and commodious edifice which their pious liberality, humble as are comparatively their means, has erected. I am bound in justice to mention, that to this good work they were animated by the successful exertions of the Rev. Mr. Huse, who has for these two years officiated among them.

My Brethren of the Clergy and Laity,

A remark here forces itself upon me, which, in conclusion, I would press upon your attention. My observation of this Diocese, and that of Connecticut, of which I have had the charge, has satisfied me, that the best, and indeed the only effectual mode of preserving and extending our Church in its purity, is by the prudent, but

zealous and undaunted inculcation of its distinguishing principles. The laymen who are characterized by these principles, compose the best materials out of which to form new congregations, and are that "salt" which preserves from extinction those which may be suffering the decays of age.

To preach the doctrines of the sinfulness and guilt of man, and of his salvation only through the merits and grace of a divine Mediator, is that cardinal duty of the Christian minister, without which his preaching will be but sounding brass and a tinkling cymbal. These doctrines, however, my Brethren of the Clergy, are often preached by others with a fidelity and a talent that we cannot excel, and which should command our respect and our esteem. But the minister of the Church who considers the numerous declarations of Christ and his Apostles, which connect salvation, in its covenanted form, with a visible society possessing officers and ordinances divinely constituted, believing that the Church of which he is a minister, enjoys those orders of the ministry which have been from the Apostles' times, and which are authorized to dispense the word and the ordinances, will explain and inculcate the duty of union with this ministry as the mode of communion with the mystical body of Christ, and as the means of avoiding the deadly sin of schism.

This may not indeed be the path which will conduct him to that praise which cometh from men: they will often rank these distinguishing principles among the non-essentials of Christianity, the things of indifference, which contracted or deluded bigots alone will inculcate or receive. It will not obtain for him the praise of that *liberality* which is the idol to which the world (for the world must always have an idol) is now rendering homage. But he can humbly trust that it will secure for him the approbation of that Master by whom he and all the world are to be judged; and supported by this confidence, he can rise superior to the plaudits of the world, and to its scoffs and its persecu-

tions. For he believes that in inculcating the distinguishing principles of his Church, in union with those great doctrines which are common to the body of professing Christians, he fulfils his momentous duty of "seeking for Christ's sheep that are dispersed abroad," and of bringing them into that "fold in which they will be saved through Christ for ever."

Brethren of the Clergy—the Christian minister who is emulous of the praise of men, need not covet, in the judgment of him who now addresses you, a higher commendation than that which is bestowed on Bishop Horsley by the profound scholar and eminent prelate, who is now carrying the light of our apostolic Church to the regions of the east, Bishop Middleton—that he run "a glorious though unpopular career in an heretical and apostate age,"*

But after all—to the Christian minister—how poor is the praise of men—wherein is it to be accounted of? "There is One that judgeth him, even the Lord."

JOHN HENRY HOBART.

Albany, October 20, 1819.

(To be continued.)

FOR THE CHRISTIAN JOURNAL.

Observations on the principal Days in May, 1820.

MONDAY, the 1st.

St. Philip and St. James, the Apostles.

Of the first of the Apostles to whose memory the Church consecrates this day, very little is recorded. St. John relates his call to be an immediate follower of Christ, with great simplicity and brevity.† We know not in what way Christ was pleased to urge his claim upon the attendance of our apostle, but find the latter perfectly satisfied that "Jesus of Nazareth, the son of Joseph" was he "of whom Moses in the law, and the prophets did write."‡ Happy in having "found" so exalted a personage, he communicates the fact to "Nathanael," who was probably an intimate friend.§—

* Bishop Middleton, in his work on the Greek Article.

† St. John i. 43. ‡ Ver. 45. § *Ibid.*

Out of the abundance of the heart the mouth speaketh. Filled with pious joy and satisfaction at the privilege with which he had been blessed, the holy apostle hastens to speak of it, and upon finding his friend, immediately informs him of what was so near his heart. If Christians prized more highly their religious privileges, they would become a more favourite topic of conversation, not in the way of display, not in the indulgence of spiritual pride, not to the world, but in the private intercourse of pious friends. Especially when Christ has been found, by the exercise of a true and living faith, to be a sufficient Saviour, with merit to pardon, and grace to sanctify all who truly come to him, should he who has experienced the blessing strive to bring others to share it; and meet all their doubts and difficulties and excuses, with earnest solicitation to make a trial, to "come and see" for themselves, by studying the character and doctrines of Christ, that they may *know*, and, embracing him by a living faith, that they may *experience* his sufficiency.

The only other remarkable circumstance recorded of St. Philip in the New Testament, is his asking of our Saviour—"Lord show us the Father, and it sufficeth us," and our Saviour's remarkable reply—"He that hath seen me hath seen the Father; and how sayest thou then, show us the Father."^{*} This very peculiar expression reminds us of one equally so, which will be a key to the right understanding of it—"I and my Father are one."[†] When the inventions of ingenuity to make such expressions, upon any figurative understanding of them, mean any thing short of blasphemy, let simple common sense be exercised on the meaning of terms, and an appeal need but be made to an enlightened and candid mind, whether, if he who uttered them were not a blasphemer, he could be less than God.

St. James, the other apostle commemorated this day, is termed in Scripture the "*brother*;"[‡] i. e. accord-

ing to the then prevalent mode of expression, *near relative*, of our Lord. For reasons not thoroughly ascertained, he has been distinguished by the title *Less*, from another apostle of the same name, called St. James *the Greater*. We find no record of his call to be a follower of Christ; but have his name, as "the son of Alphaeus" among the twelve who were set apart as apostles.

In the Acts, there is a peculiarity in several notices of this apostle deserving of regard. After St. Peter's miraculous release from prison, he directs—"Go show these things unto *James*, and to the brethren."^{*} In the council of the apostles on the subject of the obligation of circumcision, after the case had been fully discussed, and St. Peter, St. Barnabas, and St. Paul, with others, had severally delivered their sentiments, we find St. James closing the argument, and pronouncing the authoritative decision.[†] At a particular visit of St. Paul to Jerusalem, it is recorded that he "went in unto James, and all the elders were present."[‡] In Gal. ii. 12, coming "from James," and being "of the circumcision," are represented as synonymous. "The general Epistle of James" is addressed "to the twelve tribes scattered abroad."[§]

These passages have a bearing upon two questions of ecclesiastical order. They evidently confirm the declaration of ancient history, that St. James was Bishop of Jerusalem, in such a sense as that by a permanent superintendence of the Church in that city, he became, as it were, its representative. Upon the principle of diocesan episcopacy, there is a peculiar fitness in the mention made, and circumstances recorded of St. James in the above quotations. On the other hand, they are inconsistent with the idea of St. James having been only one of several pastors in Jerusalem, upon an entire equality. In speaking, for instance, of the body of Christians in any of our States, who look up to one minister as of superior grade, and possessing general superinten-

* St. John xiv. 8, 9. † x. 30.

‡ St. Matt. xiii. 55. Gal. i. 19.

* Acts xii. 17. † xv. 19. ‡ xxi. 18.

§ St. James i. 1.

dence over them, it is very natural to connect his name with that portion of the Church, and regard him as necessarily and peculiarly concerned in all its affairs. No one name can be thus particularly noted among those who hold a perfect parity in the ministry, and believe no one pastor more nearly connected with the character and concerns of that portion of the Church, or more deeply interested in them, than any other. We would, therefore, ask the candid reader whether the above notices of St. James are not fairly corroborative of the testimony borne by ancient history to the establishment, by the apostles, of diocesan episcopacy.

But another reflection is suggested by that part of the above quotations which refers particularly to the apostolic council. For a great length of time there were imposed on the Church, and there still are, on a certain section of it, the claims of the city of Rome to being, by divine appointment, the metropolis of the Christian world, and of the Bishop of that city, to being, by the same authority, derived in regular succession from St. Peter, the alleged first holder of that office, the supreme visible head of the Catholic Church. It is unfortunate for this theory that Jerusalem was the centre whence the formal decision of this first recorded council was conveyed to the Church; and that while St. Peter was only one of the debaters of the question at issue, the formal and authoritative decision was made by St. James. This is in exact accordance with the declaration of early history, that until the destruction of Jerusalem, *that*, as the capital of the holy land, was considered the ecclesiastical metropolis (an honour afterwards conferred on Rome, in consequence of her imperial standing;) that St. Peter was on a perfect equality with the other apostles; and that presidency in this case was determined, not by any superiority in office, but simply by the distinction of being the spiritual head of the holy city.

St. James has left an inspired Epistle, addressed to the twelve tribes. It is short, but full of interesting and important instruction, and should en-

dear his memory to the pious members of the Church.

—
MONDAY, the 8th, TUESDAY, the 9th,
and WEDNESDAY, the 10th.

Rogation Days.

About the middle of the 5th century, Mamerus, Bishop of Vienna, upon the prospect of some dreadful calamities that threatened his Diocese, appointed the three days immediately preceding the festival of our Lord's Ascension, for the offering of special prayers, with fasting, in its behalf. They, thenceforward, were annually observed in that portion of the Church. The example was followed elsewhere; until it became, at length, a general custom to devote those days in each year to special solemn prayer, with a particular regard to the invoking of the divine blessing upon the season, in order to the securing to us of the kindly fruits of the earth.

The appointment of these days was preserved at the Reformation. A homily suited to them is to be found in the collection recommended by our articles. No public service, however, is appointed for them. They are merely ranked among the days which the Church expects her members to observe by "extraordinary acts and exercises of devotion," and a suitable "measure of abstinence."*

They should, therefore, be observed by her pious members as days of peculiarly solemn devotion; of special prayer to God for the protection of our Church and nation, and the averting from them of the judgments which, for our sins, might justly overtake them; and for devoutly imploring his blessing upon the fruits of the earth.

The scriptures are full of promises to those who seek, in humble supplication, the mercies of their God; and to nations, whose inhabitants, and churches, whose members, are men of prayer. Pious men, in all ages, have had respect, in sustaining this character, not only to the constant obligations of religion; but also to those special solemn seasons of devotion which the Church, from early times,

* Table of Fasts.

has set apart. Their observance, in the true spirit of the Gospel, and with uniform consistency of character and deportment, is the best duty that can be rendered to the Church and to the State. It is an humble mean, often attended, and, we doubt not, still to be attended, with the divine blessing, without which no efforts for the promotion of either national or ecclesiastical welfare can possibly succeed. When we see among the followers of Jesus, the revival of that spirit of evangelical piety which looks to God rather than to man for civil and religious blessings, and seeks them in ways hallowed by primitive and catholic observance,—we may look with greater confidence than any other circumstances can inspire, for the enjoyment of those blessings.—Christian reader, thou art interested in this truth. Thy example is one that is necessary to the producing of this happy effect. Give it by devout and faithful attention to those prescriptions by which the Church would engage thee in the stated solemn exercises of public and private devotion, whose natural effect will be the nurturing in thy heart of the true and living faith which God has promised to accept and bless.

—
THURSDAY, the 11th.

The Ascension of our Lord Jesus Christ.

This day, the 40th of our Lord's revisiting the earth after his death, the Church celebrates his ascension into heaven.

The circumstances attending this august event are supposed to be known to the Christian reader. It is the fruitful source of most interesting reflections.

The first and most important of these is that which has regard to Christ's mediatorial office. Having, by his death, consummated that great offering for sin whose object was the appeasing of divine wrath, and procuring for man the mercy of his God; and, by his resurrection, assured us that the momentous undertaking was acceptably effected, he ascended into the immediate presence of the Almighty Father, there to plead the me-

rits of his atonement, and make intercession for his faithful people.

St. Paul, in his Epistle to the Hebrews, enters considerably at large upon the antitypical similarity of Christ's priesthood to that of the Israelitish Church. Having, by the surrendering of himself to death, offered the one great sacrifice which consummated all the offerings of the law, the apostle represents his ascension as the fulfilment of the sacerdotal function, by which the high priest under the law entered with the blood of the great annual expiatory sacrifice, into the holy of holies, where was vouchsafed a visible exhibition of Jehovah's presence. "Christ being come an High Priest, by his own blood he entered in once into the holy place, having obtained eternal redemption for us."* "Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us."† There, pleading the merits of his sacrifice in our behalf, he is our "Advocate with the Father,"‡ and "ever liveth to make intercession for us."§

Most interesting, therefore, to the faithful Christian, is the commemoration of his Lord's ascent. It shows him the great High Priest whose atoning sacrifice is the source of all his hopes, and the object of his lively faith, going into the presence of his offended God, to plead, in his behalf, the merit of that atonement. When weary and heavy laden with a sense of sin, he would flee for relief to the throne of grace, yet fears that so unworthy an offender cannot there find admittance, he is encouraged by the infinite merit of him who is there to advocate his cause. When suffering under the calamities of life, he would look up for comfort, unspeakably soothing is the reflection that his Friend and Intercessor at God's right hand is "touched with the feeling of" his "infirmities," having himself borne the griefs, and carried the sorrows of an earthly pilgrimage, and been "in all points tempted like as" he is.||

* Heb. ix. 12. † Ver. 24. ‡ 1 John ii. 1.

§ Heb. ii. 25. Rom. viii. 34. || Heb. iv. 15.

Very consoling and encouraging, too, is it to contemplate the ascension of Christ as a reward of fidelity, and a recompense for suffering to which his faithful followers may humbly hope also to be called. It was for his becoming "obedient unto death," that "God highly exalted him."* "The joy that was set before him" in being "set down at the right hand of the throne of God," animated him to the endurance even of "the cross."† It is the exalted privilege of faithful Christians to be "joint-heirs with Christ, if so be that" they "suffer with him, that" they "may be also glorified together;"‡ "that where" he is, "there" they "may be also."§

Let him who is united by a true and living faith to his ascended Lord enjoy the rich consolations hence arising. They may be applied to the mitigating of his trials, the soothing of his sorrows, and the encouraging of his hopes in all the changes and chances of this mortal life. Yet a little while, and in his case, as in that of his great Exemplar, the man of sorrows will become the eternally blessed of the Lord—the vale of tears will be exchanged for Zion's hill—an earthly pilgrimage for an heavenly inheritance.

SUNDAY, the 21st.

Whit-Sunday.

The stupendous event this day celebrated must be well known to the Christian reader. It afforded the means for the first establishment of the Church. It was the commencement of that divine interposition which is to secure for the Church universal prevalence in this world, and triumphant glory in the next. It was an exhibition of that divine illumination and grace which are necessary to make the members of the Church faithful to her here, and meet to partake of her glories hereafter.

The effusion of the Spirit on the day of Pentecost, afforded the means for the first establishment of the Church.

When we consider the circumstances under which Christianity had its

commencement in the world—that its Founder was a man of humble birth and station, and his immediate aids men of despised rank in life, and wanting all the ordinary means of influence in society—that the religion they preached opposed the prejudices, the favourite habits, the wishes, the political views, the intellectual and spiritual pride of both Gentiles and Jews—that they were all hunted with cruel persecution, and all but one put to cruel deaths—that neither they nor their followers for several hundred years, used any forcible means to propagate their cause: when we consider these circumstances, for the truth of which we may refer to other testimony than that of Christians themselves, sound reason at once embraces the conclusion, that this religion could not have made its way in the world without supernatural aid.

The vouchsafing of that aid is the event this day commemorated. It was the fulfilment of Christ's promise to his disciples to send them the Holy Ghost for their direction and support. His influences were at once experienced in the filling of the Apostles with a supernatural knowledge, zeal, courage, and perseverance, and a power of exercising supernatural gifts, required by the work in which they were to be employed, and obviously the only means that could be expected to carry it to a successful issue.

The candid objector to Christianity, who is not an atheist, may exercise all his ingenuity to account for the establishment of that religion under the known existing circumstances, upon any principle of ordinary operation. Let there, then, be laid before him the plain statement of the event declared to have transpired, as on this day, furnishing *extraordinary* means—means vouchsafed by a *special* dispensation, and overruled by a *special* control of Divine Providence. Then there may be addressed to the reason, by which it is his honest intention to be guided, the inquiry—Which of these is the most probable account of the prevalence of Christianity, considering the ordinary means of advancement in the world which it pre-

* Philip. ii. 8, 9.

† Rom. viii. 17.

‡ Heb. xii. 2.

§ St. John xiv. 3.

sessed, and the fact of its progress having been checked by almost unremitted persecutions for three hundred years?

True philosophy will ever seek an adequate cause for a known effect. Will it not dictate an acknowledgment of the supernatural means claimed by Christianity as having been exerted in its establishment?—Yes; and to the conclusions of sound philosophy, the Christian will delight to add the confirmation of faith, and the grateful cherishing of evangelical hope and consolation, flowing from the religion thus established. On this sacred festival, he will delight to praise God for the signal manifestation of his power and grace, which gave such glorious success to the propagating of that religion whence are derived his comfort in time, and his only hope for eternity.

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MONDAY, the 22d.

Monday in Whitsun-Week.

The Christian's celebration of this holy season should also bring to mind the event it commemorates, as having exhibited that divine interposition which is to secure the universal prevalence of the Church here, and its triumphant glory hereafter.

It was the Saviour's gracious promise that he would be "with" his Church "always, even unto the end of the world."* And that his presence, by his Holy Spirit, is essential to preserve the purity, unity, and perpetuity of the Church, is too obviously revealed on every page of the New-Testament to need illustration. That the fulfilment of the divine promises for the enlargement of the Church, until it becomes *the joy of the whole earth*, is to be effected through the same influence, is equally evident. Extraordinary, then, and peculiarly adapted to the existing necessities, as may have been the signal interposition of divine grace now commemorated, it must be regarded as an earnest of those constant gifts of the Spirit, which, adapted to the various exigencies of the Church, are to support and nourish her to the end of time, and to

enlarge her borders, until they are co-extensive with the earth itself.

These operations of the Spirit, however, are made to partake of that general character of the divine dispensations whereby they are conformed to the nature and condition of man, and made compatible with his moral agency. They are, therefore, vouchsafed or withheld, as he is disposed to improve or neglect them. As far as ordinary means are insufficient to remedy evils which the indifference or wickedness of man can bring upon the Church, there has been a remarkable interposition of divine presence and control. This has appeared in the preservation, through the grossest corruptions of the Church, of the holy scriptures, and the divinely constituted ministry. The loss of neither of these could be supplied by any ordinary means. An especial divine interposition would be necessary to restore them. Corruptions of doctrine and manners, superstition in rites and ceremonies, and similar departures from the integrity of evangelical religion, are susceptible of remedy through the ordinary blessing of God on the zeal and piety of men. They have, therefore, been suffered to be the consequence of the unsanctified tempers of the members of the Church.

Percceiving, however, in the preservation of the scriptures and the ministry, and the existence, in every age, of more or fewer in whom the pure principles of the Gospel appear to have been operative, evidence of the fulfilment of the Saviour's promise, in his presence by his Holy Spirit, the devout Christian will delight to exercise his faith in the continuance and universal exhibition of the effects of that gracious promise—the bringing of all who profess the Christian name into the primitive bonds of ecclesiastical unity, and the piety which distinguished the Church in its purest days; in the enlargement of the Church, thus purified, until it cover the earth, as the waters cover the sea; its preservation even unto the end of the world; and its advancement to a state of triumphant glory in the heavenly Jerusalem.

* St. Matthew xxviii. 20.

Bearing in mind the fundamental truth, that the promotion of the most stupendous designs of Providence is to be effected through the instrumentality of means, and that man, as a moral agent, is to be made the instrument; the Christian will delight to reflect that *he* may be one by whom this great purpose of Jehovah will be answered. His faith will be rendered more lively, his devotion more ardent, his exertions more uniform and zealous, by the pious ambition of availing himself of the distinguished honour to which he may thus be raised. To disseminate the genuine principles of the Gospel—to preserve the primitive purity of the Church, bring men to a knowledge of its constitution, and afford them the means of being united to it—and to aid that Church in the great work for which it was established, the promoting of Christian knowledge and piety,—are objects to which he will cheerfully, in the station, and according to the means Providence has allotted him, devote his time, his wealth, and his services.

The same Spirit, which, on the day of Pentecost, afforded the supernatural means requisite for the first *establishment*, ever waits to supply the willing and zealous promoters of the cause, with those which will be effectual to the *continuance* and *enlargement* of the Church. A miraculous effusion should not, indeed, be again expected. But if her members would contribute what they might to her efficiency in spreading the Gospel, the accompanying measure of divine grace, ever proportioned to the zeal and exertion of the moral agents by which it operates, would present a spectacle, which, compared with the progress that great work is now making, would appear almost like the renewal of the rushing mighty wind, and the cloven tongues of fire. If those who love the Lord, and the Church for which he shed his blood, and to which he gave his Spirit, would faithfully pray and strive for this glorious consummation, Zion would soon become the joy of the whole earth—“the righteousness thereof would go forth as brightness, and the salvation

thereof as a lamp that burneth. The Gentiles” would soon all “see” its “righteousness, and all kings” its “glory.”*

TUESDAY, the 23d.

- Tuesday in Whitsun-Week.

All efforts to be instrumental in perpetuating and enlarging, through the influences of the Holy Spirit, the Church first established by his miraculous gifts, if we would entertain a reasonable hope of their success, must be connected with the improvement of those influences which are necessary to that piety of her members on which her welfare so essentially depends.

That “the sons of God” are they who “are led by the Spirit of God,”† that “to walk in the Spirit” is the prescribed way of avoiding “the lust of the flesh,”‡ that “the renewing of the Holy Ghost” is a qualification for salvation,§ that religious and moral duty is “the fruit of the Spirit,”|| are positions of the New Testament, founded on the cardinal truth of revelation, that in order to piety of thought, word, or deed, the heart of man must be under the influence of the divine Spirit of grace.

What observation and experience teach of the frail, feeble, and corrupt state of man’s heart by nature, shows the accordancy of this doctrine with right reason. Unfortunately, however, the pride of man, by efforts at too nice explanation, has involved it in fictitious difficulties. It is said to infringe upon human free agency and accountability, and is, therefore, laid aside as irrational and unnatural. On the other hand, while the same consequence is admitted, the doctrine in question is retained, to the sacrifice, at least by fair inference, of man’s agency and accountability.

Both these extremes grow out of erroneous views of that branch of the subject which relates to *preventing grace*, or that particular spiritual influence which is necessary to incline the heart to good, and enable a man to commence the religious life. This being thought inconsistent with man’s

* Isa. lxii. 1, 2. † Rom. viii. 14. ‡ Gal. v. 16. § Titus ii. 5. || Gal. v. 22. Eph. v. 9.

capability of acting for himself, is rejected by some on that ground, and retained by others, as thus inconsistent, and, consequently, to the denial of the ability of any to attain to holiness, until there be exerted upon them a special and irresistible influence of divine grace.—Correct ideas of the Gospel doctrine of the aids of the Holy Ghost will show the truth to lie between these extremes.

Most obvious on the whole face of scripture, is the recognizing by the Almighty, in the dispensations of his grace, of the moral agency which he has given to man. Any system built upon other principles cannot be of divine origin.

Man abused his moral agency to the wilful incurring of that loss of his primitive purity and innocence, and their high privileges, which is denominated the fall. Thus, by renouncing his allegiance to God, he forfeited the illumination and guidance of divine grace, whereby he was enabled to preserve his innocence; and having yielded to the temptation of the devil, he subjected himself to that counter-influence of the spirits of darkness, the only tendency of which is to involve the heart and life in sin. For his relief, the gracious plan of redemption was formed. This restores to him so much of the influence of the Spirit of God as enables him to direct his moral agency to the choosing of the good and refusing of the evil. The proof of this appears in the connexion of the clear decision of scripture, that *all men* were redeemed by Jesus Christ, and its consequent calls on all men, supposing that all have the ability, to repent, obey, and live—with its equally obvious doctrine that all good, in thought, word, or deed, is the effect of the Holy Spirit's influence on moral agents. It is confirmed by an appeal to every man's conscience. Who can say that he is constrained to sin—that his offences are not *wilful*—that they are of *necessity*, not of *guilt*? What sinner is there so hardened as never to have a wish to be better—never to fear the *consequences* of sin—never to have *relentings* towards holiness—never to

intend to reform?—These being good emotions, can be none other than the influences of the Spirit restored to fallen man, by virtue of his redemption. They are the calls of the Spirit which man has ability given him to obey—the workings of the Spirit which he can improve. They are manifested at various times and in various ways. Sometimes a dispensation of Providence—sometimes a passage of scripture—sometimes a striking religious solemnity—sometimes the preaching of the word—is the mean through which they appeal to the hearts of men. It rests with them to stir up the gift that is in them, by improving them to the proper direction of their moral agency.

Thus, without the grace of God, we can do nothing. By that grace, given through Jesus Christ to all, *all may*, but none *must irresistibly*, commence the work of their salvation.

For its prosecution there are appointed various means whereby is to be obtained and increased, that *furthering grace*, which is essential to *going on unto perfection*. Whoever faithfully seeks this, humbly depends upon it, and diligently improves it, will be led by the Spirit of God. Following his holy direction and guidance, he will be enabled to go on unto perfection, be preserved unto the coming of our Lord Jesus Christ, and rendered meet for inheritance with the saints in light.

The Spirit of God, whose influences are thus indispensable to the proper and successful direction of our moral agency, vouchsafes them in various ways and measures. The ordinary mode is through union and communion with the Church, devout attendance on the ministrations of its priesthood, and care for the consistent regulation of heart and life. The ordinary measure is a gradual increase from the first motion of the heart to goodness, proportioned to the will and faithfulness of the subject, until there be attained the measure of the fullness of the stature of Christ. There may be, indeed, and, doubtless, there often has been, a vouchsafing of these influences in other than this ordinary

mode and measure. He who cannot be bound himself, is pleased sometimes to illustrate this truth by extraordinary modes and measures in the imparting of his grace. But men, weak, frail, guilty, dependent, are authorized to expect it only in the ordinary way; and should most jealously examine whether the appearance of its being otherwise imparted, is not, in fact, the mere physical operation of exciting causes, not connected, and hardly compatible, with his influences, in all whose dispensations there is an illustration of the rule prescribed to his Church—*Let all things be done decently and in order.*

Finally; the only evidence that can be afforded to others, the only one that should satisfy ourselves, and one, indeed, which should perfectly satisfy us, that we are led by the Spirit of God, is the exhibition of the fruits of the Spirit in our hearts and lives—in the humility, sincerity, and fidelity—the kindness, meekness, and benevolence—the devout reception of Gospel truths, and observance of Gospel precepts, which make the character of a Christian. If, these be in us and abound, we may rest gratefully assured that the Holy Ghost has renewed our hearts, and is carrying us forward in the way that leadeth unto life.

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WEDNESDAY, the 24th, FRIDAY, the 26th,
and SATURDAY, the 27th.

Ember Days.

In consequence of the want of room in the present number of the Journal, the observations designed for these days are postponed until the occurrence of those in September.

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SUNDAY, the 28th.

Trinity Sunday.

This day is consecrated to the special acknowledgment of the mystery of the Holy Trinity.

How shall this subject be approached? Unreasonable, unintelligible, impossible are the epithets which we at once hear applied to it. If objectors would feel themselves to be but men, we should not hear such free decisions on doctrines connected with the abstract nature of the Deity. On subjects connected with those principles of the material world with which we are acquainted, or those rules of character and action which must relate alike to all intelligent beings, as involving

the great principles of morality,—we may say that no doctrine can possibly be of God that opposes the laws which, in either case, himself has established. But who that believes in a God, in whose nature are involved the inexplicable mysteries of an uncaused cause of all things, and of a Being which never began, but always was—who that, looking into the natural world, finds the union of matter and spirit, the growth of plants and animals, and the operation of the will on the motions of the body, beyond explanation by the utmost stretch of human ingenuity—can, with any show of reason, object to mystery as not to be believed, or to incomprehensibility, as ground of rejection! Especially, who that acknowledges the Scriptures to be man's only guide in religion, and a guide possessing divine authority, will reject any article it clearly reveals, because he cannot comprehend it!

Now there are revealed in Scripture these propositions:

1. There is but one God;
2. The Father is God;
3. The Son is God;
4. The Holy Ghost is God;
5. Father, Son, and Holy Ghost are distinct;

Therefore,

6. God is one and three.

The first and second of the propositions is needless formally to establish. They will not be denied.

For the third, the candid reader is referred to the following texts: "The Word was God:"* "Unto the SON he saith—"Thy throne, O God, is for ever and ever—Thou, LORD, hast laid the foundation of the earth:"† "His name shall be called the MIGHTY GOD, the EVERLASTING FATHER:"‡ "GOD was manifest in the flesh."§ "CHRIST came, who is over all, GOD BLESSED FOR EVER."||

That the Holy Ghost is God we have proof in the following texts:—"Why hath Satan filled thine heart to lie to the HOLY GHOST?—Thou hast not lied unto men, but unto GOD."¶ "Know ye not that ye are the temple of GOD?—Know ye not that your body is the temple of the HOLY GHOST?"** "Well spake the HOLY GHOST by Esaias the prophet unto our fathers, saying, Go unto this people and say, Hearing ye shall hear, and shall not understand," &c.—"I heard the voice of the LORD, saying, Go and tell this people, Hear ye, indeed, but understand not,"†† &c.

Much greater minuteness might be observed in the establishment of the third and fourth propositions. There are a

* St. John i. 1.

† Isaiah ix. 6.

‡ Rom. ix. 5.

§ 1 Cor. ii. 16. & 19.

|| Isa. vi. 8, 9.

† Heb. i. 8, 10.

‡ 1 Tim. iii. 16.

¶ Acts v. 3, 4.

** 1 Cor. ii. 16. & 19. †† ACTS XXIII. 68, 69.

multitude of passages of Scripture which ascribe to the Son and Holy Ghost the attributes and acts of God. If, however, the clear and plain language of the few above cited can be evaded, the whole inspired volume would not bring conviction.

For the distinction of Father, Son, and Holy Ghost from each other, two citations afford abundant evidence. "The *Father* sent the *Son* to be the Saviour of the world."* "The *Holy Ghost* whom the *Father* will send in my name."†

Thus, then, it appears that although God is but one, yet the Father is God, the Son is God, and the Holy Ghost is God, and these three are distinct: therefore God is one and three. This cannot be in the same sense; for there is a common sense, in which Christ, or the Son, "and" the "Father are one."‡

In the simplicity of primitive times, when Christians were content to approach the Scriptures with becoming humility, draw from them simply the articles of their faith, and express them in their pure language, they, with one heart and voice, assented to these truths, thus clearly shown to be revealed in Scripture. When, however, objectors became formidable, and, though they could not alter the language of Scripture, put upon it their own glosses, and thus endeavoured to make it speak their sentiments, it was necessary, for precision, that the orthodox enter more into explanation, and reduce their creed to greater system. Then was applied the term Trinity, expressing the Christian's idea of God as the *Three* in which the Scripture represents him, and the term *Person* expressing the idea of each of these *three* as distinct from every other, according to the same Scripture. The *unity* of the Deity was declared to be in *nature* and in *essence*; and the *trinity*, in *person*. It should, therefore, be understood that no stress is laid upon these terms. The *doctrine* is that for which we contend; and which we would thus explain to those who, by a wrong understanding of the language of Scripture, preclude the simple use of it in the illustration of our Creed.

The doctrine thus shown to be revealed in Scripture, clears what would otherwise be totally inexplicable, the prescription for admitting men into our religion in the name of the *Son* and the *Holy Ghost*, equally with that of the *Father*. Upon what other principle can this be otherwise than savouring of idolatry! No language can be plainer—"In the name of the Father, and of the Son, and of the Holy Ghost." Either Son and Holy Ghost are each *God*, or beings not God are raised to an equality with him.

Thus, too, we understand how there can be no idolatry in commending Christians to "the grace of the *Lord Jesus Christ*, and the communion of the *Holy Ghost*," as well as to "the love of God."

Lastly; in this inexplicable mystery, we see the only foundation of that atonement which alone could be sufficient for reconciling a justly angry God to a guilty world,—the atonement of a *divine Mediator*. God the Son is our Advocate with God the Father.

As a doctrine, then, clearly revealed in Scripture, essential to the vindicating of it from the charge of idolatry, and inseparable from the sinner's only hope,—let the doctrine this day particularly considered be embraced by all true Christians, as inseparable from a rational view of his religion, and that fundamental principle, without the acknowledgment of which the Gospel cannot be believed.

ORDINATION.

On Friday, April 21, the Right Rev. Bishop Hobart held an ordination in St. John's Chapel, in this city, and admitted Mr. Frederick T. Tiffany, of this Diocese, and Mr. Lemuel Burge, of Rhode-Island, by letters dismisyory from the Right Rev. the Bishop of that Diocese, to the holy order of Deacons. Morning prayer was celebrated by the Rev. William Berrian, an Assistant Minister of Trinity Church, New-York, and an appropriate exhortation delivered by the Rev. Benjamin T. Onderdonk, an Assistant Minister of the same Church.

At the last Commencement of the University of Maryland, the degree of Doctor of Divinity was conferred on the Rev. William E. Wyatt, A. M. of Baltimore.

Colonel Barnwell, whose biography was given in our last number, was, for several years, member of Congress from South-Carolina; and the Letters on the Christian Ministry, to which he attributed his conviction of the truth of Episcopal principles, were written by Dr. (now Bishop) Kemp, of Maryland, and published several years since in the Churchman's Magazine.

DIED.—At Derby, Connecticut, on Wednesday, April 12, the Rev. Richard Mansfield, D. D. Rector of Christ Church in that place, in the 98th year of his age.

Erratum in our last.—Page 118, col. 1. lines 19 and 20, for "improvement, if it be urged," read *improvement of it urged*.

* 1 John iv. 14. † St. John xiv. 26.
‡ St. John x. 30.

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[Vol. IV.]

Annals of Scottish Episcopacy. By the Rev. JOHN SKINNER, A. M. of Forfar.

(Continued from page 134.)

1788.] THE event of the Protestant Bishops and Clergy in Scotland putting up public prayers for the King and Royal Family of Great-Britain by name, having slipped into the reader's notice in the course of developing another subject, it is high time for the Annalist to announce the matter in its proper form, and to enter on the discussion of the consequences which immediately followed;—"Consequences," writes the Ecclesiastical Historian of Scotland, whose heart was full of them, "which will be found of considerable importance in the history of the Scottish Episcopal Church." Hence, being the last event which the Rev. Mr. Skinner, of Longside, records, there seems to be a propriety in the writer, whose work aims at no higher rank than that of a text book to the future historian, laying the matter before his readers, in his learned relative's own words.

"On the 24th of April, 1788, the Protestant Bishops in Scotland having met at Aberdeen, to take into consideration the state of the Church under their inspection, did, upon mature deliberation with their Clergy, unanimously agree to comply with, and submit to the present government of this kingdom, as invested in the person of his Majesty George the Third. They also resolved to testify this compliance by uniformly praying for him by name, in their public worship, in hopes of removing all suspicion of disaffection, and of obtaining relief from those penal laws under which this Church has so long suffered. This resolution was duly intimated to the Clergy and laity of their communion, Vol. IV.

as proceeding from principles purely Ecclesiastical, and to which the Bishops are moved by the most just and satisfactory reasons, in discharge of that high trust devolved upon them in their Episcopal character, and to promote, as far as they can, the peace and prosperity of that portion of the Christian Church committed to their charge."*

But "why," the reader will naturally ask, "was this particular year and period of time fixed on for such compliance and submission?" Mr. Skinner, in his history, assigns no other reason but the fiat of his Ecclesiastical superiors, and the accordance of the Clergy. About the middle of February, 1788, accounts reached Scotland, that on the 31st day of January of that year, the Count of Albany, the eldest grandson of King James VII. of Scotland, and II. of England and Ireland, and undoubted heir-male of the royal house of Stuart, departed this life in the city of Rome. This event had been long looked forward to as a matter of very great importance to the Scottish Episcopal Church, whose sufferings for the now generally received principle of legitimate government had been so great. In fact, the event was regarded as the means of placing that Church in a more critical situation than any in which she had stood, since the era of the Revolution in 1688. Immediately, therefore, did the Bishops, as the guardians of the faith and practice of their several districts, communicate to each other their respective opinions with regard to the steps that were proper to be taken by the Church at large. Bishop Abernethy Drummond was the first who laid the matter formally

* Skinner's Eccles. Hist. of Scotland, vol. ii. p. 688.

before his Clergy of the Diocese of Edinburgh; and, in a letter addressed to them on the 8th of March, 1788, gave them a very full account of his own sentiments, accompanied with a request, that they would lose no time in meeting together for the purpose of deliberating on that important business which he had submitted to their consideration.

The Edinburgh Clergy met accordingly, on the 13th of March, and addressed a letter to their Bishop, in which, after expressing very freely their sentiments on the subject of civil government, and their readiness now to offer their allegiance to the house of Brunswick, they earnestly hope that their Ecclesiastical superiors will lend a favourable ear to the reasonings of their Clergy, and take the important case, on which they had been deliberating, into their most serious consideration. On the 9th of April, 1788, the usual synodical meeting of the Clergy of Aberdeenshire was holden at Longside; when, after calling their attention to the present depressed state of the Church in this kingdom, their Bishop informed them, that, in his view of matters, it was now not only expedient, but necessary for them, to consider whether, and to what effect, compliance with the existing government might afford the means of wished-for relief.

"After arguing at length on the subject,* the Clergy were unanimously of opinion, that, as matters now stood, they were at full liberty to pray by name for the reigning Prince and the Royal Family; but considering how necessary it would be to sanction a measure of this description, by the highest Ecclesiastical authority, they humbly submitted to the Episcopal College, whether it would not be proper that it should issue a mandate to the Clergy, explanatory of the reasons on which it was founded, that they might read the same to their respective flocks, prior to the introduction of such a change into the public prayers of the Church."

* The Annalist writes from a document in Bishop Skinner's hand-writing.

Meetings to the same effect were held in all the other Dioceses of Scotland, and similar resolutions adopted. Mr Brown, of Montrose, in the Diocese of Brechin, being the only presbyter who opposed the sentiments of his brethren of the second order, and Bishop Rose, of Dumblane, being the only member of the Episcopate who did not enter cordially into the measure; the worthy man being at that period, from mental imbecility, incapable of attending to business of any sort. Matters being in this train, the Bishops were desirous that an affair of such importance should be forthwith discussed in an Episcopal Synod, and this Synod having been, by special appointment of the Primus, holden at Aberdeen, on the 24th of April, (the Deans of the several districts also attending, as representing their diocesan brethren,) it was unanimously resolved to give an open and public proof of their submission to the present government, by praying, in the express words of the English Liturgy, for his Majesty King George, and the Royal Family; and the Bishops appointed the same to take place, in all the Chapels under their spiritual jurisdiction, on Sunday, the 25th of May, of the current year; thus affording time to all and sundry to state their objections, if they had any, to their respective Bishops and Pastors, who were instructed to do every thing in their power for their removal. This appointment the Synod also duly notified in the Edinburgh and Aberdeen newspapers of the day, and caused printed intimations, signed by the Bishops, to be circulated throughout the Church, in order that neither Clergyman nor layman might plead ignorance of the appointment. The consequence of which preliminary steps was, that (the Rev. James Brown, of Montrose, excepted,) every Clergyman doing duty on the 25th of May, 1788, did freely, and *ex animo*, pray by name for his most gracious Majesty King George, the Queen, the Prince of Wales, and Royal Family. Thus, "was an end put to those unhappy divisions, which so long distracted the kingdom of Scotland; thousands of

her sons who had hitherto been suspected of disaffection to the present government, becoming not only loyal and obedient subjects," as the historian of the day predicted, but "staunch men and true," as their conduct for 30 perilous years has proved.

The important business of the Synod was no sooner harmoniously concluded, than the Bishops, conceiving it their duty to inform government of their proceedings, drew up a letter, which they severally signed, and addressed to Lord Sydney, at that time one of his Majesty's principal Secretaries of State, acquainting his Lordship with what they had done, and requesting that he would have the goodness to lay their submission at the foot of the Throne.

LETTER VIII.

THE PROTESTANT BISHOPS IN SCOTLAND
TO LORD SYDNEY.

"Aberdeen, April 26, 1788.

"Perhaps it is not unknown to your Lordship, that a remnant of the old Episcopal Church of Scotland still subsists, under the inspection of Bishops deriving their authority by a regular succession from the Prelates ejected at the Revolution.

"Those Bishops are the persons who now have the honour of addressing your Lordship. Certain statutes, enacted at different periods, did indeed greatly weaken that Church, and, perhaps, in time might have destroyed her, had not the gracious lenity of his Majesty afforded her a degree of peace and security, of which we and the other Clergy, with the Laity of our persuasion, will ever entertain a most grateful sense. Anxious to remove every doubt of our attachment to his Majesty's government, we have resolved to pray in time of divine service for the King's most excellent Majesty, his heirs and successors by name, and for all the Royal Family, as the law directs. We have also recommended to the other Clergy of our persuasion to follow our example, and we are happy to find that they are heartily disposed so to do.

"If this step shall be acceptable to his Majesty, we trust that it will be

considered as an unequivocal proof of our loyalty, and of our steady resolution to support his Majesty's government at all times, and by every means in our power. We hope your Lordship will not consider it as too presumptuous, when we request you to lay this testimony of our attachment and submission at the foot of the Throne.—And we have the honour to be, my Lord, your Lordships," &c. &c.

As a piece of respect due to their eminent stations in the Church of England, from which the present Episcopal succession in Scotland is derived, and naturally expecting to receive some aid from these venerable Prelates in endeavouring to obtain a repeal of the penal laws, the Scottish Bishops, at the same time addressed, by letter, the Archbishops of the provinces of Canterbury and York, in which they express their humble confidence, that, upon "their Graces recommending to the Bishops of their respective provinces the measure of repeal of those penal statutes under which the Episcopal Church in Scotland has so long groaned, they cannot doubt but that, by such powerful assistance, they shall obtain the desirable end they have in view."

The business on which the Synod met, and which the members of it had now concluded in so harmonious and becoming a manner, was not the effect of any rash or hasty resolution. It had been long and deliberately weighed with all its probable consequences. And every circumstance relating to it having been seriously pondered and considered, the Scottish Bishops and their Clergy now felt a peculiar satisfaction in reflecting, that what they had done proceeded from no selfish or interested motives, but from a pure regard to that important trust devolved upon them in their sacred character; from a strong sense of duty, a sincere desire to be more extensively useful in their several stations, and a pious wish to unite the real good of their country with the interests of that "kingdom which is not of this world." These were the motives which induced the Bishops and

Clergy in Scotland to pursue the path marked out, as they thought by the wisdom of Providence, for the peace and preservation of their Church. They had good ground, certainly, to expect the concurrence and support of all who adhered to their humble ministry; and in this expectation they were not disappointed to any great extent. Some, they were aware, would be disposed to look upon the step which they had taken as nothing short of an abandonment of their former principles, there being no society without individuals of such factious and pragmatic humours, as are not easily satisfied with any measures which do not originate with themselves; nor was it long before a party of this description was formed in the city of Edinburgh, and letters, signed by some of its leading members, were addressed to all the Bishops, complaining of undue haste on the Bishops part, and threatening that, unless time was given to satisfy their tender consciences, many of them, "finding themselves placed in an obnoxious situation, would prefer joining the English Chapels." These few malcontents were much encouraged in their schismatical proceedings by the Rev. James Brown, of Montrose, formerly mentioned as the only non-conformist of the second order of the Scottish priesthood, who not only took upon himself the pastoral charge of them, but also made a most daring attempt to perpetuate the schism, by invading the right of the Episcopate itself,—having the hardihood to repair to the village of Downe, in Perthshire, where Bishop Rose resided, in the extreme of dotage, and causing him to perform the office of consecration!

When questioned, soon after, whether the case were so, the venerable Prelate, in all the simplicity of childhood, made answer,—"My sister may have done it, but not I." Being a bachelor, an aged sister was Bishop Rose's housekeeper and guardian. A few years, however, were sufficient to remove, by death, the whole individuals concerned in this petty cabal;—so that, among the Episcopalians of Scotland, a seed of political disaffection exists no longer.

On the 1st of July, Bishop Abernethy Drummond had the honour of receiving a reply to the communication made by the Bishops to Lord Sydney.

LETTER IX.

LORD SYDNEY TO BISHOP ABERNETHY DRUMMOND.

"Whitehall, June 28, 1788.

"I have had the honour of receiving your letter of the 26th of last month, as well as that which you transmitted to me, notifying the resolution of your body to pray, by name, for the King and Royal Family.

"I did not fail to lay those letters before the King, and I have received his Royal commands to acquaint you; that his Majesty received, with great satisfaction, this proof of your attachment to his person and family.

"I am happy to find the resolution has been carried into execution, and that it has fallen to my lot to communicate to you his Majesty's pleasure upon a subject which must, in every point of view, tend to unite the affections of his faithful and loyal subjects of every profession."

Encouraged by the gracious manner in which his Majesty was thus pleased to receive the allegiance of Scottish Episcopalians, the Bishops were now occupied in devising the most proper mode of laying their case before Parliament, and of humbly soliciting from the British Legislature, relief from those severe restraints and penalties which, during the period of disputed succession to the Crown, that Legislature had in its wisdom seen fit to impose. Living in the immediate vicinity of the late Lord Viscount Melville, then treasurer of the British navy, Bishop Abernethy Drummond had frequent conversations with that distinguished statesman on the subject, as well as with his Lordship's highly respected kinsman, the Lord Advocate for Scotland, now Lord Chief Baron of the Court of Exchequer, both of whom joined in commendation of the step which the Scottish Episcopal Clergy had taken, and generously promised to befriend their cause. But before any direct application could be

made to the other members of administration, the King's alarming indisposition put a stop to every kind of Parliamentary business, except that of providing for the necessities of the State by the appointment of a Regency.

During this gloomy period of national anxiety, the Episcopalians of Scotland did not fail to testify their loyalty by the most fervent public prayers for the King's happy recovery; and when that longed-for event took place, they were not unmindful of the duty of solemn and general thanksgiving. The Bishops having also on this joyful occasion drawn up an humble address to their beloved Sovereign, and having signed the same, in their own names, and in the names of the Clergy of their respective districts, it was forwarded (1789) by Mr. Henry Dundas, then a Commoner, to Lord Sydney; and being the first of the kind, it is here inserted.

1789.] "To the King's Most Excellent Majesty, the humble ADDRESS of the PROTESTANT BISHOPS in Scotland, and of the Clergy of their Communion.

"*Most gracious Sovereign,*

"We, your Majesty's most dutiful and loyal subjects, the Protestant Bishops in Scotland and Clergy of their communion, most humbly request your Royal permission to mingle our hearty congratulations with those that are daily flowing from all parts of your Majesty's dominions on the present joyful occasion.

"Deeply sensible of the mildness, equity, and wisdom of your Majesty's government, while we joined with our fellow subjects in sincerely lamenting the calamitous situation of the British empire, suffering in the distress of your Royal person, we did not fail most earnestly to implore that much desired relief, which could come only from the Father of mercies and God of all comfort. We are now happy to find that the prayers of a united people have met with a gracious acceptance, and have obtained from heaven that complete restoration

of your Majesty's health, for which, with most grateful hearts, we humbly adore the goodness of the Almighty.

"We cannot omit this opportunity of acknowledging, with all becoming thankfulness, those endearing proofs of your Majesty's distinguished clemency and condescension, which have encouraged this humble address. And when we consider how much it is the anxious wish and desire of your Majesty's heart to contribute to the ease and happiness of your people, we rely with confidence on your paternal goodness for a participation in the protection and religious liberty which are enjoyed by the rest of your Majesty's loyal subjects. By this means we shall be enabled to manifest, in an exemplary manner, that attachment to your Royal person and family, which we can truly say is founded on a sense of duty, and confirmed by the warmest gratitude.

"These sentiments of loyalty and affection to the best of Princes, we shall make it our constant study to inculcate on the minds of those who adhere to our ministry; and your Majesty may be assured of their good dispositions to promote the public peace and prosperity, by yielding an uniform and cheerful obedience to your Majesty's sacred authority.

"That the great God, by whom Kings reign, may take your Majesty under the peculiar care of his watchful Providence, may guard you from every danger, and preserve you long in health and happiness, as a blessing to the British nation, and a comfort to your own illustrious house, is, and ever shall be, the ardent prayer of us,

"Your Majesty's most faithful and obedient subjects, the Protestant Bishops of Scotland, and the Clergy of their Communion.

"Signed for ourselves, and in behalf of the Clergy of our respective Dioceses, by" &c. &c.

Bishop Skinner having been elected Primus in December, 1788, in consequence of Bishop Kilgour's resignation of that office, accompanied the above address with a letter to Mr. Dundas, thanking him, in the most

cordial manner, for the attention he had already paid to the case of the Scottish Episcopalians, and earnestly requesting a continuation of his friendly offices.

"We cannot," the Bishop writes, "but flatter ourselves that this is a most promising season for obtaining the object of our humble wishes, which is only to be put on an equal footing of protection and religious liberty with the other Dissenters from the Scottish establishment, particularly with those who have their orders from the Church of England. We presume that this concession on the part of government cannot give the least offence to the candid and liberal minded of any profession; and it shall always be our study to cultivate the good opinion of our fellow subjects of every persuasion."

The address having been presented in the usual manner, Lord Sydney did the Bishops the honour to notify to them that his Majesty was pleased to receive it most graciously. A draught of a bill of relief having been now prepared by Bishop Skinner, at Mr. Dundas's special desire, it was forwarded to him at his seat near Edinburgh. But this most active servant of the crown, having been unexpectedly summoned to London before he could give his opinion fully on the nature and language of the proposed bill, it was the opinion of many, the warmest and best friends to its enactment, that nothing effectual would be done by either branch of the legislature, without the personal appearance of one or more agents on the spot, if not to conduct the business in its different stages of progression, yet to act as prompters to those who were qualified for the undertaking; and, by being constantly at hand, to solve any difficulties that might be started, and, at the same time, prevent the measure from being lost sight of.

Among those who honoured the Scottish Bishops with this salutary advice was a worthy, and, at that period, most intelligent member of the House of Commons, George Dempster, Esq. of Dunnichen, in the county of Forfar, who, from the sincerity of re-

gard which he continued to manifest throughout the business, informed the Primus, that unless a member of administration would positively pledge himself to introduce into Parliament the bill for repealing the penal statutes, by which the whole Episcopalians were so aggrieved, and to carry it through all its stages, it would be absolutely necessary for some of the Bishops to repair to London, there to appear as loyal subjects, claiming a just and reasonable relief, not only for themselves, but for the society to which they belonged. The propriety of adopting this advice was, at the very time, rendered more obvious, if possible, by the discovery of some unfair (to call it by the gentlest name) representations of the religious tenets of Scottish Episcopalians. Those English ordained clergymen, who, being Scotchmen by birth and parentage, had procured orders with no other view but that of opposing Scottish Episcopacy, became very much alarmed at the favourable reception given, by all ranks of men in Scotland, to the cause and claims of the church of their forefathers! And Dr. Bagot, Bishop of Norwich, had been particularly applied to, to thwart, as far as possible, any measures that might be taken by the Scottish Episcopal Clergy for their relief. The applicants went even the length of stating, that the Scottish Bishops, not satisfied with the prospect of obtaining liberty for themselves, wished, nay, proposed, to have those Clergy subjected to their authority, by act of Parliament, who officiated, or might hereafter officiate in this country by virtue of orders from an English or an Irish Bishop. On what ground such an injurious report could have been raised, the Annalist cannot possibly imagine. But having been not only raised, but actually communicated to the venerable English prelate above named, Bishop Skinner, after showing the draught of the intended bill of relief to the late Dr. Beattie, of Aberdeen, the intimate friend of Bishop Porteus, of London, requested that the Doctor would undeceive his Lordship, as one of the most respectable of his order,

on this head, and assure him, "that though the Scottish Bishops and their Clergy heartily wished for union, founded on principle, among all the Episcopalians in Scotland, yet had they not the most distant idea of endeavouring to promote it by the interposition of civil authority; nothing being more absurd or illiberal than the very thought of depriving others of that liberty of conscience which they were so desirous of procuring for themselves."

Dr. Beattie, expressing himself perfectly pleased, not only with the principle of the bill, but with the language in which it was framed, undertook to mention the matter to the Bishop of London, and to inform him, at the same time, that as some of the Scottish Bishops were on the eve of setting out for London, they would, on their arrival at the seat of government, have the honour of waiting on the Archbishops and Bishops of England individually, and would give them a full and fair account of the religious principles, as well as political hardships, of their humble Church.

Immediately after Easter, 1789, and when the nation at large was exhibiting transports of joy on account of the King's happy recovery, the Bishops, Skinner, of Aberdeen, Abernethy Drummond, of Edinburgh, and Strachan, of Brechin, set out for London, furnished with the most ample recommendations from all and sundry, in the different districts of Scotland, who had friends or relatives members of the British legislature.

Those which were afforded by noblemen and gentlemen of the Episcopal persuasion, the reader will not doubt, were framed in terms of the most friendly and favourable description. Nor were the recommendations given by members of the Scottish establishment less honourable to themselves than to the parties more immediately interested. In proof of this, the Annalist cannot forbear recording the following letter to a nobleman of parliamentary eminence, the Lord Viscount Stormont, from a distinguished member of the Courts of Session and Justiciary in Scotland, the late

Hon. Alexander Murray, Lord Henderland.

LETTER X.

LORD HENDERLAND TO LORD VISCOUNT STORMONT.

"Edinburgh, 21st April, 1789.

"The gentlemen who will wait upon your Lordship with this are Mr. Abernethy and Mr. Skinner, Bishops of the ancient Episcopal Church of Scotland. They go to London to obtain a repeal of the disqualifications imposed by act of Parliament upon persons of that persuasion in certain circumstances, and will, with your Lordship's permission, explain more fully to you the nature of their business.

"They, as well as all of their order that I know of in Scotland, are men of irreproachable character and exemplary conduct; and as they desired a letter of introduction to your Lordship, who receives with so much politeness every person engaged in public concerns, I thought you would excuse my presumption in giving it. I have stated what I believe to be a fair testimony in their favour. As to the propriety of the measure, I leave others to decide upon it."

(To be continued.)

St. Paul's Church, Boston.

(From the Episcopal Magazine.)

THE edifice now erecting in Common-Street, of gray granite, reminds us in some particulars of the Ionic temple of Ilissus in Athens, one of those works of antiquity which form a study for modern architects. The church is designed by Mr Parris, an artist of rising celebrity in New-England, no less characterized by his severe classical taste, than by accuracy in his plans. This Grecian temple just mentioned was anciently dedicated to Ceres, held in high veneration at Athens, and was the place for celebrating the lesser mysteries: it was afterwards converted, by the moderns, into a church, called St. Mary's on the Rock.

St. Paul's Church will differ from the temple, in the number of columns

forming the portico. In the model six beautiful columns, of about 32 feet in height, of Potomac stone, rise from a basement of five feet elevation, supporting a plain frieze and cornice, and a pediment, containing a design in *basso relievo*, (by Mr. Willard, the sculptor,) within its tympanum. The ascent to the platform on which the portico is reared, will be by a flight of eight steps from the street, fronting the Mall. Upon each extremity of the flanks of the edifice will be two figures, larger than life, in alto relievo, representing St. Paul and St. Peter; and the sculpture ornamenting the pediment, consisting of twelve figures, will exhibit Paul before Agrippa, who is pronouncing the memorable passage—"Almost thou persuadest me to be a Christian." The extreme angle of the pediment is to be 60 feet from the ground. The body of the church is to be 114 feet long, and including the platform of 15 feet, the whole edifice will be 129 feet in length, and 72 feet 6 inches in width. Under the portico are to be three doors, one in the centre and two at the flanks, opening into the church; and above the entrances, extending along the front, is to be a tablet 50 feet in length. The whole design indicates the origin of a new taste among us, by which high and uncouth steeples, erected upon low buildings in bad proportions, will be abolished, and a purer idea of architectural beauty be introduced.

Abstract of the Proceedings of the Annual Convention of the Diocese of New-York, held in St. Peter's Church, Albany, on Tuesday, October 19, and Wednesday, October 20, 1819.

(Continued from p. 151, and concluded.)

THE Bishop, from "the Committee of the Protestant Episcopal Church for Propagating the Gospel in the State of New-York," presented the following abstract of the Report of Missionaries:—

The Rev. Daniel Nash, Missionary in Otsego county, and parts adjacent, writes to the Bishop as follows:

I have attended two Sundays, the

year past, at Cooperstown; the others, at New-Berlin, Burlington, and St. John's, Otsego. Have baptized one adult and one child at Verona. Two adults and 48 children at Oneida: the adults and 43 children being of the Oneida nation. One adult and 22 children at New-Berlin and its vicinity. Two adults and three children at Sherburne. One child at Paris. One adult and six children at St. John's, Otsego, and its vicinity. Five children at Cooperstown. Ten in the town of Hartwich, and one at Richfield. The whole number being 104. Three Marriages, and five Burials.

It is still a pleasing, although a laborious, task, to perform the duties of a Missionary. I am delighted in witnessing the devout behaviour of many of our people in the different congregations I have visited; God grant this spirit of devotion may increase. It cannot reasonably be expected that I should perform as much Missionary duty as I have in former years: although I have been enabled to be active for the last six months, in which time I have visited a great number of families. I flatter myself I shall have your approbation, and the approbation of my brethren, but above all I am animated with the pleasing hope of having the final approbation of the Sovereign Judge and Lord of all. If this is granted it will be through grace.

The Rev. William A. Clark, Missionary at Buffalo, and parts adjacent, writes to the Bishop as follows:

Since entering upon my western mission my services have been principally divided between Buffalo, Batavia, and Black Rock. One Sunday in four I have devoted to Batavia; on the other three I have attended two services at Buffalo, and one at Black Rock. I have also performed divine service on Sunday, twice at Le Roy, twice at a settlement five miles north of Batavia; three times at Williamsville, and once in Ham-burgh. The state of the several organized congregations under my charge, I would wish to represent as prosperous, but cannot dissemble. At

Buffalo the depression of the times is peculiarly great; many families of our congregation have removed, and of those remaining I hear nothing but complaints of embarrassment. But, notwithstanding their misfortunes, they have found means, by the assistance of the contributions in Albany and New-York, to erect a very handsome church in the Gothic style. The building is nearly enclosed. But, while our future prospects depend upon the completion of this church, the people have not funds to finish it. The losses they have sustained during the late war are felt too severely to ask them to do more. Buffalo will ultimately be a place of such importance, that I think every exertion ought to be made to maintain the ground that the Church has gained.

The congregation at Batavia is much in the same condition as that at Buffalo. At Black Rock our members are increasing; the people are generally serious and attentive. At Williamsville and Hamburg, I hope to be able to organize societies during another year: other places, where there are Episcopalians, I shall soon visit; feeling bound by my obligation as a Missionary to do as much as is in my power for the satisfaction of all our people, however scattered over a widely extended country.

The Rev. Alanson W. Welton, Missionary in Ontario and adjacent counties, reports to the Bishop as follows:

Since the date of my last report, I have performed service in the following places. At Richmond 17 Sundays; at Le Roy 17; at Avon eight Sundays both parts of the day, and seven Sundays but half the day, having appropriated the other half to Geneseo, where a church, to be known by the name and style of St. Michael's Church, Geneseo, has, with excellent prospects, been recently organized. A certificate of this organization will herewith be forwarded to you. At Livonia, where there are several Episcopal families, I have officiated one Sunday, and twice have visited that place for the purpose of performing a third service, after officiating at

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Richmond. One Sunday I have officiated at Rochester; one in Canandaigua, in exchange with the Rev. Mr. Onderdonk, and once have performed a second service in Bergen, eight miles north from Le Roy, within, and in the neighbourhood of which town, there are several families of Churchmen, emigrants from the eastern States, and much attached to the Church.

In the last mentioned place I administered baptism to three persons, one adult and two children.

The whole number of baptisms for the present year, in all the societies where I have officiated, is 26; of these, 24 were infants and children, and two adults. The year past has been so healthful in this part of the State, that I have been called to attend but two funerals, both of them children. One adult, a communicant in the church at Le Roy, has died. Marriages—in Richmond three, and one in Livonia.

The prospects of the Church in this part of the Diocese are generally flattering. It is, however, manifest, that the pecuniary distress of the times affects it, as it does all other institutions dependent in any degree upon pecuniary means. It would be wrong to suspect that there is any decrease of piety and zeal on the part of those who belong to it; but many want means to lend a helping hand; many also, who are not attached to the Church, but who, from their respect for it, wish to be so, are deterred by the circumstance that the times are so pressing, that they shall not be able to do that to which their ambition, and their wish to do good, prompt them. They wish to be actually, as well as nominally, its friends, that their means, as well as their names, should contribute to its support and respectability. This circumstance renders it necessary that, for the well being of the Church, we have more missionary aid. One cannot with any profit or advantage supply all the churches which have not resident Clergymen; it would be too laborious a duty, and his services would be so scattered, that they would have but

little effect. The impressions made in one day (especially in these times, when every one feels himself overborne with worldly concerns) will in a few weeks be lost and forgotten. I believe it to be highly important, that to every three or four societies in these new settlements, there should be one Missionary; the people may then be frequently called together; societies near each other might attend in the same place; a little encouragement will excite them to do something for those who are sent among them; if they can have in prospect stated and regular services, they will, in the hope of seeing the Church flourish, exert themselves to make those Missionaries comfortable who officiate among them. I think it is important that a Missionary should be stationed at Le Roy or Batavia, to supply those places and Sheldon, and also to collect together the Churchmen scattered through the towns of Bergen and Riga. Could this be done, and another provided for Rochester and its vicinity, our Church in this part of the Diocese would be well supplied for the present. I fear, however, there is a deficiency of means, and I much regret that it is at present next to impossible to obtain any assistance for Missionary purposes in that part of the country where I reside. This consideration has deterred me from soliciting any. Those with whom I have conversed on the subject have thought it inexpedient to ask either for contributions or subscriptions. In truth, we have now to offer for the Church, little else than our prayers.

The Rev. George H. Norton, Missionary in Seneca and Ontario counties, reports to the Bishop as follows:

Since the date of my last annual report, my labours have been pretty much confined to the churches at Waterloo, Seneca county; Vienna, Ontario county; and Catharines, Tioga county. The advancement of the Church at Waterloo, for the year past, has been equal to the most enlarged expectations of its friends. The congregations, in point of numbers, have, for the most part, been

very respectable, and the worship has been uniformly conducted with decency and solemnity; an attachment to our liturgy and services throughout, has evidently increased with an acquaintance with them, and the religious ordinances, administered according to the forms and usages of the Church, have been generally acknowledged to be peculiarly solemn and impressive. Whilst the congregation has been gradually increasing in numbers, it has been highly gratifying to mark the increase of seriousness which has been evinced by the people, not only in their patient and attentive hearing of the word preached, but more particularly in a desire expressed for the ordinances of the Gospel. The sacrament of Baptism has been administered to a considerable number of adults and children, and about 24 have already united themselves with our communion. There is a favourable prospect at present of making additions, ere long, to the list both of baptisms and communicants. The great Head of the Church, we trust, will yet grant unto us an abundant increase. It would contribute very essentially to the growth of this society, if they had the privilege of assembling in a house every way convenient, and set apart for public worship. Aware of this, and being desirous to effect an object so important, our friends in this village have taken the first step towards it, by procuring an eligible site for a building. The principal materials for a house are very easy of access, and can be pretty readily obtained, but for the want of money to prosecute and complete their work, they are unable to proceed. Their *peculiar situation*, however, I trust, claims the attention, and will be duly considered by our friends abroad.

The congregation of St. John's Church, Sulphur Springs, continues to assemble for worship, at the village of Vienna. There have been some additions to the society of late, and from the earnest wish expressed for a continuance of our services, we may hope for a considerable increase in the course of another year. One

South of my parish is devoted to this parish.

The church at Catharines, Tioga county, I have visited twice during the present season, and administered the ordinances to the faithful little flock in that remote region. It gave me much pleasure to find, that this society (though it has had but little intercourse with the sister churches, and has long laboured under peculiar difficulties) was likely to prosper. They have recently had some accession to their numbers: they have gone on, and nearly completed the little house which was erected a few years ago for public worship, and are now nearly in a situation to invite the attention of a Missionary. From my acquaintance with this Church, I am well persuaded that it needs nothing but the more frequent ministrations of a Clergyman, to render its condition prosperous.

In conclusion it may be proper to add, that during the year past, for two Sundays my ministerial duties were interrupted by sickness, and that I was absent from my charge one Sunday besides, having gone below to take Priests' orders. Besides lecturing on week days, I have, in the course of the season, officiated on Sundays at Canandaigua, Geneva, and Auburn, in exchange with my Reverend Brethren residing in those villages.

St. Paul's Church, Waterloo—Families about 28; baptisms, adults 13, children 20, total 33; communicants 24; funerals, in the parish and neighbourhood 12. St. John's Church, Vienna, (formerly Sulphur Springs)—Baptisms 5; communicants 12; funerals 2. St. John's Church, Catharine's Town—Families 22; baptisms 8; communicants 19.

The Rev. Samuel Fuller, Missionary in Albany and Greene counties, writes to the Bishop as follows:

The first Sunday after the last Convention was passed at Catskill, on my return home; and I preached in St. Luke's Church in the afternoon. The next three Sundays I officiated in Trinity Church, Rensselaerville. From that time to the end of the year,

I have officiated at Rensselaerville and at Greeneville, one Sunday in each place, alternately.

At Rensselaerville, the worship of the Church has been more numerously attended than in the year preceding; in every other respect the society remains much in its former state. A few Sundays, in the intermission of the ordinary service, I have instructed such children as were disposed to attend, in the Catechism and in reading the Scriptures.

At Greeneville the congregation has been respectable for numbers; and the service has been performed with correctness and apparent devotion. The people have held service principally in a tolerable convenient room in the Academy; but three Sundays the service was held in as many different places in the vicinity of the Academy, the better to accommodate some who reside at a distance from the usual place of worship. Some additions have been made to the communion.

So far as one can form an opinion from appearances, it is thought that the objections to the service of the Church have much subsided. The propriety of being worshippers, and not mere spectators, is more seen and acknowledged. Were there more worshippers in Christian assemblies, there would, unquestionably, be fewer objections to the service of the Church.

Baptisms—in Greeneville, adults 4, children 18, in other places, children 4. Total 26.—Marriages 4.

Collections—*For the Missionary Fund*—Rensselaerville, \$ 3 81; Greeneville, \$3 75. Total \$ 7 56. —*For the Episcopal Fund*—Rensselaerville, \$3 26; Greeneville, \$2 2. Total \$ 5 28.

The Rev. James Thompson, Missionary in Greene and Delaware counties, writes to the Bishop as follows:

The year past I have officiated one half of the time at Windham, the other half at Cairo, except one Sunday in exchange with the Rev. Mr. Prentiss, at Athens and Catskill. The Rev. Mr. Fuller took the charge of

I to
 form a society at Cairo, having been repeatedly requested to preach in that quarter. It would be important to establish a church here, to be connected with Windham, as there is no place so near to Windham where there is any prospect of forming a society. My success so far is nearly equal to my expectations, so that I shall probably continue another year, organize a church, and administer the communion. Divine service is now performed with propriety on the part of the people. There are about 40 Common Prayer Books belonging to the congregation.

I have frequently preached three times on a Sunday, and lectured on week days. From the first of December, to the second week in March, I preached nearly every Tuesday evening in the Durham society. I have baptized 12 children, married two couple, and attended one funeral; have catechised the children at Windham, both in the Church Catechism and in the explanation of it, and explained both to the children and congregation. I have organized a library society in the Windham parish, which, I am in hopes, will be beneficial to the Church; the library is to be composed of books owned by the members of the society, and such books as shall be purchased or obtained by donation. The communicants are the same as in my last report. Have preached the missionary sermons, and made the collections.

The Rev. Russel Wheeler, Rector of Zion Church, Butternutts, and officiating Minister and Missionary in the county of Otsego, and parts adjacent, reports as follows:

My Missionary services for the year past have been given to destitute congregations in the counties of Otsego, Delaware, Chenango, and Broome. I have endeavoured to be faithful in discharging the duties of my station, by preaching the Gospel "in season and out of season," and in giving the sacraments of the Church of God to that portion of our brethren who are dispersed through this part of the Dio-

cess, not enjoying the salvation.

Zion Church, Butternutts, and St. Matthew's Church, Unadilla, have been under my more immediate care, and are nearly in the same state as when I made my last annual report. I verily believe our prospects are not less flattering or our success less certain.

I have preached several times in St. Paul's Church, Oxford, since the last Convention, in exchange with the Rev. Mr. Bush, who is only "admitted Deacon;" where I have given the sacrament of the Lord's Supper. I have visited the churches at Binghamton, Windsor, and Coventry, where I have preached and given the sacraments of the Church; and I have officiated in the Church societies of Masonville and Franklin. I have only to observe, that the friends of our Church in this vicinity have no cause of discouragement in missionary pursuits.

Zion Church Butternutts—Baptisms 20, communicants 100.

St. Matthew's Church, Unadilla—Baptisms 10, communicants 50.—*Windsor*, communicants 25; *Coventry*, 20; *Binghamton*, 10.—Baptisms 15.

The Rev. Ezekiel G. Gear, Missionary in Onondaga county, and counties adjacent, writes to the Bishop as follows:

During the last year my missionary services have been confined principally to the church in Onondaga, and in Tully, Courtlandt county. In the former the congregation has increased, and a considerable number have been added to the communion. Of Tully I can say no more than I did when you were there last month. The number of communicants in both congregations is about 65. Besides my attention to Onondaga and Tully, I have performed divine service four Sundays at Otisco, where there is a small congregation sincerely attached to our Church; and one Sunday at Pompey. I have exchanged one Sunday with the Rev. Mr. Pardee, of Manlius, and officiated one Sunday at Auburn, during the absence of the Rev.

Mr. Smith, by way of exchange with the Rev. Mr. Oriu Clark, of Geneva, who preached for me in this place. I have likewise given many lectures on week days in various places. I have taken no small pains to instruct the children of these several places in the Church Catechism, and to explain to them the nature and obligation of the Christian covenant; and I can truly say, with the Rev. William Jones, of Nayland, "that the smiles of children have more than compensated for the frowns and scoffs of unbelievers." I have administered baptism to about seventy infants and children, and ten adults, about one third of which were of the Onondaga and Oneida Indians. Marriages four, funerals six.

The Rev. Amos Pardee, Missionary at Manlius, Onondaga county, and parts adjacent, writes to the Bishop as follows:

Since entering on the duties of my mission, I have on week days preached in the adjacent towns, Pompey, Cazenovia, and Quality Hill, in Lenox.

The last Sunday in every month, I have regularly, without loss of time through ill health or badness of weather, spent at Lenox, or rather Smithfield parish.

The remainder of Sundays, except those in which I have exchanged with the Rev. Mr. Gear, I have spent in the church in Manlius; also Thanksgiving Day, Christmas, Good-Friday, &c. I have catechised the children and youth, some part of the time every other Wednesday, and some part of the time every Wednesday, during the summer past. I have baptised in Manlius two adults and thirteen children, have married two couple, and attended six funerals.

One communicant has removed, one has died, and six have been added, which makes the whole number 70.

The people of this parish are, I believe, increasing in the knowledge and attachment to the principles of the Church.

In the little village of Lenox, or rather Smithfield, before the Church was organized, there was a very general profanation of the Lord's day,

and disregard to all the institutions of religion: now the people generally reverence them all, and some have professed the Christian faith in a compliance with the sacraments of the Gospel.

The congregation during the last year has greatly increased. The baptisms have been five, and one funeral.

There are above thirty communicants firmly attached to the doctrine, ministry, and worship of our Church. The people of this parish are poor, but being generally young, and having increasing properties, as they have already the will, it is hoped they may, ere long, have the ability to build a house for the worship of God.

Some more Prayer Books, and tracts on the doctrine, ministry, and worship of the Church, might be very profitably bestowed among this people.

The Rev. Leverett Bush, Deacon, Missionary at Oxford, Chenango county, and parts adjacent, reports to the Bishop as follows;

Since the last convention, I have officiated regularly in Oxford on Sundays; and, during the past summer, I have delivered lectures on the service of the Church every Friday.

I have also performed divine service during week days, in the following places: in Binghamton twice, in Coventry four times, and once in Danby, Tioga county. In the last mentioned place there are five or six families of enlightened and pious Episcopalians, who evince great solicitude to have the Church established amongst them.

The congregation of St. Paul's Church, Oxford, is gradually increasing; and I anticipate the period when it will become large and respectable.

The present number of communicants is 44. Six added since the last Convention. Baptisms 4, marriages 5, funerals 4.

The Rev. Joshua M. Rogers, Missionary at Turin, Lewis county, and parts adjacent, reports to the Bishop as follows:

During the last year, I have preached occasionally at Lewisville, where

I administered the sacrament, and baptized several children; in that village, there is great room for missionary labours, and the time, I trust, is not far distant, when a church will be established there.

One Sunday I passed at Sackett's Harbour, Jefferson county, and baptised four children; I found several Episcopalians there, and it is much to be regretted they have never had a Church Clergyman resident among them. I have preached several times at Boonville, Oneida county. I have spent two Sundays at Utica, while they were destitute of a pastor, and, by request of the people, administered the holy communion. The remainder of my time has been devoted to St. Paul's Church, Turin, where there is a gradual increase, notwithstanding the opposition and prejudice it has had to contend with. Number of communicants, about 23, baptisms 15, marriages 8, funerals 2.

The Rev. Charles W. Hamilton, Missionary in Washington county, and parts adjacent, writes to the Bishop as follows:

My services have been for the past, as in the preceding year, principally devoted to the church at Sandy Hill.

Other places have been visited, and in some I have preached and administered the sacraments. The continued illness of the Rev. Mr. Jewett, has induced me to visit and officiate in his parish for several Sundays. No material change has occurred in the church at Sandy Hill. The sacrament of baptism has been several times administered. Some have been added to the holy communion—others died and removed. There is an increase of piety among those who continue to be attached to the worship of the Church. Much good has been done by the distribution of tracts and Prayer Books in connexion with the institution of a Sunday school. The religion of our divine Lord, has not that free course in the part of the country embraced by my mission, which could be wished, and there is, therefore, need and room for the exertions of a pious, able, and zealous ministry. The means, however, of

giving that ministry a necessary and proper support, and of erecting buildings for the more devout worship of Almighty God, are by no means considerable. It is not only right, but is conceived to be highly profitable to the interest of the Church, that a mission be continued in the part of the country to which the services of the writer of this report have been devoted.

From the parochial reports of the Clergy, rendered to the Bishop, and entered on the Journal agreeably to the canons, together with the above detailed report of Missionaries, the following aggregate is drawn:

Baptisms,	{ adults 153	} 1590
	{ children 985	
	{ not specified 452	

Marriages	313
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Burials	943
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Communicants	4235
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Of the baptisms, five adults and 63 children are stated to have been Indians.

From the reports of collections for the Episcopal and Missionary Funds, it appears that there had been collected, during the past year,

For the Episcopal Fund	\$ 771 41
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Missionary do.	1474 10
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The Trustees of the Episcopal Fund submitted their report, from which it appears that the increase of the said fund during the past year has been \$ 1805 64; and that its present amount is \$ 19,650 17.

The following gentlemen were elected Delegates to the General Convention:—The Rev. Isaac Wilkins, D. D. the Rev. David Butler, the Rev. Thomas Lyell, the Rev. Benjamin T. Onderdonk, the Hon. Rufus King, Dr. John Onderdonk, Philip S. Van Rensselaer, Esq. Richard Harison, Esq.

The following gentlemen were elected the Standing Committee of the Diocese:—The Rev. Wm. Harris, D. D. the Rev. Thomas Lyell, the Rev. Samuel F. Jarvis, D. D. the Rev. James Montgomery, Richard Harison, Esq. Gen. Matthew Clarkson, William Ogden, Col. Nicholas Fish.

The following gentlemen were elected "the Committee of the Protestant Episcopal Church for Promot-

ing the Gospel in the State of New-York," of which the Bishop is, *ex officio*, President:—The Rev. Thomas Lyell, the Rev. Henry J. Feltus, the Rev. James Montgomery, Gerrit H. Van Wagenen, Dr. John Onderdonk, Thomas L. Ogden, Esq.

In a list of Clergy of the Diocess published with the Journal, there are the names of the Bishop, 57 Presbyters, and 13 Deacons.

THE PSALMS.

Extracts from the New Family Bible now publishing by T. & J. Swords, under the direction of the Right Rev. Bishop Hobart.

(The passages within brackets are added to this edition by the American editor.)

PSALM XVII. Ver. 10 They are enclosed in their own fat: with their mouth they speak proudly.

Ver. 10. The meaning is, that pride is the child of plenty, begotten by self-indulgence; which hardens the hearts of men against the fear of God, and love of their neighbours: rendering them insensible to the judgments of the former, and the miseries of the latter. *Bp. Horne.*

15 As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness.

[As for God to "lift up the light of his countenance," Ps. iv. 6. and to "make his face to shine" upon a man, Ps. xxxi. 16. is to be favourable to him; and to "hide," Ps. xxx. 7. or "turn away his face," 2 Chron. xxx. 9. is to withdraw his favour and to be displeased; so also to "seek his face," 1 Chron. xvi. 11. is to endeavour to obtain his kindness, and accordingly to "see" or "behold his face," is to be in his favour, to be in a state of enjoying it. But besides this also, as those that are said to behold the face of kings, are those that minister about them, do them service of the nearest admission, and that stand in their presence, and are ready still to execute whatever they command; and as, secondly, the Angels, that are ministering Spirits, sent forth by God to minister perpetually, are said to "see the face of God always," and by consequence to "see his face," or to "behold his presence," is to wait upon him in all duty and obedience to his commands whom they attend: accordingly, to "walk before him," or "walk with him in his presence," is to serve him constantly with all uprightness, Gen. xvii. 1. and to please him, particularly in the acts of worship and religion, his house, the place that is dedicated to his worship

being called his "court," his "presepe." So that "to behold God's face in righteousness" here does signify all this—I will serve thee truly, faithfully attend thy commands, and wait upon thee in a constant diligent performance of my duty, live as always in thy presence, holily and righteously, especially in attendance on thy worship, when I come to seek thy face, to put myself before thee in thy presence; and so doing I make no doubt but that thou wilt "lift up the light of thy countenance" upon me, and I shall behold thy "face to shine" upon thy servant. *Allstree.*]

[When man was made out of the dust he was the only creature that was said to be made after God's own image and similitude; so after he is fallen again into that dust, when he awakes out of it, he is that only thing that is said "to bear the image" of the Lord from heaven, to be like God. Those attributes that are essentially natural to the Divinity, as the omniscience of his understanding, perfect rectitude and purity of his will; and not to enumerate particulars, perpetual, blessed, infinite delight in the unwearied, uninterrupted exercise of his understanding in the utmost latitude of its comprehensions, and the undisturbed enjoyment of his holy will in all things, all this unchangeable, because spiritual and immortal; of all these, so much as is communicable to a creature, man shall then partake of, be exalted into; yea, so far partake in all of it, as he is exalted into an estate to "see God as he is." *Allstree.*]

The confidence with which David calls upon the Lord in this Psalm, and the hope he possessed that God would have regard to his innocence, shows the great happiness of the good; since they can, in all conditions, apply themselves to God with assurance, knowing that he will always be their protector. The last words of this Psalm should raise our thoughts to the desire and expectation of eternal life, which the righteous shall enjoy after the resurrection. *Ostervald.*

[If we set the Lord always before us, as the object and the end of all our resolutions and our actions, and do this with all sincerity, as seeing his eyes over us, witnessing and judging of our behaviour: and if we behold his face too with all hope and confidence, knowing he looks over us to encourage our endeavours, to give them grace sufficient; then we cannot possibly miscarry. What success soever we may have in that war which the world here, at enmity with all that love and serve God, wages with us, and though it do not only frown on us, but humble us into the dust of death, yet keeping firm to our resolutions of "beholding God's face in righteousness," when they awake out of that dust "after his likeness," they shall be satisfied with it. *Allstree.*]

From the British Review.

A Concise View of the Principal Points of Controversy between the Protestant and Roman Churches. By the Rev. C. H. Wharton, D. D. Rector of St. Mary's Church, Burlington. (N. J.) and Member of the Philosophical Society of Philadelphia.—8vo. New-York.

Dr. Wharton is an Episcopal divine at Burlington, in the state of New-Jersey, and is an able controversialist, as well as an elegant writer.

This work contains several tracts, published at different times, and now collected together in consequence of repeated application made to the author. Dr. Wharton was formerly a priest in communion with the Church of Rome, and chaplain to a Roman Catholic congregation at Worcester, in this country; to whom he addressed a letter, on his settlement in America, stating the motives which induced him to relinquish their communion, and become a member of the Protestant Church. This letter is the first tract in the volume now under consideration, and is characterized by just arguments and a truly liberal spirit. To counteract the effects which might be produced by it in America, the late Roman Catholic Archbishop, Carroll, published a reply (also reprinted by Dr. Wharton,) in which he defends the principles of his Church with erudition, and endeavours to answer Dr. W.'s objections with politeness. The latter produced an answer to the Archbishop's reply, in which he has completely vindicated the Protestant faith, with equal ability and learning. His volume contains two other learned and well written tracts, in answer to more recent assailants. We are the more particular in calling the attention of our readers to the subjects discussed in this work, because it bears on a topic which is peculiarly important to us as Protestants, and as members of the Anglican Church; we scarcely need add, that we mean the so much agitated Catholic question. Indeed, to the divine who is desirous of investigating the controversy between Pro-

testants and Catholics, this work will be found extremely useful. Dr. Wharton fully meets his antagonist with arguments drawn from the Scriptures, from the writings of the Fathers, and from Christian antiquity: so that his volume may be considered as a storehouse of information to the sincere inquiring Protestant.

On the Conduct of a Church Organ.

(From the New-York Evening Post, of May 23, 1820.)

THOSE for whom the following article is more particularly intended, will, at once, understand why it is introduced to their notice at this time: and if there are others who cannot comprehend its bearing or application, they are desired to remember that a newspaper is a miscellany which, being designed to please all in turn, must necessarily contain many things occasionally uninteresting, and even displeasing, to some. The conduct of Church organs, then, "is the subject of my story;" and I avail myself of the following excellent observations, which I came across not long since, in the 2d volume of Hopkinson's Works, published at Philadelphia, an extract from which, without preface or apology, I shall lay before my readers; particularly those who are Episcopalians.

"A letter to the Rev. Doctor White, Rector of Christ Church, and St. Peter's, on the Conduct of a Church Organ.

"I am one of those who take great delight in sacred music, and think, with royal David, that heart, voice, and instrument, should unite in adoration of the great Supreme.

"To give wings, as it were, to this holy zeal, and heighten the harmony of the soul, *organs* have been introduced into churches. The application of instrumental music to the purposes of piety is well known to be of very ancient date.

"Unless the real design for which an organ is placed in a church, be constantly kept in view, nothing is more likely to happen than an abuse of this noble instrument, so as to ren-

der it rather an obstruction to, than an assistant in, the good purpose for which the hearers are assembled.

"Give me leave, Sir, to suggest a few rules for the conduct of an organ in a place of worship, according to my ideas of propriety.

"1st. The organist should always keep in mind, that neither the time nor place is suitable for exhibiting all his powers of execution; and that the congregation have not assembled to be entertained with his feats. The excellence of an organist consists in his making the instrument subservient and conducive to the purposes of devotion. None but a master can do this. An ordinary performer may play surprising tricks, and show great dexterity in running through difficult passages, which he has subdued by dint of previous labour and practice. But he must have taste and judgment who can call forth the powers of the instrument, and apply them with propriety and effect, to the seriousness of the occasion.

"2d. The voluntary previous to reading the lessons, was probably designed to fill up a solemn pause in the service; during which the clergyman takes a few minutes respite in a duty too long, perhaps, to be continued without fatigue, unless some intermission were allowed: then the organ has its part alone, and the organist an opportunity of showing his power over the instrument. This, however, should be done with great discretion and dignity, avoiding the appearance of every thing light and trivial; but rather endeavouring to compose the minds of the audience, and strengthen the tendency of the heart to those devout exercises, in which, it should be presumed, the congregation are now engaged. All sudden jerks, strong contrasts of *piano* and *forte*, rapid execution, and expressions of tumult should be avoided. The voluntary should proceed with great chasteness and decorum; the organist keeping in mind, that his hearers are now in the midst of divine service. The full organ should seldom be used on this occasion, nor should the voluntary last more than five minutes of time.

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Some relaxation, however, of this rule may be allowed, on festivals and grand occasions.

"3d. -The *chants* form a pleasing and animating part of the service; but it should be considered that they are not songs or tunes, but a species of *recitative*, which is no more than speaking musically. Therefore as melody or song is out of the question, it is necessary the *harmony* should be complete, otherwise *chanting*, with all the voices in unison, is too light and thin for the solemnity of the occasion. There should be at least half a dozen voices in the organ gallery to fill the harmony with the base and treble parts, and give a dignity to the performance. Melody may be frivolous; harmony never.

"4th. The prelude which the organ plays immediately after the psalm is given out, was intended to advertise the congregation of the psalm tune which is going to be sung; but some famous organist, in order to show how much he could make of a little, has introduced the custom of running so many divisions upon the simple melody of a psalm tune, that the original purpose of this prelude is now totally defeated, and the tune so disguised by the fantastical flourishes of the dexterous performer, that not an individual in the congregation can possibly guess the tune intended, until the clerk has sung through the first line of the psalm. And it is constantly observed, that the congregation hardly ever join in the psalm before the second or third line, for want of that information which the organ should have given. The tune should be distinctly given out by the instrument, with a few chaste and expressive decorations, such as none but a master can give.

"5th. The interludes between the verses of the psalm were designed to give the singers a little pause, not only to take breath, but also an opportunity for a short retrospect of the words they have sung, in which the organ ought to assist their reflections. For this purpose the organist should be previously informed by the clerk, of the verses to be sung, that he may

modulate his interlude according to the subject.

"To place this in a strong point of view, no stronger, however, than what I have too frequently observed to happen; suppose the congregation to have sung the first verse of the 33d Psalm:

'Let all the just to God with joy,
Their cheerful voices raise;
For well the righteous it becomes
To sing glad songs of praise.'

"How dissonant would it be for the organist to play a pathetic interlude in a flat third, with the slender and distant tones of the echo organ, or the deep and smothered sounds of a single diapason stop!

"Or suppose again, that the words sung have been the 6th verse of the 6th Psalm:

'Quite tired with pain, with groaning faint,
No hope of ease I see,
The night, that quiets common griefs,
Is spent in tears by me.'

"How monstrously absurd would it be to hear these words of distress succeeded by an interlude selected from the fag end of some thundering fugue on a full organ, and spun out to most unreasonable length! Or, what is still worse, by some trivial melody, with a rhythm so strongly marked, as to set all the congregation to beating time with their feet or their hands! Even those who may be impressed with the feeling such words should occasion, or in the least disposed for melancholy, must be shocked at so gross an impropriety.

"The interludes should not be continued above 16 bars in *triple*, or ten or twelve bars in *common* time, and should always be adapted to the verse sung: and herein the organist has a fine opportunity of showing his sensibility, and displaying his taste and skill.*

* As the appropriate posture of standing during the singing has now succeeded to that of sitting, which was prevalent when this excellent letter was written, and as the former is not a convenient posture for mere listening, may it not be doubted whether there should be any interlude of longer duration than the pause required by singing without an instru-

"6th. The voluntary after service was never intended to eradicate every serious idea which the sermon may have inculcated. It should rather be expressive of that cheerful satisfaction which a good heart feels under the sense of duty performed. It should bear, if possible, some analogy with the discourse delivered from the pulpit; at least, it should not be totally dissonant from it. If the preacher has had for his subject penitence for sin, the frailty and uncertainty of human life, or the evils incident to mortality, although the voluntary may be somewhat more cheerful than the tenor of such a sermon may in strictness suggest; yet it ought, by no means, to be so full and free as a discourse on praise, thanksgiving, and joy, would authorize.

"In general, the organ should ever preserve its dignity, and upon no account issue light and pointed movements, which may draw the attention of the congregation, and induce them to carry home, not the serious sentiments which the service should impress, but some very pretty air with which the organist has been so good as to entertain them. It is as offensive to hear lilts and jiggs from a church organ, as it would be to see a venerable matron frisking though the public street with all the fantastic air of a *Columbine*."

Thus far the celebrated author. His remarks are admirable so far as he goes; but there is one common error, and of no trivial nature, which prevails in all our church organists, that has escaped him, but which ought to be pointed out, in order that it may be at once corrected. The great error we allude to, consists in playing the organ so loud, as not only to take the lead, but drown the voices of the congregation, or oblige them to bawl rather than sing, in order to be heard, to the utter destruction of all melody and all articulation and emphasis. When the organ is played so as merely to *accompany* the voice, and sustain it from sinking, (to which it naturally

ment? In chants we feel no want of longer interludes: why should we in metre singing?

Ed. C. J.

inclines), it has fully performed its legitimate office, and more than this should never be attempted.

Society for the Promotion of the Gospel.

(From the Christian Guardian, for April, 1820.)

On Friday, Feb. 18, according to annual custom, this Society held its anniversary at Bow Church; and for this purpose met in committee at the Vestry-Room, at half past 11 o'clock; when his Grace the President took the chair. The Archbishop of York; the Bishops of London, Exeter, Salisbury, Carlisle, Chester, Oxford, and Landaff; the Archdeacons of London, Middlesex, and St. Alban's, together with many other members, both clergy and laity, formed the Board on this occasion. At 12 o'clock the Lord Mayor arrived in state, attended by Mr. Sheriff Rothwell, and several of the Aldermen; when business was suspended for the purpose of attending divine service in the church.

The sermon was preached by the Lord Bishop of Oxford, from 1 Thess. iii. 11. The Right Rev. Prelate commenced his discourse by adverting to the opposition which St. Paul had to encounter in the propagation of the Gospel, not merely from the heathen, but especially from the Jews, whose furious insurrection against him, when he first came to Thessalonica, as related in the Acts, could not fail of recurring to his recollection when he was entertaining thoughts of revisiting that city, and forcing from him the impressive supplication in the text for aid from above, to direct and support him in the execution of his purpose. The Bishop then proceeded to show, by a critical investigation of the original word, chiefly significant in the passage, and by an appeal to the context, that it was not for his personal safety that the Apostle made so powerful and importunate an appeal (which in that view of it would be out of all proportion to the object of the petition); but for the success of the great work which was to carry him to Thessalonica, "the perfecting that which was yet lacking in their faith,"

the "stablishing their hearts unblameable in holiness before God."

Having thus set forth the appositeness of the text to the solemnity, the Bishop further adapted it to his purpose, by remarking, that it might be considered either as a prayer to God our Father and our Lord Jesus Christ, for the success of his evangelizing labours, or as setting forth the means by which these labours were to become effectual, viz. by the concurrent operation of the several divine persons in the adorable Trinity; and by the subordinate fidelity of the ministry commissioned by Jesus Christ to diffuse through the world those fundamental principles of life and godliness. By a reference to St. Paul's Epistle, the Bishop showed, that this was that great Apostle's uniform course in propagating the Gospel: that he abstained most scrupulously from all matter of doubtful disputation, and all questions tending to engender strife, and bent the whole energy of his powerful mind to the rooting and grounding all who attended to his preaching, or to whom he had occasion to address himself by letter, in the great mystery of godliness above specified; and in deriving the whole code of Christian morals from the relations thus in mercy created between God and man, for the perfecting the great work of man's redemption. The Bishop then directed the attention of his audience to our formularies of faith and worship; and demonstrated, by a very interesting induction of particulars, the clear adherence of the Church of England to the apostolic model, in her well digested and perspicuous system of Christian instruction; and upon this ground advocated her superior claim to be charged with the dispensing abroad, among heathen nations, those glad tidings which she has so faithfully and energetically inculcated upon her own children at home; concluding a well considered and very interesting discourse with an exhortation to his hearers, to continue steadfast, and to abound in this work of the Lord, in full assurance, that, if prosecuted with discretion and assiduity, it would not be in vain in the Lord.

The Lord Mayor and his suite having retired, the Board resumed their deliberations; and amongst other important matters which came under its consideration, was the extension of its concern to the black population of the Cape. Upon this subject the Bishop of London made a communication, that having ascertained from the senior chaplain of that settlement, that the stationing one Missionary at Cape Town, for this very degraded portion of its inhabitants, promised to be productive of the best effects; he had opened the matter to his Majesty's ministers, and found them disposed to give support to the measure, to the same extent that they are accustomed to meet the endeavours of the Society in the cause of the American colonies. Upon this statement the Board immediately resolved upon the adoption of the measure, and upon making themselves responsible for 200*l.* per annum, to be added to the government allowance of 100*l.* that they might thus form an income for the intended Missionary sufficient for his maintenance in comfort and respectability. It was also resolved to address his Majesty on his accession, pursuant to ancient custom; and a committee having been appointed to prepare the address, and other routine business being gone through, the meeting broke up, and their Lordships, the Bishops, proceeded to the Mansion-house to dinner.

FOR THE CHRISTIAN JOURNAL.

Can the Ethiopian change his skin, or the leopard his spots? Jeremiah.

PROTESTANTS very properly reject the notion of Popish miracles, and smile when they are gravely informed, that the public pictures, in Rome and other cities of Italy, *opened their eyes* upon the invasion of that country by the French, in the year 1796. Even *pious frauds*, although once thought to be admissible for the advancement of the truth, now find few advocates when they appear under their proper name. It is true, that almost all new sects that arise would claim some *supernatural interference*, as favouring

their system, and proving their dogmas; yet happily their claims are short lived, and the effects limited to a small circle of devotees. But is it certain that these impositions have no substitute, more covered indeed, but not the less designing and artful, and more pernicious, because more difficult to be detected, wearing the semblance of scripture interpretation?

In few words, do we not discover, that when men have a favourite theory, whether true or false, to support, they, either through design or inattention, make use of any argument that may seem to make for their cause? Rome has elevated the Apocrypha to the rank of inspired canonical scripture, and declared the Latin vulgate of equal authority with the original, that thereby she might establish her notions of purgatory, penance, and image worship, by quoting the revered authority of scripture. We also find some Protestant sects quoting our English translation, and even making *verbal criticisms* upon it, as if with full assurance of its being infallibly correct. These criticisms are often made on subjects the most intricate, and where error would often be attended by incalculable injury to sound morality and theology. I might instance the case of the Universalists, many of whom build much of their theory of *universal restoration* upon a supposed difference between the English words *everlasting* and *eternal*. It is true, a biblical scholar will never be deceived by these attempts; but unfortunately many a well disposed person, who has been accustomed to reverence whatever is quoted from the Bible, will too often at least be confused by such a display of critical learning. I might also instance the use which the Calvinists make of the words, *election, predestination, evil, purpose, grace*, and others, and the stress which they lay upon them, in attempting to prove their notions of *sovereign grace* and decrees. In both which cases we find, upon close examination, that analogy of language is frequently made the ground of argument, rather than the true intent of the sacred writers.

I have been led to these remarks by

often observing the interrogation of Jeremiah, with which I have headed this piece, quoted to prove the doctrine of *total depravity*. Whether that be the doctrine of the scriptures or not, is not my present intention to investigate. That man is corrupted by nature is granted, and has always been believed by the Catholic church. To what extent he is corrupted, would, perhaps, be a thing more difficult to be determined. But by no rules of criticism, nor by any interpretation of the context, can these words of the Prophet be made to teach the doctrine of *original sin*, either *total* or *partial*. That the doctrine of original sin can be maintained from other parts of scripture is undeniably true, but not from this. Much less can the notion of *total depravity* be proved by it.

1. The expression, "Can the Ethiopian change his skin, or the leopard his spots? then may ye learn to do well who have been accustomed to do evil;" is an hyperbolical expression, in which more is said than is literally meant, and it must be understood in the same manner that we understand other figurative assertions, by the dictates of common sense, and the common usages of language. But if the words are to be taken literally, then the parallel must be run close, and we may rest assured, that if we cannot *learn to do well* until the Ethiopian shall change his dark looks for white, and the leopard his spots for uniformity of colour, not even *sovereign grace*, technically so called, can reform us. But if we reduce the figure down to its true meaning, which is to show the extreme difficulty of reformation in such as have been long habituated to sin, the terms of the expression then imply ability to reform, and thus reject the notion of *total depravity*; because *total depravity* must be attended by *total inability*.

2. The Prophet's interrogation and assertion concern the nation of Judah. This is plain from the context. Original sin and total depravity by nature cannot be ascribed to a nation as such; for a nation can be called to account only for national sins, which must be actual sins and not original. Original

corruption will incline the individuals of a nation to sin; but when a nation is punished, as Judah was, for correction, it must be for actual sins, and not original. Hence Judah is always represented as *deserving* punishment for its idolatry.

3. Inveterate *habits* of sin are charged against individuals being the constituent parts of the nation. This is plain from the assertion, "then may ye *learn to do well* who have been *accustomed to do evil*." Upon this *inveteracy of habit* is founded the very appropriate hyperbole in the question of the Prophet, "Can the Ethiopian," &c. which is an appeal to the common sense of every faithful observer of human practice. Who has not observed the extreme difficulty with which confirmed sins are relinquished—a task bordering on impossibility? And who that has seen this will deny the justness of the Prophet's interrogation, or the propriety of applying such strong language to actual transgressions? Or rather, who does not perceive that the pertinency of the question, and the justness of the writer's conclusion, are in a measure lost, if the verse be applied to the sinful state of man by nature rather than voluntary and habitual practice?

In concluding, we must remark, that every truth must stand upon its own proper proof, and if collateral evidence be introduced, it must plainly be such as is pertinent. When we attempt to uphold truth with a feeble hand, we are unprofitable auxiliaries; but when we adduce false proofs, detection is sure to counteract the best intentions, and implant jealousy in the room of destroyed confidence. The sceptic is confirmed in his doubts, and the infidel in his hardness. Our sincerity is doubted, and the truths which we would advocate are deemed as resting on a sandy foundation. Better, then, that the most sacred truths, even of religion, should be permitted, unsupported, to rest upon bare assertion, than run the hazzard of contempt and total rejection, through the misapplied zeal of imprudent friends.

A COUNTRY CURATE.

FOR THE CHRISTIAN JOURNAL.

The Question considered, whether the Light of Nature be sufficient to lead man to true happiness.

In the investigation of a question which involves nothing less than the happiness of mankind, we should not suffer prejudice or habit, in the least, to influence our decisions. Such a procedure tends to exclude just and unbiassed reasoning. Truth requires no foreign aid; she wishes not, she despises artifice. To be admired and received, she wants only to be seen. Under these impressions, I shall proceed to consider the negative of the question.

Before we enter upon the subject, it may not be improper to premise,

1st. That any rule or guide intended to lead us to happiness, must acquaint us with ourselves.

2dly. It must acquaint us with the sources of our happiness.

3dly. It must prescribe the same general principles respecting the means of attaining this happiness.

To discuss this question with some degree of accuracy, let us define the LAW and LIGHT of NATURE.

The LAW of NATURE is that *constitution* by which God has established certain connexions between him and his creatures.

The LIGHT of NATURE is that *knowledge* of the law of nature which men actually possess.

It is not denied, that the light of nature was sufficient to lead man to happiness in his primeval state; because his knowledge of the law of nature, or the law of God, was perfect; as was his ability to keep that law. But now, since his nature is corrupted, and, of course, his state changed, the case is quite different. That he is fallen and corrupted, may be easily proved.

It will not be denied that God is absolutely perfect, and that man is perfect only in proportion as he approximates the divine image.

It will not be denied that God created man.

It will not be denied, that God cannot implant any principle contrary to

his own nature; for that would be an imperfection.

But we find, that in man, there are many principles contrary to the divine nature and commands. Consequently, man is in a state different from that in which he was created, or is fallen, or is corrupted. Therefore, as man's corruption has weakened the faculties of his soul, the assertion can by no means be granted, that the light of nature is sufficient to discover to him his true happiness.

If the assertion were made in a regular syllogism, it would stand thus: God created man in a perfect state, and endued him with faculties calculated and sufficient to answer a certain end. But this state is altered; the connexions between God and man are different; and his faculties have lost their original power. Therefore, this same end can be answered by the same means. A conclusion which carries its absurdity on its face.

From the corruption then of man's nature, and the errors to which he is thereby exposed, a strong argument may be adduced to prove the necessity of a divine revelation, and of the belief that it is divine. For, even upon the supposition that some happy genius should discover the true path to felicity; what mortal could have sufficient authority to restrain the wicked wills of his fellow men? Had he no evidence to prove an heavenly commission, would not mankind naturally argue thus:—"You are a frail man as well as we; your reason is corrupted as well as our's; how then are we to know that you are right, and ourselves wrong?" It is to no purpose to say that the rationality, consistency, purity, or usefulness of his doctrines, would force the consent and obedience of mankind. For universal experience has shown, that *mere human injunctions*, when opposed to the corruptions of men, are no more than a feather before the whirlwind.

The insufficiency of the light of nature will appear, if we consider that it can neither inform us *what* we are; *why* we are; nor *what* we should be.

These points are fully proved by

the great absurdities into which even the wisest of the heathen philosophers have fallen. One contemplated only man's more dignified part, the soul; another considered nothing but his body. "Erect your head, O man, and view your fellows the gods," was the language one. "Vile reptiles," cried his opponent, "cast your eyes to the ground, and see your equals in the brutes." The former opinion flattered the vanity of human nature, and placed it in the highest seat to which pride could aspire. The latter tended to sink man into the lowest abyss of despair; and both were equally distant from the truth. That philosopher taught, that rational creatures had nothing to do with sensual pleasures; this, declared sense to be their only proper element. In this distraction of doctrines, how shall the inquiring mind proceed? Every philosopher strenuously contended that his system was the true one; and every system was replete with insurmountable difficulties. What conclusion naturally results from these reflections? It is, that though the LAW of NATURE be *sufficient in itself* to lead to happiness; yet the *knowledge* of that law is extremely imperfect; and that the LIGHT of NATURE does not point out to all the same means of attaining happiness.

The light of nature allowed men to entertain the most gross and unworthy ideas of God: nay, the most atrocious acts of impurity have been palliated by pleading the examples of the gods. It does not appear that men in a state of nature, have any adequate ideas of the *holiness* of God. Consequently, their notions of sin were derived more from particular customs and institutions than from the nature of things. Hence, what was esteemed entirely innocent in one place, was highly reprobated in another.

Although some few of the heathen philosophers, in whom reason was wrought up to its highest pitch, had clearer discoveries of moral depravity; yet none of them could point out a method of reconciliation to their God. Not all their voluminous writings could show the forgiveness of one

sin. Here is the "ne plus ultra" of human wisdom. Here is a vail impenetrable to human sagacity. The universal consent of mankind in the use of expiatory sacrifices, cannot be admitted as a proof of their knowledge of any method of atonement derived from the light of nature. This custom was undoubtedly of Divine institution, and was commanded by revelation. It was committed by Noah to his posterity; who, though they forgot the meaning of sacrifices, still continued to use the form. Let any one tell, if he can, what principle of nature informs us, that an angry God may be appeased by the blood of hecatombs. Certainly there is no such principle. And the use of sacrifices, abstracted from the view of the great propitiation typified by them, is nought but a fruitless ceremony. It, indeed, proves man to have, by the light of nature, a sense of *guilt*; but it proves no more. Nor can repentance, as some allege, be proved by the light of nature to be a means of taking away sin. This, however, is insisted upon as very reasonable, by those who advocate the affirmative; who endeavour to support their opinion with arguments drawn from the mercy of God. They have, indeed, arrived at no small degree of assurance, to pilfer some unconnected scraps from revelation, and then attempt to palm them upon the world as the discoveries of reason. The question may again be put—What principle of nature gives us reason to believe that penitence for transgression will be accepted by an infinitely perfect God, as a proper satisfaction to the majesty of his violated law? The opinions of ancient philosophers can have but little weight; for we are able fully to account for all the knowledge which they had, upon more solid grounds than the light of nature. Solomon lived 1020 years before Christ: He had an intimate acquaintance with Hiram, king of Tyre, which was the emporium of commerce to the then known world. By this channel, then, we may rationally conclude that much knowledge was circulated through the world, as many books of the Old Testament were then written, and the

principal heathen philosophers did not flourish till five or six hundred years after. The authority of those who came after Christ is still less forcible; because, the whole of the Old Testament was then completed and translated, and the doctrines of the Redeemer were dispersed with his Apostles throughout the earth.

Some, indeed, are bold enough to deny the necessity of an atonement for sin. The fallacy of this supposition is clearly set forth by this plain dictate of reason, that satisfaction should always be made to the injured party; and this principle has been recognized by the whole world. To avoid the force of this argument, it is replied, "that the Deity does not need satisfaction." True; the offering of an atonement or satisfaction cannot increase nor diminish his glory or happiness. But does the light of nature teach us that God will suffer the grossest insults upon his honour, and abuses of his love, to pass unnoticed and unpunished? No; this pretence must be considered as the invention of those who are capable of discovering every thing but truth.

It deserves the serious consideration of the advocates of the light of nature, that notwithstanding their professed veneration for the Most High, their principles detract much from the glory of God. For if man, as has been proved, is in a state of alienation from his Creator, his recovery by a method proposed in a *special revelation*, greatly exalts the glory of God, and is a signal demonstration of his tenderness, mercy, and love. Whereas, if the light of nature be *sufficient* to lead men to true happiness, God loses all the glory of their salvation, and they will not be indebted to him for their recovery.

WERTER.

New-York, April 13th, 1820.

FOR THE CHRISTIAN JOURNAL.

Observations on the principal Days in June, 1820.

SUNDAY, the 11th.

St. Barnabas, the Apostle.

THIS saint, though dignified with the title of Apostle, was not one of

the twelve; but is supposed to have been one of the seventy.

The first mention we have of him in scripture refers to his having acceded to the measure adopted by the early Christians, of having all their goods in common, by the sale of his lands, and placing the proceeds at the disposal of the apostolic college.*

This measure is not to be regarded as one of Christian obligation; but merely one of mutual agreement, to which none were bound who did not voluntarily assent to it. This is the evident meaning of St. Peter's remonstrance with Ananias, Acts v. 4. The Apostle clearly pronounces that his guilt consisted, not in the withholding of a part of the value of his estate from the common stock—for he acknowledges it to have been *his own*, and entirely in *his own power*—but in pretending that he had given all, when he had kept back a part.

From this pious devotion of their substance to the common good, however, although an act not necessarily binding on the first Christians, nor, consequently, on their successors, we should learn a lesson. The spirit which dictated it is that spirit of love to God, and of regard for the welfare of our fellow members of the body of Christ, which should lead all who profess the Christian name, to devote a generous portion of their worldly substance to works of piety and charity. This done in the spirit of evangelical faith, will sanctify that substance, and be a mean, we should not doubt, of drawing down upon it and its possessor, the blessing of heaven.

The original name of this saint was Joses or Joseph. The surname, Barnabas, was given him by the Apostles. It signifies the Son of Consolation.

When St. Paul, soon after his conversion, made an effort to connect himself with the Apostles, but found great difficulty, on account of his recent opposition to the Christian faith, and their fears lest his conversion was not as thorough as they ought to require, the saint of this day had the honour of procuring for him admission

* Acts iv. 36, 37.

into their society, and succeeded in dissipating their fears by a full rehearsal of the circumstances of his conversion, and a declaration of the fidelity with which he had immediately engaged in preaching the Lord Jesus.*

Upon the reception of the Gospel at Antioch, that place was assigned to St. Barnabas, as the particular scene of his labours. His ministry here was attended with great success. During the last year of it St. Paul was associated with him. The flock, nurtured and increased through their exertions, entitled itself to the distinguished honour of first assuming that name of unrivalled excellence, of momentous import, and imposing such weighty obligations—the name of CHRISTIANS.† Let our celebration of the memory of the man who was thus instrumental in giving their appropriate designation to the followers of Christ, suggest serious reflection on the immense importance of acting worthy of so high a title, and on the awful guilt and danger of disgracing it by unfaithfulness to the responsibility it involves. How heavy will be the indignation of our Judge upon those who name his name, and yet dishonour his religion!

From this time, we find our Apostle a constant companion of St. Paul in a long series of journeyings, labours, and persecutions.

Their union was severed by a circumstance which requires a moment's consideration. It was a difference of opinion as to the propriety of taking St. Mark as their companion on a new visitation of the Churches in which they had ministered. It amounted to a "sharp contention," in consequence of which "they departed asunder, one from the other."‡

The first remark that here suggests itself, is the impartiality of the historian. Had it been his object to impose a false religion upon the world, he surely would have concealed an event so calculated to produce impressions unfavourable to two of the most prominent advocates of that religion, and apparently so inconsistent with the character he had before given of

one of them, that "he was a good man, and full of the Holy Ghost, and of faith."*

We may next remark, that the highest spiritual attainments in this world, and even miraculous endowments, do not place their possessors entirely beyond the influence of the frailty of our nature. It is certain that one or other of these Apostles must have been wrong. Not improbably, both were deficient in a conciliating temper, which might have prevented the sharp contention that issued in their separation.—Let him that thinketh he standeth take heed lest he fall. In his coveting earnestly of the best gifts, his prayers and endeavours for the attainment of Christian perfection, let him not remit his constant jealous watchfulness against the first risings in his heart of those unhallowed tempers, which, however small and unimportant they may at first appear, will hardly fail, if not checked, to involve him in inconsistencies, and even transgressions, that will greatly mar the purity and holiness of the Christian character.

We should, also, admire the sovereign wise control of Providence, which, by means of the separation produced by the contention of these Apostles, and the taking with each of a companion, instead of the proposed union of but one with both, overruled the event to the more extensive spreading of the Gospel which they preached.

This is an instance of the making of "the wrath of man" to "praise" the Lord,† and of his bringing of good out of evil. But this exercise of almighty control diminishes not the sinfulness of the indulgence of wrath on the part of man; nor detracts in the least from the sinfulness of the precept, "Let us do evil that good may come."‡. However God may be pleased to make use of evil for good purposes, it were impious to suppose that he therefore causes it, or that, without it, he could not as well effect his benevolent designs.

* Acts ix. 26, 27. † Acts xi. 22—26.
‡ Acts xv. 36—39.

* Acts xi. 24. † Ps. lxxvi. 10.
‡ Rom. iii. 8.

The differences that exist among professing Christians in their religious views and practices, by the discussion and emulation thence arising, are the source of some good. And yet, if it were even true that this counterbalances the evil thus also produced, in the consequent substitution for primitive purity, humility, and harmony, of pride, and strife, and vainglory, there is in the thing itself such contrariety to the Gospel precepts of unity and love, to the Saviour's prayers that all his followers might be one, and to the obvious design of revelation, that the Catholic Church should be united by the bond of faith, ministry, and worship,—that every good man should lament the existing dissensions, and do what in him lies to be an humble instrument in their removal. Thus there will, indeed, be produced religious controversy. This, however, conducted in the Christian temper, and in ways according with the purity and holiness of the Gospel, is not wrong, but is a necessary part of the fundamental duty of "striving together for the faith of the Gospel,"* and "earnestly contending for the faith which was once delivered unto the saints."† With the glory of God, and the good of men for its object, and accompanied with charitable construction of the views and motives of others, and full disposition to give the credit for sincerity which we would *claim*, and with prayers for the divine direction and blessing,—we may humbly hope that it will be an important means of the elucidation of truth, and of the ultimate promotion of that genuine evangelical unity which constituted the glory of the Church in its first and purest days.

Especially, in remembering the Apostle this day celebrated, we should pray and strive to share that best and most honourable of characters which the sacred historian attributes to him—"He was a good man, and full of the Holy Ghost and of faith."‡ Our ideas of this character should be conformable to the description here given of it, by embracing the necessity of its

being the work of the Holy Ghost upon our hearts and lives, and of its having faith for its fundamental and ruling principle. Careful study, therefore, and conscientious reception of the doctrines of the Gospel, devout and diligent use of the means appointed for the conveyance of the grace of the Holy Spirit, and its faithful improvement to the proper direction of our moral agency, are the efforts we should make for the attainment of this character. Through the divine blessing, we shall find them successful, and experience, here, comfort and joy which the world can neither give nor take away, and hereafter, that blessed immortality to which the influences of the Holy Ghost to the producing of a true and living faith, are the only passport.

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SATURDAY, the 24th.

The Nativity of St. John the Baptist.

The saint whose birth we this day celebrate, was declared by our Saviour to have been the greatest of the prophets.* And truly it was a signal honour to have been brought into the world out of the ordinary course of nature, and sent from God to announce the immediate coming of the great Messiah. This was the case with St. John the Baptist; and in the exercise of the ministry he came to execute, he displayed a firm and undaunted perseverance, deserving the imitation of all who are vested with a divine commission. No species of crime escaped his censure. No station screened the offender. Possessing a mission which placed him on ground higher than that occupied by any to whom he was sent, he maintained a holy boldness and resolution which any one honoured with a like message should be ashamed to exchange for fear of the face of man, or courting the favour of sinners.

The means he prescribed for rendering men meet to be the followers of Messiah, are the same which, with all earnestness, should be insisted on by all the ministers and stewards of Christ's mysteries, who are to prepare and make ready his way in the hearts

* Phil. i. 27. † St. Jude 3.

‡ Acts xi. 24.

* St. Matt. xi. 11.

of men—*repentance* and *fruits meet for it*; repentance whereby they lament and forsake their sins, and the faith and renewal of heart and life which are its proper fruits. On these the minister of Christ should insist with an earnestness proportioned to their indispensable and everlasting importance; and to be possessed of them should engage the solicitude, the prayers, and the exertions of Christians, with an assiduity and anxiety demanded by the infinitely momentous truth, that without them they cannot be in Christ, nor Christ in them.

In the cultivation of the evangelical character here contemplated, the Christian will learn an important lesson from the example of Christ, who, though he possessed the Spirit without measure, showed his approval of the positive institutions of religion by desiring that baptism which was administered by St. John; and when the holy Baptist professed his surprise that he should seek it, urged it as a proper evidence of his wish "to fulfil all righteousness."* Let his professed followers think of this, when disposed to decry the ordinances of religion, or to think that they may be equally good without their observance.

THURSDAY, the 29th.

St. Peter, the Apostle.

Particularly to consider the leading events in this Apostle's life would be to comment upon the greater part of the New Testament history. They are probably familiar to the reader. They illustrate leading traits of character, which, in their different results, as *sanctified* and as *uninfluenced* by divine grace, may be the subject of one or two profitable reflections.

The traits to which reference is now made are at once discovered by the reader to be great warmth of zeal, and an impatient desire to gratify its dictates.

Such a character, as it is influenced by divine grace, or the reverse, generally leads either to unusual departure from right, or to extraordinary excellence. These extremes appeared at

different times, in the conduct of our Apostle. When his religion maintained its proper control, he was among the most zealous and devoted of his Lord's disciples, the readiest to do his will, the most eager to vindicate his character. When he forgot his sacred obligations, and set aside consistency of religious character, his zeal amounted to fury, and in his fear of exposure to injury in his Master's cause, he was hurried into most guilty abjuration of it.

There is no temper that should be more jealously watched than a warm and ardent one. It presents incessant temptation to violate the meekness and kindness of the Gospel spirit. But properly directed, and made subservient to the controlling influence of divine grace, it imparts that zealous and devoted character which befits a cause so holy and so important as religion. For this let the Christian strive and pray. Let him remember that if ill directed and ill governed zeal in religion is a fault, so is apathy and insensibility. What—if not God and eternity—should excite our zeal, and rouse us into vigorous exertion?

A Letter from a young Lady to her Brother.

MY DEAR BROTHER,

As I am favoured with an opportunity of being alone this morning, which does not frequently occur, I feel it a duty incumbent on me to devote a portion of the time in writing on a subject in which we are both deeply interested. The distance which separates us precludes much personal intercourse; I feel it, therefore, a duty that presses more upon my mind on this account; and it would be an unpardonable neglect on my part were I not to obey its impulse.

The awful end of poor M. has made, I trust, a lasting impression on my mind. O that we may be led from it seriously to examine whether we are upon a *rock higher than ourselves*. Vain is our hope of eternal happiness, if we are not on the *right foundation*; "for other foundation can no man lay than that is laid, which is Jesus Christ."

* St. Matt. iii. 15.

You have no doubt been informed that a few days previous to his death I spoke to him respecting his state as a sinner in the sight of a holy God, and endeavoured (as far as the Lord enabled me) to impress upon his mind, that in our *own righteousness* we could not stand justified before him. His views on the subject were dark, and I could easily find that he wished to get rid of it altogether. I shunned not, however, to declare unto him the whole counsel of God. My object was not to *alarm*, without pointing him to the *remedy*. "Him that cometh unto me I will in no wise cast out," says our blessed Saviour; and the thief upon the cross is an encouraging proof,

That while the lamp holds out to burn,
The vilest sinner may return.

But I am also fully assured by the word of God, that unless we repent (even if it be at the eleventh hour) we can in no wise enter heaven. He seemed not to see or feel the necessity of either. He was, alas! but too comfortable in the prospect of death. Let us beware of trusting to a *death-bed repentance*. It may come too late. Death will overtake us sooner or later; but repentance may then be far from us. The Almighty says, his Spirit shall not always strive with man.

I hope, however, you will not infer from what I have said respecting Mr. M. that his case was so desperate as to be out of the reach of divine mercy. Ah, no! God is able and willing to save to the uttermost. He can, in a moment, in the twinkling of an eye, change the heart, and fit it for his heavenly kingdom; and although the change was hid from our view, this might have been effected. Beyond this state we do not follow him; but I am assured he is *now* convinced whether his own views or mine were right. During our conversation, he remarked, that I was infatuated with *religion*: it was with me a never ending subject. I then said, If we have any hope of going to heaven, it is a subject we shall celebrate with the *holy angels* throughout a never ending eternity. And surely redemption

through a crucified Jesus, is a theme always acceptable to those who feel their need of such a Saviour.

It may be necessary, my dear brother, to add, that, so far from saying too much on this subject, I have indeed to reproach myself for saying too little. I do not, I fear, sufficiently declare to my fellow-sinners what the Lord has done for my soul. He has led me, a poor blind creature, by a way that I knew not, and has set my feet upon a *rock* which cannot be moved. I esteem it no small mercy that he did not cut me off years back as a cumberer of the ground; and I account the long suffering of God *salvation*. I have not been without affliction, but it has pleased the Lord to overrule this for my good; and I can truly say, that, whilst trials have increased, my consolation in Christ Jesus has abounded still more. I have found him indeed a friend, that sticketh closer than a brother. He has said he will never leave nor forsake those who put their trust in him; and can prove, by happy experience, that he can make *crooked things straight* and the *rough places plain*.

But although, through the goodness of God, I have found joy and peace in believing, and am enabled in general to go on my way rejoicing, yet there are seasons when my soul truly cleaveth to the dust. Outward trials have never caused me so much misery as my own inbred corruption; and I have felt the truth of that awful declaration, "All have sinned, and come short of the glory of God." It is the *grace* of God alone which can subdue our natural corruption; and even in a state of grace we carry with us a body of sin and death. St. Paul experienced the truth of this, and many other eminent Christians also. Does not this exclude boasting? We can glory in nothing except the cross of our Lord Jesus Christ. This is a faithful saying, and worthy of all acceptance, "that Christ came into the world to save sinners," and, *I would especially add, of whom I am chief*.

O my dear brother, I trust this language is not altogether unintelligible to you: if it is, pray that the Holy

Spirit may teach you the things which belong to your everlasting peace. Delay not to come to Christ while it is called to-day. Behold, now is the accepted time. He is waiting to receive you with open arms—He stands at the door, and knocks—He is an all-sufficient Saviour, and his blood cleanseth from all sin. You have found the world unkind, friends unkind and changeable; but Jesus Christ is the same yesterday, to-day, and for ever—He changeth not. Cast then your soul wholly on him; be faithful unto death; and you will find, when the awful hour arrives, that he will receive you to his eternal rest. May this be the happy experience of each of us, is the fervent prayer of your truly affectionate sister,

Christian Guardian.] ANNA.

Protestant Churches in France.

(From Helen Maria Williams's Letters on France. Published in 1819.)

If we turn our eyes towards the provinces, we see, in all the great towns of France, the Protestant Churches liberally supported; and in small towns, and villages hitherto without places of public worship, churches are building by private subscription. At Landouzy, in the department of L'Aisne, the Protestants erected a new church in 1818. Such was their desire to see this edifice arise, that, having assembled together at Easter, every one spontaneously took part in the labour of bringing the materials for building to the spot which they had marked. A few months after a solemn dedication of the church took place, amidst a crowd of Catholics, as well as Protestants, and the ceremony terminated by a general fete. At Orthes, the same zeal has lately been displayed in the construction of one of the finest churches in France, where two thousand persons can be placed. At Baigt, a village in the vicinity of Orthes, one rich individual paid two-thirds of the expense of building a temple. Three new churches are erecting in the department of the Gard, the scene of Protestant calamity. At Usez, a town of about four thousand inhabit-

ants, two thousand of whom are Protestants—Usez, where horrors took place that belong to history—more than one thousand Protestants received the communion at Easter, in 1818. In the small village of Osse, but six leagues distant from Spain and the inquisition, we find a congregation of Protestants, composed almost entirely of shepherds, who pass six months of the year amidst the snow of the Pyrenees. This pastoral village receives an annual visit from the minister of the nearest consistory, which is fifteen leagues distant; and for this visit they wait with eager expectation. Their rustic temple was overthrown at the revocation of the edict of Nantes, and they erected another, in 1805, with their own hands, where one of the elders performs public worship every Sunday; but they are now soliciting for a pastor, which they will probably obtain.

At Avignon, so long under popish dominion, and which the Pope, perhaps, fancies is still his own, we find a Protestant congregation. Should Avignon ever be restored to his Holiness, he will, no doubt, be surprised to see that the heretical production of a Protestant Church had sprung up during the interregnum of his authority.

The visit of a minister to the small congregations of the South, which surround the consistorial churches, is hailed with universal joy. The minister alights at the house of one of the principal peasants, and when divine service is over, the whole congregation is invited to a fete given by the chief proprietor of the place. The fatted calf is killed, and the board is loaded with the choicest produce of the farm. On these occasions the peasants walk sometimes ten leagues under the rays of a burning sun, winding along the banks of the Tarn and the Garonne, to join what they call in their *patois*, *la societat*.

On Religious Dejection. From the Sermons of Daniel Wilson, A. M.

A frequent cause of this malady is SOME WILFUL SIN SECRETLY OBTAINED IN THE HEART, OR PRACTISED IN THE LIFE. Like the accursed thing

in the camp of Israel, this must be cast out before a scriptural peace can be enjoyed. I speak not of sins of ignorance or infirmity, nor of the effects of sudden temptation, nor of the disallowed imperfections which, through the defilement of indwelling sin, cleave to our purest thoughts and most righteous actions: these ought not to occasion religious depression. The humble Christian, daily examining his conscience, and confessing and forsaking his sins, is cleansed by the blood of Christ from all unrighteousness. But if some course of habitual sin, whether secret or open, be entered upon, some palpable inconsistency admitted, something which lays waste the conscience or grieves the Holy Spirit, the consequence frequently is, and ought to be, religious depression. It is not necessary, in order to this, that a man should be altogether insincere or hypocritical, much less that he should openly renounce the truth of the Gospel. But if an allowed habit of evil has gained upon him, his serenity of mind must and will be proportionably disturbed. In a day of extensive religious profession like the present, such cases are not uncommon. Christians are betrayed into a conformity to the vanities or pleasures of the world. They indulge themselves in things which, if not grossly sinful, are yet inexpedient. They maintain no proper self-government over themselves. A haughty temper toward their inferiors, an envious disposition toward their equals, or a spirit of insubordination with regard to those placed in authority over them, steals in a certain measure upon their minds. Covetousness secretly *set up as an idol in the heart*, to use the expression of the Prophet, is a sin which *eats as doth a canker*. Five times only is *lucre* mentioned in the New Testament, and in each case the epithet *filthy* is added to it, to note the peculiar danger of this *idolatry*. Sins of impurity, again, secretly indulged, and perhaps justified by specious sophisms, have been, and are, the ruin of many.

Whatever be the particular transgression, the effect of it is speedily

seen in private devotional duties. These are either wholly neglected, or at least become heartless, and languish. The circumspection is relaxed, and the simplicity of the soul is corrupted. Domestic cares leading men into unjustifiable methods of adding to their wealth, or the concerns of a trade or profession, conspire to deaden the heart. The *Holy Spirit is quenched*, and withdraws his influences. The mind, in which religion has been thus sickly, loses its tone and vigour; and, when trouble comes on, it sinks into utter despondency. Even an excessive hurry and occupation from engagements in matters connected with religion, may have a similar effect, if they induce remissness in seeking God, and exclude secret and fervent communion with him.

But the malady is not yet at its height. The unhappy Christian, now in a declining course, has, perhaps, many checks of conscience, many warnings and manifestations of divine mercy. Perhaps some event in the course of Providence rouses him. Some awakening sermon startles him in his lethargy. Some open disgrace occurring in the church to a fellow Christian not more culpable than himself, infuses terror into his soul. He repents. He seeks to return to God. He seems to walk with the Saviour for a time in deep contrition and watchfulness. After a while, however, his old sins, like a wound imperfectly healed, break open afresh. He relapses into some known iniquity. These declensions and revivings recur again and again, like the periodical intermission and return of a fever. But by each relapse his state of mind becomes worse; till at length, in some season of outward calamity, perhaps, his soul is overcome by dejection. He knows too much of true religion to be happy without it; yet acts too inconsistently to enjoy its pleasures. Conscience and inclination are at variance. He maintains fair appearances before his friends, and is as active perhaps as others in public concerns; but a worm secretly gnaws, as it were, his vitals, and a fixed melancholy pervades his mind.

From a late English Magazine.

College at Calcutta.

SOCIETY FOR PROPAGATING THE GOSPEL
IN FOREIGN PARTS.

WE noticed in our last number the pleasing communications made by the Lord Bishop of Calcutta, from India, relative to a proposed plan of establishing a college near Calcutta, for educating missionary clergymen, native catechists, and schoolmasters.* Since these communications were received in London, the Society for Promoting Christian Knowledge have (following the example of the above Society for Propagating the Gospel, to which the Bishop's letter was addressed, acknowledging the receipt of 5000*l.* for the purposes of *native* instruction), voted 5000*l.* towards the establishment of the college; and the Church Missionary Society have done the same. Thus no less a sum than 15,000*l.* has been voted by three societies, in connexion with the established Church, for the great object of Promoting Christianity throughout a country whose inhabitants have long claimed the *title of fellow-subjects*, but are now about to be blessed with a participation in the highest privileges of Britons—*religious ordinances*.

This information surely, if it meet the eye of benevolence in time, will tend to multiply the amounts of parochial and personal collections, so strongly recommended by the King's Letter; and, may we add, probably will, ere long, produce auxiliary associations throughout the country, in aid of the parent Society, which has only begun to dart a ray of comfort to these regions, where thick darkness has long been a source of *reproach as well as regret* in the minds of many *serious Christians*? Great things may be anticipated as the result of this first blow at heathen idolatry. With a properly-instituted and amiable protector, like the Bishop of Calcutta, on the spot, what will really good clergymen have to fear in embarking in such a cause? What will bad ones have to hope for? The

former will be countenanced; the latter, we trust, expelled, or, rather, prevented from going out. Christians must pray the Lord of the harvest to send, by the hands of *whom he will send*, the glad tidings of salvation to poor heathen—and all will be well.

New College at Serampore.

A prospectus of a new college at Serampore, for the education of Christian, native, and other youth, has been lately published. The plan is of considerable magnitude. His Excellency the Marquis of Hastings has consented to be the first patron of this new college; and its government is placed in the hands of the Serampore missionaries, who have given their premises for the use of the institution until suitable buildings can be erected. The main object is to instruct native youth in the Sanscrit language, that they may be enabled, by a thorough knowledge of the sacred books of the Hindus, to compare the tenets of Brahma and of Bouddism with the doctrines of Christianity, and thus become qualified for spreading a knowledge of the truth over Asia.

DEATH AND THE DRUNKARD.

By Charles Prentiss, of Massachusetts.

His form was fair, his cheek was health;
His word a bond, his purse was wealth:
With wheat his fields were covered o'er,
Plenty sat smiling at his door.
His wife the fount of ceaseless joy;
How laugh'd his daughter; play'd his boy!
His library, though large, was read,
Till half its contents deck'd his head.
At morn, 'twas health, wealth, pure delight,
'Twas health, wealth, peace, and bliss at night.

I wish'd not to disturb his bliss—
'Tis gone! but all the blame was his.

The social glass I saw him seize,
The more with festive wit to please,
Daily increased his love of cheer—
Ah! little thought he I was near.
Gradual indulgence on him stole;
Frequent became the midnight bowl.
I in the bowl the *head-ache* plac'd
Which with the juice his lips embrac'd.
Shame next I mingled in the draught,
Indignantly he drank and laugh'd.
In the bowl's bottom *Bankruptcy*
I plac'd—he sipped with tears and glee.
Remorse then did I in it pour;
He only sought the bowl the more.

* See Christian Journal for November, 1819, vol. iii. p. 339.

I mingled next joint-torturing *Pain*;
Little the less did he refrain.
The *Droopy* in the cup I mix'd;
Still to his mouth the cup was fix'd.

My emissaries thus in vain
I sent, the mad wretch to restrain;
On the bowl's bottom then *myself*
I threw; the most abhorrent elf
Of all that mortals hate or dread;
And thus in horrid whispers said,
"Successless ministers I've sent,
Thy hast'ning ruin to prevent;
Their lessons nought—now here am I,
Think not my threat'nings to defy—
Swallow thou this, thy *last* 'twill be;
For with it thou must swallow *me*."

Haggard his eyes; upright his hair;
Remorse his lip; his cheek despair;
With shaking hands the bowl he grasp'd;
My meatless bones his carcass clasp'd,
And bore him to the church-yard; where
Thousands, ere I would call, repair.

DEATH speaks—Ah, reader, dost thou
hear?
Hast thou no lurking cause of fear?
Has not o'er thee the sparkling bowl
Constant, commanding, sly control?
Betimes reflect—betimes beware—
The rudy, healthful now and fair,
(Reform postpon'd another day)
Too soon may mix with common clay.

COMMUNICATION.

*Memoirs of the Protestant Episcopal Church
in the United States of America. By
the Right Rev. Bishop White. Octavo.
Philadelphia, 1820.*

A Layman, who has been no inattentive observer of the rise and progress of the Protestant Episcopal Church in the United States, cannot refrain from expressing his high sense of gratitude to the Right Rev. Author of these Memoirs: a history which none but a principal actor in the scenes, could describe, and which will prove an invaluable legacy to posterity. This work ought to find a place in the study of every Clergyman of our Church; indeed every intelligent Layman, desirous of becoming acquainted with the history of the regular succession of our Bishops, from the venerable line of Bishops of the parent Church of England, ought to possess a copy.

ORDINATIONS.

On Tuesday, May 2d, the Right Rev. Bishop Croes held an Ordination in Christ Church, New-Brunswick, New-Jersey, and admitted Mr. Clarkson Dunn to the holy order of Deacons. Morning prayer was performed by the Rev. John C. Rudd, Rector of St. John's Church, Elizabeth-Town, and a discourse, adapted to the occasion, deli-

vered by the Rev. John Croes, jun. Rector of Christ Church, Shrewsbury.

On Ascension-Day, May 11th, the Right Rev. Bishop Hobart held an Ordination in Trinity Church, New-York, and admitted Benjamin P. Aydelott, M. D. to the holy order of Deacons. Morning service was celebrated, and an appropriate exhortation delivered, by the Rev. Benjamin T. Onderdonk, an Assistant Minister of said Church.

NEW FAMILY BIBLE.

[The following recommendation of the New Family Bible, now publishing by T. and J. Swords, will show in what estimation that excellent commentary is held by the Bishops of our Church.]

Entertaining the opinion, that although there are very learned and profitable commentaries on the Bible, by divines of the Church of England of former ages, there is required a Commentary of modern date, accommodated to existing circumstances and the state of the public mind; we recommend, as suited to the present wants of the Church, the lately edited Family Bible of Drs. D'Oyly and Mant. It has been published in England, under the patronage of the Society for Promoting Christian Knowledge; and is now in the progress of republication, under the direction of the Right Rev. Bishop Hobart, of New-York. What especially recommends this work, is its comprehending of remarks from the works of sundry of the ablest divines of the Church of England of different dates. From the parts which we have seen of the commentary of Drs. D'Oyly and Mant, and from the expectation which we entertain, that the parts yet to be printed will be equal to what has already appeared, we declare our approbation of the work, and our wishes for its success.

WILLIAM WHITE, D. D.

Bishop of the Protestant Episcopal Church in the State of Pennsylvania.

JAMES KEMP, D. D.

Bishop of the Protestant Episcopal Church in the State of Maryland.

JOHN CROES, D. D.

Bishop of the Protestant Episcopal Church in the State of New-Jersey.

NATHANIEL BOWEN, D. D.

Bishop of the Protestant Episcopal Church in the State of South-Carolina.

T. C. BROWNE, D.D. LL.D.

Bishop of the Protestant Episcopal Church in the State of Connecticut.

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No. 7.]

JULY, 1820.

[Vol. IV.]

Annals of Scottish Episcopacy. By the Rev. JOHN SKINNER, A. M. of Forfar.

(Continued from page 167.)

In farther submitting to the reader's notice the interesting progress of the Bill of Relief to "Pastors, Ministers, and Lay Persons of the Episcopal Communion in Scotland," it would be presumption in the author of these pages, when in possession of a regular journal of the whole procedure in his venerable father's handwriting, (and which, in proof of its authenticity, Bishop Skinner has ordered his executor to place among the archives of the Church,) to seek for more satisfactory documents, or to attempt the use of more perspicuous language than the Bishop's own.

That some slight abridgment will be had recourse to, the reader must be fully aware, otherwise this work would swell out far beyond the limits prescribed to it; but as all facts and circumstances which may, in the judgment of the Annalist of Scottish Episcopacy, seem interesting to his readers, will fall to be stated in, as nearly as possible, the words of Bishop Skinner's own manuscripts, for abridgment only does the compiler of these Annals hold himself responsible.

"We left Edinburgh on the 20th of April, and arriving in London on the 24th, addressed a card to the Lord Advocate of Scotland, informing his Lordship, in compliance with Mr. Dundas, the treasurer of the navy's instructions, of the purpose of our journey to London, and expressing our anxiety to have the honour of waiting upon him as soon as convenient. Our request was very speedily granted; and, after entering on business, his Lordship interrogated us, 'Whether the Established Church of

Scotland was disposed, as far as we had heard, to make any opposition to our relief?' To this our answer being that, 'as far as we had access to know, we had no apprehension of hostility from that quarter,' his Lordship said, 'he believed it to be very true, and hoped there would be none from any quarter.*' The interview at this time concluded with his Lordship's promising, when we had consulted the English Bishops, that he would lay a state of our case before the Lord Chancellor. Having learned that a plan was in agitation for authorizing, by a clause in our Bill, some English or Irish Bishop to perform Episcopal offices in Scotland, a scheme for the support of schism and division, which we were sensible must have originated in Scotland, and been recommended to the attention of the English Church by very unfair and ill-founded representations, we resolved to write to the Archbishop of Canterbury, and to give his Grace a fair and candid account of these points, which we had most reason to fear had been thus misrepresented. Lest, however, our letter should not have been couched in proper Archiepiscopal form, as my worthy friend, the Vicar of Epsom, was to introduce us to two of the soundest Churchmen of whom England has to

* So far, in fact, from opposing, it will be seen in the sequel that the leading men of the Established Church in Scotland were most anxious for the success of their Episcopalian Brethren's application. In proof of this, Mrs. Skinner informs the Bishop by letter, dated Aberdeen, May 30, 1789, that, in his thanksgiving Sermon for the king's recovery, Principal Campbell mentioned the application to Government for repeal of the penal statutes, and said that his Majesty's countenance to that measure would add to the many good things he had done in the course of his reign.

boast, the Rev. William Jones of Nayland, and William Stevens, Esq. treasurer to Queen Anne's Bounty, we were anxious to have their approbation of the letter, previous to its being forwarded to Lambeth. The letter having been approved by those warm and zealous friends, was transmitted to his Grace accordingly."

LETTER XI.

THE SCOTTISH BISHOPS IN LONDON TO HIS GRACE THE ARCHBISHOP OF CANTERBURY.

"May it please your Grace,

"London, May 1, 1789.

"We had the honour of addressing your Grace about a year ago from Aberdeen, in Scotland, when we formed the resolution of testifying, in a legal manner, our attachment to his Majesty's person and government. And we are now come to England to solicit a repeal of those penal statutes under which the Church in which we preside has so long suffered.

"With this view, it was our intention to submit our case to your Grace, to the Archbishop of York, and the other Right Rev. Prelates of the Church of England; but having brought a letter from a friend in Scotland to the Lord Bishop of Worcester, his Lordship has kindly hinted to us the propriety of giving your Grace a full explanation of our business, as the best means of communicating it to the other Bishops. This, we hope, will plead our apology with his Grace of York and their Lordships for not immediately addressing ourselves to them.

"Our case, your Grace will readily perceive, is very different from that both of the English Dissenters and of the Scottish Roman Catholics, with which some attempt to compare it.

"They are both restrained on account of their religious Creed, which continues the same; whereas the restraints laid upon the Episcopal Church in Scotland were judged necessary only for crushing the political disaffection ascribed to the Clergy and Lay Members of that Church, which political disaffection is now entirely *gone away*.

"Wherefore may we humbly hope to enjoy, in common with his Majesty's other loyal subjects, the benefits of his mild and equitable government, especially as we ask no more than to be put on an equal footing, in the article of toleration, with the other Protestant Dissenters from the Scottish establishment.

"Such, indeed, is our confidence in his Majesty's goodness, and in the justice of his Parliament, that we are fully persuaded our request will not be refused, particularly if we shall be so happy as to obtain your Grace's powerful support, with that of the Archbishop of York, and the other Bishops of the Church of England, to whom, we have no doubt, your Grace will do us the honour of recommending our cause.

"We have only further to add, that having, since we came to England, joined in the public devotions of the English Church, we hereby declare ourselves to be in full communion with that Church. The Book of Common Prayer, we believe, in our hearts, to be the best composed liturgy in the world. The Morning and Evening Service, as read in that Book, we constantly make use of, and the offices of Matrimony, Baptism, Confirmation, &c. as occasion offers; and though we generally use the Scottish Communion Office, nearly as authorized by Charles I. and inserted in the Book of Common Prayer for the Church of Scotland, yet, so far are we from making this usage a condition of communion, that our own Clergy have a discretionary power to use which of the two offices they please, and some of them do actually make use of the English Office.

"Having reason to believe that our practice in these matters has been misrepresented, we have deemed it necessary to trouble your Grace with this short account of it, which, when honoured with a personal interview, we shall, with your Grace's permission, enlarge, in a manner, we flatter ourselves, to your Grace's satisfaction.

"Our business is evidently of the greatest importance to the support of

Episcopacy in Scotland, and thereby to the interest of that which we hold to be true religion; which interests, we are confident, are so dear to your Grace, that we have the best ground to hope for your protection on this occasion.

"We shall be happy to know when we may have the honour of waiting on your Grace. And we are, with the most profound respect and esteem," &c.

"A few days after the receipt of this letter, we had a message from the Archbishop, desiring to see us. We went to Lambeth accordingly, at the hour appointed, and were received with every mark of respect, his Grace apologizing to us for not answering our letter of last year, as well as for now sending us a verbal invitation by Mr. Jones. His inquiries after our situation, were, as might be expected, very particular; to all of which we returned such plain and candid answers, as seemed to give the satisfaction wished for. 'The pressure of ecclesiastical business,' however, he told us, was at that time so great, and the intended motion in favour of the English Dissenters so completely engrossed the attention of the Episcopal Bench, that, until it was discussed, they could not take our business into their consideration; but as soon as that matter was disposed of, the Bishops would meet for the purpose of considering our case, and 'he should then desire the honour of seeing us again.'

"In the meanwhile, the Bishop of St. David's, Dr. Horsley, having been waited on by myself and colleagues, entered on the discussion of our claims with all his characteristic keenness, taking notes of our answers to all his inquiries, and happy to find that we differed from the Church of England in no essential point of doctrine or discipline; for 'whatever,' said he, 'might have been your religious tenets, as your political disaffection is removed, I think you entitled to toleration, as far as you ask it. But perhaps it may facilitate your business to let it be known, as I am now competent to do, that you

do not essentially differ from our Church.'

"The Earls of Braedalbane and Fife, the Lords Stormont, Kinnaird, &c. &c. did us the honour to call for us and proffer us their services, as soon as we had drawn up a memorial of our case, which they could put into the hands of their respective friends, in and out of administration. The Bishop of Norwich, Dr. Bagot, received us with a great deal of mild civility. He had the Ecclesiastical History of Scotland, lately published, on his table, and immediately turned to the passages which referred to our situation. He talked very properly of the reasonableness of our request, but was of opinion, that the state of the qualified Clergy of the Episcopal Communion in Scotland was to be considered. 'It was proper,' he said, 'to hear what might be urged in their behalf; for which purpose time and serious consideration would be required, such as might prevent our business being brought to an issue this session. At any rate, he was sure that the Bishops of England would do nothing with a view either to oppress us or to countenance division, if at all to be avoided; and much,' concluded he, 'will depend on the opinion of the Archbishop, who has been at great pains to inform himself of your situation and that of the English ordained Clergy in Scotland; of neither of which, till within these few years, the English Bishops hardly knew any thing.'

"Having again had a long discussion with the Lord Advocate for Scotland, he recommended us to lose no time in drawing out a state of our case, giving a historical detail of the statutes of which we complained, and the relief which we deemed necessary, in order that Mr. Pitt and the Lord Chancellor might be rightly informed. And, on our mentioning Mr. J. Allan Park, a worthy young Barrister, to whom we had been recommended, as a fit person to take charge of our matters, his Lordship cordially approved of our choice, and bid us desire Mr. Park to call on him for information, if he needed any, and to bring him,

(the Advocate,) a scroll of the paper before a clean copy was made out; and the sooner the better, as his Lordship must set out for Scotland in a week.

"After some little alterations in the scroll of the case drawn up by Mr. Park, the Lord Advocate and the Treasurer of the Navy, (who is well known to have acted as Minister for Scotland,) sanctioned the printing of it; the latter informing Bishop Skinner, that 'if the Archbishop did not send to him in the course of two or three days, he (Mr. Dundas) would write to his Grace, and desire an interview, as he knew Mr. Pitt would do nothing in matters Ecclesiastical without consulting the Archbishop.'"

"Case of the Episcopal Clergy in Scotland, and of the Laity of their Communion."

"It is a fact well known, that the Bishops of Scotland, who were deprived of their sees at the time of the revolution, continued to exercise their Episcopal functions, and to ordain ministers for supplying the vacant congregations of their persuasion; which was so far from giving offence to Government, that it was even deemed necessary to afford the Scottish Episcopal Clergy the aid of the law, to protect them in the exercise of divine worship, from any disturbance, to which they might be exposed, from the ignorance or misguided zeal of those who happened to entertain different opinions in religion.

"Accordingly, in the tenth of Queen Anne, an act passed, declaring it lawful for those of the Episcopal communion in Scotland, to meet and assemble, for the exercise of divine worship, to be performed after their own manner, by Pastors ordained by a Protestant Bishop, and who are not established Ministers of any church or parish, and to use in their congregations the Liturgy of the Church of England, if they think fit, without any let, hindrance, or disturbance from any person whatsoever.—The next section provides, that none shall presume to exercise the functions of a Pastor in the said Episcopal meetings,

except such as shall have received holy orders from the hands of a Protestant Bishop; and every person called upon to be a Pastor or Minister of any Episcopal congregation, before he takes upon him to officiate, shall register his letters of orders at the general or quarter sessions. The rest of the act is employed in stating the oaths to be taken by such Pastors or Ministers; in describing their powers, declaring it to be free and lawful for them, not only to pray and preach in the Episcopal congregations, but to administer the sacraments, and marry; and also requiring them to pray for the Queen and Royal Family, in express words.

"It is here worthy of observation, that at the time of passing this act, it was universally understood to mean, by the words 'Protestant Bishops,' the deprived Bishops and their successors; for it must be acknowledged as an historical fact, that almost every Minister who then took the benefit of the act of Queen Anne, had received his orders from no other than one of the deprived Bishops or their successors.

"Many of the Episcopal Clergy then living, who did not think themselves at liberty to comply with the terms, could not claim nor avail themselves of the full benefit of the statute: And as an attempt was made to disturb the government, soon after the accession of George the First, it was thought proper to lay further restraints on those who had not complied with the statute of Queen Anne.

"Accordingly it is enacted, that no person shall perform any part of divine service in any Episcopal Meeting-house, where nine persons or more shall be present, besides those of the household, or supply the place of Pastor in any Episcopal congregation, except such as shall pray for the King and Royal Family, in express words, and shall take the oaths to government, a certificate of his doing which he must obtain from the clerk of the court where such oaths are administered.

"In the subsequent reign, when a further attempt was made by the exiled family, it was conceived, whether

rightly or not it is now immaterial to inquire, that much of the disaffection to the government proceeded from the toleration allowed to those places of worship, the Pastors of which had not duly qualified themselves according to the act of Queen Anne. Very severe regulations were, therefore, thought necessary to be adopted, which it is the object of the present application to Parliament to repeal.—It was enacted, that the Sheriffs should return lists of all Episcopal assemblies, that the Pastors should produce certificates of their having qualified, and should pray for the King, &c. otherwise their Meeting-houses were to be shut up, and the proprietor to give security of 100*l.* not to let them again for the same uses: That unqualified Pastors officiating, should, for the first offence, be imprisoned for six months; for the second, be transported for life, and if they returned from transportation, should suffer imprisonment for life. The statute likewise inflicts the penalty of five pounds, or six months imprisonment, on every one attending such Meeting-house, and not giving information; and in the following section declares, that no letters of orders shall be deemed sufficient, or admitted to be registered, but such as have been given by some Bishop of the Church of England or Ireland, or if they are, such registration shall be void.—The act then proceeds to the disqualifications of those resorting to Episcopal unqualified meetings, by declaring, that any Peer who has been twice present at such place of worship, within one year preceding the election, shall be incapable of being elected, or of voting in the election of the Sixteen Peers: That any person so offending shall be incapable of being elected, or of voting in the election of a member of Parliament, a magistrate or counsellor for boroughs, or deacon of crafts, or collector or clerk of the land tax or supply; and also, that any person, Peer, or Commoner, holding any office, civil or military, shall *ipso facto* forfeit the same, and shall be incapable of holding any office, civil or military, for the space of one year.

“Such is the summary of those laws under which both Clergy and Laity of the Episcopal communion in Scotland at present labour. While suspicions prevailed against them, it was in vain to think of obtaining relief; and while attempts were making in behalf of the exiled family, it was out of their power to remove those suspicions. All they could do was to conduct themselves in such a quiet and inoffensive manner, as might convince government that there was no danger to be apprehended, and no necessity for putting those severe laws in execution. Even the terms in which the laws were conceived afforded reason to hope, that a time might come when they might safely be erased from the Statute-book. Causes of a civil nature alone produced these disabilities; but a continued oppression of those whose religious tenets and doctrines are, in the strictest sense, the doctrines and tenets of the Church of England, never could be intended. It is well known that instead of exciting and fomenting a spirit of disaffection, the Scottish Episcopal Clergy have invariably employed themselves in vindicating the fundamental truths of our holy faith, in recommending the great duties of the Christian life, and in enforcing those obligations and virtues which tend to the quiet, peace, and comfort of society; for the truth of which they can safely appeal, not only to the effects their labours have produced on the lives and conversations of those committed to their care, but also to those of the Established Church of Scotland, who have been daily witnesses of their conduct.

“The period is now happily arrived which has put an end to all political distinctions, and united, in the acknowledgment of a mild, gracious, and beloved Sovereign, all his subjects of every denomination. Those of the Scottish Episcopal Church have, for a considerable time past, offered up their public prayers in terms of the statute of Queen Anne, for the King by name, for the Queen, and for all the Royal Family; and this open and unfeigned proof of their loyalty his Majesty has

been pleased most graciously to accept. The restraints under which they at present labour are prejudicial to the interests of religion, by imposing peculiar hardships on a respectable body of men, both Clergy and Laity, by reducing them to a state of political insignificance, and preventing them from employing their talents in the support and service of a government to which they have given, and are ready to give all other marks of attachment.

"Whether the laws in question at the time they passed were political or not, it is, on the present occasion, unnecessary to inquire. It is enough that the cause for passing them is evidently removed. The mischief, whatever it was, now no longer continues, and, therefore, the necessity for providing against it ceases of course. It never can be the object of the Legislature, by a continuance of these disqualifying acts, when there are now no Episcopal meetings held contrary to the spirit and intention of the law, to prevent persons who are attached to government, and who are respectable both by their rank and fortune, from attending the worship of God in a way agreeable to their consciences, and conformable to the principles of the Church of England. His Majesty having graciously accepted of the late proof of their loyalty, it is hoped that every branch of the Legislature will view the subject in the same favourable light, and remove every odious mark of distinction, by putting all the Protestant Episcopal Dissenters from the Scottish establishment, in the article of toleration, on an equal footing. They are far from wishing to encroach on the rights of the establishment in either part of the united kingdom. All they presume to request is, the protection and indulgence granted to those of the Episcopal communion by the act of Queen Anne, and which, since the 19th of George II. have been restricted to the communion of those pastors who have their orders from an English or an Irish Bishop. This restriction being no longer necessary, they humbly pray that it may now give place to the original design of the

statute of Queen Anne, and that the Legislature will be pleased so to adjust the provisions of that act, particularly that part of the oaths which seem to have a retrospective view, to the circumstances of the Scottish Episcopal Clergy, that they may be able to enjoy the benefit of it, and, at the same time, to express their attachment to his Majesty's person and government in a sincere and conscientious manner."

(To be continued.)

Letter to a young Lady at the Outset of a religious Life.

(From the Christian Guardian, for Dec. 1819.)

MY DEAR —,

PERHAPS there was a period of your life when you were disposed to join the giddy multitude, and treat with contempt the pleasures of a religious life. To you, there appeared so much restraint imposed by religion on every species of gaiety and mirth, that you conceived it impossible for those persons to be happy, who denied themselves any share in worldly amusements. I trust, that even your present limited experience enables you to detect the fallacy of such an opinion, and to avow with the Wise Man of old, that "wisdom's ways are pleasantness, and all her paths are peace."

The unerring word of God tells us that "the heart of man is deceitful above all things." And amongst the many deceptions under which mankind labour, it has often occurred to me as a very glaring one, that people of sound judgment in other things, should evince a complete weakness and inconsistency in what relates to their eternal interests. Sober reflection, independent of revelation, certainly teaches us that it is our duty to serve and obey that almighty Being to whom we owe our existence and our preservation. Yes, it ought ever to be the chief end of man to glorify God. This is the true means of obtaining happiness both in this life and in that which is to come. But, alas! how few seek for happiness in this way! They forget God, and all the just claims which he has to the

affections and obedience of his creatures. They pursue happiness as an object most desirable; but in following the vain and illusory phantoms of their own sinful imaginations, they fail in attaining it; nor will they believe that others are successful who adopt an opposite line of conduct.

But I am sure you now pity these self-deluded people. Does not common sense tell us, that as no child can enjoy inward peace and satisfaction, who estranges itself from its parents, and, from a constant spirit of disobedience and perverseness, incurs their displeasure; so no rational creature can expect substantial happiness, who lives in the habitual neglect of his heavenly Father—without reverence to his authority, or attention to his commands, or even a wish to do his will. But, on the other hand, “happy is that people whose God is the Lord.” In the figurative, but beautiful language of the holy Psalmist, may we not say, “In thy favour is life, and thy loving-kindness is better than life?”

The pleasures which arise from devotedness to God, are of the purest kind of which our natures are susceptible. “The fear of God is the beginning of wisdom,” and “in keeping of his commandments there is a great reward.” This must be true, however much worldly people may laugh and sneer at the assertion. The soul of man is infinite in its capacity, and immortal in its destiny. The pursuits and pleasures of this sinful and transient state may employ and amuse their votaries for a while, but it is not in their nature to satisfy. All earthly enjoyments are not only imperfect, but uncertain; and how often do we see that those who have the largest share of what this world can bestow, are still discontented, and eagerly grasping at something more. It is alone in God that the soul can find rest. Man lost his happiness when he lost the favour of God; and nothing can restore this inestimable treasure but a restoration to the divine favour. It was sin which first entailed misery on the human race; and in proportion as we hate sin, and abstain from the

commission of it, we may expect to be freed from misery. O glorious truth! “that God is in Christ Jesus, reconciling a guilty world unto himself.”

But men of the world are grossly mistaken as to the *nature* of those pleasures which true Christians enjoy; and because they see that religion does not exempt them from all the varied afflictions which are incident to humanity, they think there is no reality in it at all. The truth is, that, in addition to the other distresses of life, Christians are often subjected to much suffering, merely on account of their religion. But “spiritual things are spiritually discerned;” therefore, mankind, in their unregenerated state, are strangers to the peace-giving efficacy of genuine faith in Jesus Christ; they have never tasted of the consolations of the Gospel, nor have their hearts been animated with the hopes which it inspires.

The more strictly we adhere to the discharge of our duties towards God, the more shall we participate of that “joy which is unspeakable and full of glory.” We feel happy in doing what conscience dictates to be right; we feel happy in our feeble attempts to serve the Lord with singleness of heart, although our short comings are still so great as even to render us unprofitable servants. We feel happy in holding intercourse with heaven; and it is in our most private meditations, and in our most secret devotions, that our thoughts are elevated to heavenly subjects, and that our affections are drawn out towards HIM whose claim is so powerful, and who condescends to favour us with his presence and blessing. Jesus Christ, before he left the world, comforted his disciples with many assurances of the union which subsists between God and his people; “and these things,” said the blessed Saviour, “have I spoken unto you, that my joy might remain in you, and that your joy may be full.” The man of the world shrinks from retirement; his own thoughts are often so troublesome that he hurries into company to drown them; he seeks for a forced happiness in the

vanities of fashionable amusements, or the sociality of gay companions, or the excesses of wanton mirth. But the Christian experiences that the hours devoted to secret meditation and communion with God, are the pleasantest and happiest of his life. Does not the sentiment so beautifully expressed by the poet accord with your own on this subject?

There, if thy Spirit touch my soul,

And grace her mean abode,

O! with what peace, and joy, and love,
She communes with her God!

There, like the nightingale, she pours

Her solitary lays;

Nor asks a witness of her song,
Nor thirsts for human praise.

But the pleasures of religion are not confined to retirement, nor to the seasons of devotion. Have you not felt inexpressible delight in the society of fellow Christians, whose conversation warmed your heart with love to the Saviour, and encouraged you to count all things but loss for the excellency of the knowledge of Christ Jesus our Lord? What a glow of holy gratitude pervades their minds, while Christians talk to each other of what God has done for their souls, and how he has led them to himself, and made them partakers of the blessings of salvation! Neither are these sublime feelings alone excited by such endearing and friendly intercourse. We are called to active duties; and in all our endeavours to glorify our Father in heaven, have we not a rich reward? "Them that honour me, I will honour," are the words of God himself. Religion must regulate all our conduct; and the more we are under its influence, the greater will be our peace of mind. Should people laugh at us as enthusiasts, let us pity and pray for them; if they persecute us, let us bless them; if they load us with injuries, let us exercise a forgiving spirit. The world may impeach us for weakness; but surely such conduct is true magnanimity, and will yield us real and lasting satisfaction. Our fellow-creatures around us are thoughtless and unconcerned about eternity: let us aim at their conversion. *This is being workers together*

with God. What employment can be so noble and glorious? Many are pining under sickness, and gradually sinking into dissolution: to these we should try to find access, and administer the balm of heavenly consolation. Many are poor, and wretched, and ignorant: to each something may be done to raise them from misery and degradation, and to give them a "hope full of immortality." And is there no pleasure in a life thus spent? The luxury of doing good is universally acknowledged to be great; but this luxury is greatest when our motives are purified by love to God. Man was originally destined to glorify his Maker; and the more he is enabled to do so, his happiness will be in proportion. While we serve God sincerely, we may depend on sharing those joys which the world can neither give nor take away; for "neither life nor death, nor things present nor things to come, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

The Christian experiences the pleasures of religion even in his worldly employments. He sees the hand of God in every thing. He studies the leadings of Providence, and, looking up to God as his friend, he fears no evil. Here he considers himself as a stranger and sojourner, and patiently submits to many hardships and inconveniences, rejoicing in hope of that rest which remains for the people of God. And, had I not already filled my paper, I intended to have made some remarks on the powerful influence of religious principle, when we are placed in circumstances of trial and affliction. In such situations, its reality is most tried, its supports are most needed, and its consolations are generally most enjoyed.

At an after period, I may probably write you my sentiments on this interesting subject. But in the mean time, let me cherish the hope, that you are daily growing in devotedness to God, which is the only way to gain a share of those heavenly joys, and that substantial happiness, of which I have been treating.

May God Almighty keep you, by

his mighty power, through faith unto salvation! Yours, with affection,
FIDELIS.

History of Elizabeth C——.

SEVEN years have now passed away since Providence led me hither, and permitted me to gather around me, at different times in the week, many of the children of the parish. These years have fled with rapidity, that in the retrospect is truly astonishing. Yet they have not been altogether unmarked by striking events. No; as connected with our Sunday school, and with the younger part of my flock, they have been particularly chequered with such hopes and fears, such joys and sorrows, as I formerly knew nothing of.

Elizabeth C—— continued with us from the formation of the school to nearly the end of the second year, at which early period she was sent to service. Her education had been grievously neglected previously to her coming among us. Indeed, it may be truly said that she was one of those individuals who had to fight her way towards heaven through many difficulties, through almost unnumbered snares and temptations. In the first place she lost her own mother when she was very young, and ever after that event her home was a place that furnished no one help either in precept or example to lead her forward in a spiritual course; but much to retard her progress and corrupt her heart. Neither the peace nor the fear of God dwelt under her father's roof. He was one of those morose, discontented, unhappy mortals, whose very countenance showed the ranklings of a heart at peace neither with God nor with man. He was one of those people whom the farmers rejoiced to see quit the parish, to reside in another village. He was one of those whom the Minister never saw at the house of God, nor the moral cheerful circle ever found in its ranks. Before I knew him he had married his second wife, who, of course, was stepmother to Elizabeth. This woman made him, in one sense, a very

suitable companion; for, like him, she was destitute of the fear of God, and an utter stranger to all those mild and endearing, those tender and affectionate sympathies which so much adorn many women, even where there is a strangeness to the Gospel of Christ. You will not, then, be surprised to hear that she proved a turbulent and unfeeling stepmother; or, that as her own family increased, she looked with increasing jealousy and discontent on Elizabeth, who always was a sweet looking girl, and likely to attract more notice than any of the others about her. As the family did not quit our parish until after Elizabeth had gone to service, I had the satisfaction of seeing her a very regular attendant both at the school-room and my Sunday evening parties at home; where, considering the disadvantages under which she first entered her name, she made considerable progress in reading, and had just commenced writing when she was taken from us. Her removal at so early a period much grieved me, especially as she had for the last four or five months exhibited very pleasing signs of an awakened conscience, an intelligent mind, and a real desire to be a Christian. When she came to tell me of the necessity of her leaving the school, her heart and her eyes were quite full; not that she regretted leaving her father's house; this was rather a cause of rejoicing; but that she must now forego those instructions and that society which she had but lately begun to understand and to love. There are, as you, my dear friend, well know, many little circumstances from time to time occurring, either of an instructive, a pleasing, or afflictive nature, to which the mind will occasionally turn with unabated interest through all the successive years of this life. Among these events I shall ever number the morning in which Elizabeth C—— called on me, and bursting into a flood of tears, said, "Sir, I must leave off coming to school and to your room; for I am going to service." It was then that I first saw many indications and heard many expressions of this

gratitude towards myself for the little labours and attentions I had shown her, which never forsook her heart while it throbbed on earth. It was then I saw the undisguised and interesting tokens of that Christian respect and affection which I believe still influences the soul in a world where such attentions and poor labours as mine were, are no longer needed. Having presented her with a Bible and some little books, and exhorted her to make the Lord her trust in every change, and under every trial and difficulty, I dismissed her. For a while she continued to reside within the limits of our parish, and now and then was permitted to pass a Sunday evening with us. An enjoyment this, which she never failed to gratify whenever it was in her power, either before or after she quitted the parish. By and by, however, she had to go to another village, where her snares and dangers began to thicken about her. She was now rapidly growing up to womanhood, and was in a great degree, unconscious of the interesting appearance of her own person. She was soon, however, made to know that others were not unconscious of it. Every effort was used to seduce her from the paths of virtue, and to plunge her into disgrace and perdition. At length she quitted a place where she was so much exposed to the rude and unprincipled assaults of those whose only aim and desire was to ruin her.

Unwelcome as she knew her appearance was at home, and uncomfortable as she had ever been and ever expected to be while there, she again sought shelter within its walls. In many poor families, where there are far greater difficulties to contend with than in that of Elizabeth, the parents will rather retain a daughter under their own roof for a few weeks or months, than thrust her forth into the first situation that is vacant, without inquiring into, or caring about the snares and moral evils that present themselves in the place that offers itself. This, however, was not the case with the parents of Elizabeth. It was enough for them that any situation *could be obtained* which might re-

move one from their house, where many things were going on against which they well knew her conscience revolted, and over which her heart sincerely grieved. Cambridge, therefore became the place of inquiry, and soon the poor girl was despatched from home to fill an inferior situation, first as an assistant to the chambermaid, and then to assist the cook in one of the fashionable taverns of that place. Here she was exposed to every species of temptation in every part of the house, and to every kind of ridicule in the kitchen for her professed fear of God. True, the lady of the house was kind to and respected her; but no mistress of a tavern can protect one like Elizabeth from the contempt and abuse of wicked fellow servants, nor from the snares that very many strangers will lay before her. This house, like most others of the kind, admitted of no rest on the holy Sabbath, either for man or beast. To attend a place of worship, or to sit down for half an hour and read the Bible, were things quite out of Elizabeth's power. Yet she continued to pray to him who heareth in secret, and to watch against her surrounding snares until Providence should bid her remove from such a scene, and mark out some other for her. That day at length arrived; for, after a while, the confinement, and excessive heat of the kitchen fire, so much impaired her health as to compel her once more to come home, where she was under medical hands for some time.

Here it may be remarked in a general way, for we cannot run through a particular account of every change from one bad place to another which she encountered, that whenever she obtained a day's leave to come home, or whenever she came there in consequence of being out of place, she invariably hurried to our village to inquire after the welfare of her Minister and school companions, and to impart her sorrows and complaints to them as to the only people in the world that seemed to sympathize with her in her sorrows, and to encourage her still to trust in that Lord whose grace can help in every time of need.

Her last place of service, which was also in Cambridge, was equally or more dangerous to her soul than any of the former. She had not to complain of any unkind treatment from her master or mistress; they were partial, and, in a certain way, kind to her: but then they were connected with the colleges, and employed her to carry supper trays and various articles to a great number of the gentlemen's rooms at all hours. On her dying bed she assured me, that in the course of one evening she had often been out eight or ten different times to different gentlemen's rooms with articles for supper, until she was ready to drop with fatigue in the street, as well as to faint under the innumerable endeavours that were made on her virtue. For above six months she had not been to a place of worship; and as to reading her Bible, after her late and fatiguing work was done, that she could not do, as she was then compelled to retire to bed and to put her candle immediately out. When she related these things to me as she lay on her last sick bed, she wept at the mere recollection of what she had endured, and repeatedly added, "O Sir, none but the Lord and myself know what I have had to fight against. But I always prayed to my blessed Saviour to keep and preserve me, and he did so. But, Sir, when on Sunday night I was going from one place to another with supper things, I used to think of you and my dear dear Christian friends at —, who had been to the house of God twice in the day-time, and afterwards were assembled together for reading and repeating the Scriptures; and my heart was ready to break."—"Well," one day I asked, "what did you do on these occasions?"—"Why, Sir, I wept and prayed as I went along the street. I cried unto the Lord to keep me from the wickedness I saw all around me as I walked along, and from all which I was compelled to hear in the gentlemen's rooms."

This was the kind of life she passed for several months in her last place, until she was seized with a violent fever of a most malignant nature.

The people with whom she lived were not desirous for her to be sent away; but she insisted on going to her home, miserable as she knew it would be in itself, because there she hoped sometimes to see her old Minister, and a few other Christian friends. As her father was still a parishioner of ours, and as several of the prescriptions of Elizabeth's medical attendant were sent to my little dispensary to be mixed up, I now and then saw her, both as a Christian and medical friend. My visits were not indeed so frequent as I could have wished, and particularly during the last week of her life, for unavoidable business called me another way; but, from what I saw, and what I heard from the sufferer's own lips, and from some of her neighbours, I am justified in saying, that the heaviest trials, of an unkind nature, which this poor young woman was appointed to bear, were reserved for her last days, and were encountered under her own roof.

It was in that bitter part of last January, in that severe weather which froze many people to death in different parts of the kingdom, that Elizabeth was sent home, and laid on a few miserable, filthy rags, on the open boards of a wretched chamber, where two beds were already completely filled with the different branches of the family. I am aware that the parents would readily plead a long train of excuses for the state of that room; such as having many children and but low wages, &c. &c. But these pleas would not justify *them* for the wretched state of that apartment, for they had the means of making it far more comfortable; and they would have done so, had the fear of God and good management regulated their conduct. But even admitting that the wretchedness of the apartment could not be avoided, there certainly could be no excuse made for that want of tenderness, and even of common humanity, which they exhibited. While Elizabeth was thrown into one corner of the chamber on a few old rags, and while several children were sleeping around her at the greatest hazard of taking an infection, the unfeeling pa-

rents were enjoining a comfortable bed in their lower room, in apparent, and I really believe total, unconcern how the afflicted daughter passed her sleepless hours. From the very commencement and through every stage of the fever, it was a case that required unremitting attention, cleanliness, and good nursing. Medical attendance I was enabled to procure, and to assist in administering; and the Rector's lady very kindly ordered the step-mother to send for any thing that would be suitable for her daughter to take. But, after all, neither this lady's kindness, nor the skill of the medical attendants, nor my own occasional visits, could supply the want of that attention which was so requisite from those about her, and which no one else could administer. Often she was left, for the greater part of a whole day, to the care of a little boy, a younger brother, and not one night had she a person to sit up with her; the parents would neither do it themselves, nor allow those neighbours who kindly offered to watch by her bed-side. Poor, patient sufferer! at times she was insensible to her state: on one or two occasions her delirium prevented her from knowing that so little attention had been paid to her for several hours, that when I came I could not remain near her wretched bed; but there were many hours of recollection, in which she was sensible of her parents' neglect and unkindness. The very last time I visited her, that is, on the Tuesday previous to her departure on the Friday, she related her father's angry temper and rough treatment of her in the night. On inquiry, I found she had been quite frantic; and, as the children about her could not manage her, the father was compelled to quit his bed for a short time. This enraged his fretful, angry temper, and the neighbours could distinctly hear his oaths and curses on this as well as on some other similar occasions. It was about eleven o'clock in the forenoon when I saw her, and she mentioned this circumstance in a way that greatly affected my feelings. There was so much of her accustomed simplicity, and so

much sweet peace and resignation of mind, mixed with a proper sense of the rude and unkind treatment she met with, that none but a truly hardened wretch could have heard her without feeling:—"O, Sir, my father is so cross! he is so passionate: he was so angry with me last night. My arms feel so sore where he snatched me about; and you know, Sir, I could not help it. I didn't know what I did; I was quite unsensed. O my poor father!"—There was a time and a stage in her complaint, when we could pronounce her almost out of danger; when, humanly speaking, nothing was required but good nursing and great cleanliness to ensure a recovery. But now, for want of these helps, she had again relapsed. She had lost her once returning appetite, and was evidently hastening to the grave: I therefore endeavoured to direct her thoughts to that eternal world, and to that judgment, which awaited her. I again pointed out, that her present afflictions and trials were but for a moment; that I believed she had one Father, who never was, and never would be angry or unkind; and that that Saviour who was so dear to her, had himself endured much more of unkindness and sufferings for her than what she ever had endured, or ever would be called on to endure. She heard, and smiled at, and rejoiced in confidence of the truth of what I advanced. This, like all my other visits, awakened no small conflict of opposite feeling in my bosom. On one hand, it were impossible not to grieve at the view and contemplation of her bodily wants and sufferings; and, on the other, I could not but rejoice at the display of that grace of God which kept her soul in sweet peace. I could not but extol that goodness which had led her, in times past, to Jesus Christ, for wisdom, righteousness, sanctification, and redemption, and which now, in the prospect of soon putting off this mortal body, had taken the sting from death, and removed all terror from the grave. Through the whole of her illness she expressed her desire, if consistent with the will of God, that she might never go forth again into

the snares and temptations of this wicked world. Hitherto the Lord had kept her from falling; but she feared the danger of again meeting her spiritual enemies, and longed to quit the field of combat for ever. During her intervals of recollection, she frequently read from our Church hymn book. This little volume she could hold in her feeble grasp, and from its pages she was enabled to receive much refreshment. She greatly delighted in that piece—

Jesus lover of my soul,

To thy bosom let me fly, &c.

She well understood the doctrinal part of it, and she was enabled to read all its encouragements as intended for her. There was, however, one other hymn, which seemed to express her feelings in so particular a manner, that she not only pointed it out to me, but often requested the kind neighbour, who occasionally was permitted to see her, to read. Indeed, by her own request, it was the last thing that she had read, ^{to} her not long before her departure.

Submissive to thy will, my God,

I all to thee resign;

And bow before thy chast'ning rod:

I mourn but not repine.

Why should my foolish heart complain,

When wisdom, truth, and love,

Direct the stroke, inflict the pain,

And point to joys above?

How short are all my sufferings here!

How needful ev'ry cross!

Away my unbelieving fear,

Nor call my gain my loss.

Then give, dear Lord, or take away,

I'll bless thy sacred name;

My Jesus, yesterday, to-day,

For ever is the same.

These verses, which she found so expressive of her own feelings, had, as we before remarked, been read to her as the last thing on Friday afternoon. Shortly after, that is, about four o'clock, having received a little refreshment at the hands of one of her neighbours, to whose care a small sum had been intrusted for that purpose, Elizabeth inquired the hour of the day; and, on being informed, she said, with much sweetness and earnestness of expression, "O, I shall be so glad when it is five o'clock!" At this time

she was free from pain, and quite sensible. The same neighbour was with her till the longed-for hour arrived. Just before five, she had attempted to take a little more refreshment, but finding an obstruction in swallowing, she desisted, and at five o'clock she gently laid her head on this woman's shoulder, who was then supporting her in her bed, and, without one struggle or one sigh, her emancipated spirit quitted its then forlorn and faded, but once sweet-looking tabernacle, and ascended from the most wretched earthly apartment, and from the midst of unfeeling relatives, to inhabit a mansion in the city of God, and to associate with angels, and to behold him who has loved her, and washed her from her sins in his own blood.

Thus ended Elizabeth C——'s course of trials and temptations, just as she had completed her nineteenth year.

[*Christ. Guard.*]

The Elder's Death-Bed.

(From Blackwood's Magazine.)

It was on a fierce and howling winter day that I was crossing the dreary moor of Auchindown, on my way to the Manse of that parish, a solitary pedestrian. The snow, which had been incessantly falling for a week past, was drifted into beautiful but dangerous wreaths, far and wide, over the melancholy expanse—and the scene kept visibly shifting before me, as the strong wind that blew from every point of the compass struck the dazzling masses, and heaved them up and down in endless transformation. There was something inspiring in the labour with which, in the buoyant strength of youth, I forced my way through the storm—and I could not but enjoy those gleamings of sunlight that ever and anon burst through some unexpected opening in the sky, and gave a character of cheerfulness, and even warmth to the sides or summits of the stricken hills. Sometimes the wind stopt of a sudden, and then the air was as silent as the snow—not a murmur to be heard from spring or stream, now all frozen up over those

high moorlands. As the momentary cessations of the sharp drift allowed my eyes to look onwards and around, I saw here and there up the little opening valleys, cottages just visible beneath the black stems of their snow-covered clumps of trees, or beside some small spot of green pasture kept open for the sheep. These intimations of life and happiness came delightfully to me in the midst of the desolation; and the barking of a dog, attending some shepherd in his quest on the hill, put fresh vigour into my limbs, telling me that, lonely as I seemed to be, I was surrounded by cheerful though unseen company, and that I was not the only wanderer over the snows.

As I walked along, my mind was insensibly filled with a crowd of pleasant images of rural winter-life, that helped me gladly onwards over many miles of moor. I thought of the severe but cheerful labours of the barn—the mending of farm-gear by the fireside—the wheel turned by the foot of old age, less for gain than as a thrifty pastime—the skilful mother, making “auld claes look amaisht as weel’s the new”—the ballad unconsciously listened to by the family all busy at their own tasks round the singing maiden—the old traditionary tale told by some wayfarer hospitably housed till the storm should blow by—the unexpected visit of neighbours on need or friendship—or the footstep of lover undeterred by snow-drifts that have buried up his flocks; but above all, I thought of those hours of religious worship that have not yet escaped from the domestic life of the peasantry of Scotland—of the sound of psalms that the depth of snow cannot deaden to the ear of him to whom they are chanted—and of that sublime Sabbath-keeping which, on days too tempestuous for the kirk, changes the cottage of the shepherd into the temple of God.

With such glad and peaceful images in my heart, I travelled along that dreary moor, with the cutting wind in my face, and my feet sinking *in the snow*, or sliding on the hard *blue ice* beneath it—as cheerfully as

I ever walked in the dewy warmth of a summer morning, through fields of fragrance and of flowers. And now I could discern, within half an hour’s walk, before me, the spire of the church, close to which stood the Manse of my aged friend and benefactor. My heart burned within me as a sudden gleam of stormy sunlight tipt it with fire—and I felt, at that moment, an inexpressible sense of the sublimity of the character of that gray-headed shepherd who had, for fifty years, abode in the wilderness, keeping together his own happy little flock.

As I was ascending a knoll, I saw before me on horseback an old man, with his long white hairs beaten against his face, who nevertheless advanced with a calm countenance against the hurricane. It was no other than my father, of whom I had been thinking—for my father had I called him for twenty years—and for twenty years my father had he truly been. My surprise at meeting him on such a moor—on such a day was but momentary, for I knew that he was a shepherd who cared not for the winter’s wrath. As he stopped to take my hand kindly into his, and to give his blessing to his long-expected visitor, the wind fell calm—the whole face of the sky was softened, and brightness, like a smile, went over the blushing and crimsoned snow. The very elements seemed then to respect the hoary-head of fourscore—and after our first greeting was over, when I looked around, in my affection, I felt how beautiful was winter.

“I am going,” said he, “to visit a man at the point of death—a man whom you cannot have forgotten—whose head will be missed in the kirk next Sabbath by all my congregation—a devout man, who feared God all his days, and whom, on this awful trial, God will assuredly remember. I was going, my son, to the Hazel-Glen.”

I knew well in childhood that lonely farm-house, so far off among the beautiful wild green hills—and it was not likely that I had forgotten the name of its possessor. For six years’ Sabbath I had seen the ELDER in his

accustomed place beneath the pulpit—and, with a sort of solemn fear, had looked on his steadfast countenance during sermon, psalm, and prayer. On returning to the scenes of my infancy, I now met the Pastor going to pray by his death-bed—and with the privilege which nature gives us to behold, even in their last extremity, the loving and the beloved, I turned to accompany him to the house of sorrow, resignation, and death.

And now, for the first time, I observed, walking close to the feet of his horse, a little boy of about ten years of age, who kept frequently looking up in the Pastor's face, with his blue eyes bathed in tears. A changeful expression of grief, hope, and despair, made almost pale cheeks, that otherwise were blooming in health and beauty,—and I recognized, in the small features and smooth forehead of childhood, a resemblance to the aged man whom we understood was now lying on his death-bed. "They had to send his grandson for me through the snow, mere child as he is," said the Minister to me, looking tenderly on the boy; "but love makes the young heart bold—and there is One who tempers the wind to the shorn lamb." I again looked on the fearless child with his rosy cheeks, blue eyes, and yellow hair, so unlike grief or sorrow, yet now sobbing aloud as if his heart would break. "I do not fear but that my grandfather will yet recover, soon as the Minister has said one single prayer by his bedside. I had no hope, or little, as I was running by myself to the Manse over hill after hill, but I am full of hopes now that we are together; and oh! if God suffers my grandfather to recover, I will lie awake all the long winter nights blessing him for his mercy. I will rise up in the middle of the darkness, and pray to him in the cold on my naked knees!" and here his voice was choked, while he kept his eyes fixed, as if for consolation and encouragement, on the solemn and pitying countenance of the kind-hearted pious old man.

We soon left the main road, and struck off through scenery that, co-

vered as it was with the bewildering snow, I sometimes dimly and sometimes vividly remembered; our little guide keeping ever a short distance before us, and with a sagacity like that of instinct, showing us our course, of which no trace was visible, save occasionally his own little footprints as he had been hurrying to the Manse.

After crossing, for several miles, morass, and frozen rivulet, and drifted hollow, with here and there the top of a stone-wall peeping through the snow, or the more visible circle of a sheep-bught, we descended into the Hazle-Glen, and saw before us the solitary house of the dying Elder.

A gleam of days gone by came suddenly over my soul. The last time that I had been in this Glen was on a day of June, fifteen years before, a holiday, the birth-day of the king. A troop of laughing schoolboys, headed by our benign Pastor, we danced over the sunny braes, and startled the linnets from their nests among the yellow broom. Austere as seemed to us the ELDER'S Sabbath-face when sitting in the kirk, we school-boys knew that it had its week-day smiles—and we flew on the wings of joy to our annual Festival of curds and cream in the farm-house of that little sylvan world. We rejoiced in the flowers and the leaves of that long, that interminable summer-day; its memory was with our boyish hearts from June to June; and the sound of that sweet name, "Hazel-Glen," often came upon us at our tasks, and brought too brightly into the school-room the pastoral imagery of that mirthful solitude.

As we now slowly approached the cottage, through a deep snow-drift, which the distress within had prevented the household from removing, we saw, peeping out from the door, brothers and sisters of our little guide, who quickly disappeared, and then their mother showed herself in their stead, expressing, by her raised eyes, and arms folded across her breast, how thankful she was to see, at last, the Pastor beloved in joy and troubled in trouble.

Soon as the venerable old man dismounted from his horse, our active little guide led it away into the humble stable, and we entered the cottage. Not a sound was heard but the ticking of the clock. The matron, who had silently welcomed us at the door, led us, with suppressed sighs, and a face stained with weeping, into her father's sick-room, which, even in that time of sore distress, was as orderly as if health had blessed the house. I could not help remarking some old china ornaments on the chimney-piece—and in the window was an ever-blowing rose-tree, that almost touched the lowly roof, and brightened that end of the apartment with its blossoms. There was something tasteful in the simple furniture; and it seemed as if grief could not deprive the hand of that matron of its careful elegance. Sickness, almost hopeless sickness, lay there, surrounded with the same cheerful and beautiful objects which health hath loved; and she, who had arranged and adorned the apartment in her happiness, still kept it from disorder and decay in her sorrow.

With a gentle hand she drew the curtain of the bed, and there, supported by pillows as white as the snow that lay without, reposed the dying Elder. It was plain that the hand of God was upon him, and that his days on the earth were numbered.

He greeted his Minister with a faint smile, and a slight inclination of the head—for his daughter had so raised him on the pillows, that he was almost sitting up in his bed. It was easy to see that he knew himself to be dying, and that his soul was prepared for the great change; yet, along with the solemn resignation of a Christian who had made his peace with God and his Saviour, there was blended on his white and sunken countenance, an expression of habitual reverence for the minister of his faith—and I saw that he could not have died in peace without that comforter to pray by his death-bed.

A few words sufficed to tell who was the stranger—and the dying man blessing me by name, held out to me his cold shrivelled hand in token of

recognition. I took my seat at a small distance from the bed-side, and left a closer station for those who were more dear. The Pastor sat down near his head—and by the bed, leaning on it with gentle hands, stood that matron, his daughter-in-law; a figure that would have graced and sainted a higher dwelling, and whose native beauty was now more touching in its grief. But religion upheld her whom nature was bowing down; not now for the first time were the lessons taught by her father to be put into practice, for I saw that she was clothed in deep mourning—and she behaved like the daughter of a man whose life had not been only irreproachable but lofty, with fear and hope fighting desperately but silently in the core of her pure and pious heart.

While we thus remained in silence, the beautiful boy, who, at the risk of his life, had brought the Minister of Religion to the bed-side of his beloved grandfather, softly and cautiously opened the door, and, with the hoarfrost yet unmelted on his bright glistening ringlets, walked up to the pillow, evidently no stranger there. He no longer sobbed—he no longer wept—for hope had risen strongly within his innocent heart, from the consciousness of love so fearlessly exerted, and from the presence of the holy man in whose prayers he trusted, as in the intercession of some superior and heavenly nature. There he stood, still as an image in his grandfather's eyes, that, in their dimness, fell upon him with delight. Yet, happy as was the trusting child, his heart was devoured by fear—and he looked as if one word might stir up the flood of tears that had subsided in his heart. As he crossed the dreary and dismal moors, he had thought of a corpse, a shroud, and a grave; he had been in terror, lest death should strike in his absence, the old man with whose gray hairs he had so often played; but now he saw him alive, and felt that death was not able to tear him away from the clasps and links and fetters of his grandchild's embracing love.

"If the storm do not abate," said

the sick man after a pause, "it will be hard for my friends to carry me over the drifts to the kirk-yard." This sudden approach to the grave, struck, as with a bar of ice, the heart of the loving boy—and with a long deep sigh, he fell down with his face like ashes on the bed, while the old man's palsied right hand had just strength to lay itself upon his head. "Blessed be thou, my little Jamie, even for his own name's sake who died for us on the tree!" The mother, without terror, but with an averted face, lifted up her loving-hearted boy, now in a dead fainting-fit, and carried him into an adjoining room, where he soon revived: but that child and that old man were not to be separated; in vain was he asked to go to his brothers and sisters; pale, breathless, and shivering, he took his place as before, with eyes fixed on his grandfather's face, but neither weeping nor uttering a word. Terror had frozen up the blood of his heart; but his were now the only dry eyes in the room; and the Pastor himself wept, albeit the grief of fourscore is seldom vented in tears.

"God has been gracious to me a sinner," said the dying man. "During thirty years that I have been an elder in your kirk, never have I missed sitting there one Sabbath. When the mother of my children was taken from me—it was on a Tuesday she died—and on Saturday she was buried. We stood together when my Alice was let down into the narrow house made for all living. On the Sabbath I joined in the public worship of God—she commanded me to do so the night before she went away. I could not join in the psalm that Sabbath, for her voice was not in the throng. Her grave was covered up, and grass and flowers grew there; so was my heart; but thou, whom, through the blood of Christ, I hope to see this night in Paradise, knowest, that from that hour to this day never have I forgotten thee!"

The old man ceased speaking—and his grandchild, now able to endure the scene, for strong passion is its own support, glided softly to a little table,

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and bringing a cup in which a cordial had been mixed, held it in his small soft hands to his grandfather's lips. He drank, and then said, "Come closer to me, Jamie, and kiss me for thine own and thy father's sake;" and as the child fondly pressed his rosy lips on those of his grandfather, so white and withered, the tears fell over all the old man's face, and then trickled down on the golden head of the child at last sobbing in his bosom.

"Jamie, thy own father has forgotten thee in thy infancy, and me in my old age; but, Jamie, forget not thou thy father nor thy mother, for that thou knowest and feelest is the commandment of God."

The broken-hearted boy could give no reply. He had gradually stolen closer and closer unto the old loving man, and now was lying, worn out with sorrow, drenched and dissolved in tears, in his grandfather's bosom. His mother had sunk down on her knees and hid her face with her hands. "Oh! if my husband knew but of this—he would never, never desert his dying father!" and I now knew that the Elder was praying on his death-bed for a disobedient and wicked son.

At this affecting time the Minister took the Family Bible on his knees, and said, "Let us sing to the praise and glory of God part of the fifteenth Psalm," and he read, with a tremulous and broken voice, those beautiful verses.

Within thy tabernacle, Lord,
Who shall abide with thee?
And in thy high and holy hill
Who shall a dweller be?

The man that walketh uprightly,
And worketh righteousness,
And as he thinketh in his heart,
So doth he truth express.

The small congregation sung the noble hymn of the Psalmist to "Plaintive martyrs worthy of the name." The dying man himself, ever and anon, joined in the holy music—and when it feebly died away on his quivering lips, he continued still to follow the tune with the motion of his withered hand, and eyes devoutly and humbly lifted up to heaven. Nor was

the sweet voice of his loving grand-child unheard; as if the strong fit of deadly passion had dissolved in the music, he sang with a sweet and silvery voice that to a passer by had seemed that of perfect happiness—a hymn sung in joy upon its knees by gladsome childhood before it flew out among the green hills, to quiet labour or gleesome play. As that sweetest voice came from the bosom of the old man, where the singer lay in affection, and blendid with his own so tremulous, never had I felt so affectingly brought before me the beginning and the end of life, the cradle and the grave.

Ere the psalm was yet over, the door was opened, and a tall fine-looking man entered, but with a lowering and dark countenance, seemingly in sorrow, in misery, and remorse. Agitated, confounded, and awe-struck by the melancholy and dirge-like music, he sat down on a chair—and looked with a ghastly face towards his father's death-bed. When the psalm ceased, the Elder said with a solemn voice, "My son—thou art come in time to receive thy father's blessing. May the remembrance of what will happen in this room, before the morning again shine over the Hazel-Glen, win thee from the error of thy ways. Thou art here to witness the mercy of thy God and thy Saviour, whom thou hast forgotten."

The Minister looked, if not with a stern, yet with an upbraiding countenance, on the young man, who had not recovered his speech, and said, "William! for three years past your shadow has not darkened the door of the house of God. They who fear not the thunder, may tremble at the still small voice—now is the hour for repentance—that your father's spirit may carry up to heaven tidings of a contrite soul saved from the company of sinners!"

The young man, with much effort, advanced to the bed-side, and at last found voice to say, "Father—I am not without the affections of nature—and I hurried home so soon as I heard that the Minister had been seen riding towards our house. I hope that

you will yet recover—and if I have ever made you unhappy, I ask your forgiveness—for though I may not think as you do on matters of religion, I have a humane heart. Father! I may have been unkind, but I am not cruel. I ask your forgiveness."

"Come nearer to me, William, kneel down by the bed-side, and let my hand find the head of my beloved son—for blindness is coming fast upon me. Thou wert my first-born, and thou art my only living son. All thy brothers and sisters are lying in the church-yard, beside her whose sweet face thine own, William, did once so much resemble. Long wert thou the joy, the pride of my soul—ay, too much the pride, for there was not in all the parish such a man, such a son, as my own William. If thy heart has since been changed, God may inspire it again with right thoughts. Could I die for thy sake—could I purchase thy salvation with the outpouring of thy father's blood—but this the Son of God has done for thee who hast denied him! I have sorely wept for thee—ay, William, when there was none near me—even as David wept for Absalom—for thee, my son, my son!"

A long deep groan was the only reply; but the whole body of the kneeling man was convulsed; and it was easy to see his sufferings, his contrition, his remorse, and his despair. The Pastor said, with a sterner voice, and austerer countenance than were natural to him, "Know you whose hand is now lying on your rebellious head? But what signifies the word father to him who has denied God, the Father of us all?" "Oh! press him not so hardly," said the weeping wife, coming forward from a dark corner of the room, where she had tried to conceal herself in grief, fear, and shame, "spare, oh! spare my husband—he has ever been kind to me;" and with that she knelt down beside him, with her long, soft, white arms mournfully and affectionately laid across his neck. "Go thou, likewise, my sweet little Jamie," said the Elder, "go even out of my bosom, and kneel down beside thy father and thy mother, so

that I may bless you all at once, and with one yearning prayer." The child did as that solemn voice commanded, and knelt down, somewhat timidly, by his father's side; nor did that unhappy man decline encircling with his arm the child too much neglected, but still dear to him as his own blood, in spite of the deadening and debasing influence of infidelity.

"Put the Word of God into the hands of my son, and let him read aloud to his dying father the 25th, 26th, and 27th verses of the eleventh chapter of the Gospel according to St. John." The Pastor went up to the kneelers, and, with a voice of pity, condolence, and pardon, said, "There was a time when none, William, could read the Scriptures better than couldst thou—can it be that the son of my friend hath forgotten the lessons of his youth?" He had not forgotten them—there was no need for the repentant sinner to lift up his eyes from the bed-side. The sacred stream of the Gospel had worn a channel in his heart, and the waters were again flowing. With a choked voice he said, "Jesus said unto her, I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth, and believeth in me, shall never die. Believest thou this? She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world."

"That is not an unbeliever's voice," said the dying man triumphantly; "nor, William, hast thou an unbeliever's heart. Say that thou believest in what thou hast now read, and thy father will die happy!"—"I do believe; and as thou forgivest me, so may I be forgiven by my Father who is in heaven."

The Elder seemed like a man suddenly inspired with a new life. His faded eyes kindled—his pale cheeks glowed—his palsied hands seemed to wax strong—and his voice was clear as that of manhood in its prime. "Into thy hands, O God, I commit my spirit."—And so saying, he gently sunk back on his pillow; and I thought

I heard a sigh. There was then a long deep silence, and the father, and mother, and child, rose from their knees. The eyes of us all were turned towards the white placid face of the figure now stretched in everlasting rest; and without lamentation, save the silent lamentations of the resigned soul, we stood around the DEATH-BED OF THE ELDER. EREMUS.

First Annual Report of the Standing Committee of the Protestant Episcopal Missionary Society, in Charleston, South-Carolina, composed of young Men and others.

THE Standing Committee of the Protestant Episcopal Missionary Society, composed of young men and others, in bringing to the view of its members the result of their proceedings for the past year, though they may regret that there is not greater cause for congratulation, do not suffer themselves to despair of its future prosperity, or to believe that any thing has transpired which should either damp the ardour, or check the zeal which characterized the origin, and has marked the progress of the institution.

Considering it still in its infancy, they hope better things of its mature growth, and that under the auspices of a kind and superintendent Providence, it may yet be the humble means of diffusing and extending the knowledge of Christian truth. Animated with the hope, that its success will equal the importance of its design, they look forward with the most pleasing anticipations, to the period when all its purposes shall be in full operation.

The totally destitute condition of some parts of our country, as to any consistent or adequate form of instruction, was a circumstance too apparent to escape the attention of the committee, and too alarming not to excite their solicitude. While, therefore, the Society for the Advancement of Christianity in South-Carolina, were confined in their important exertions to the state; it appeared that there

was abundant room for the exercise of our benevolent designs in other sections of the union. The committee, therefore, at an early stage in the commencement of their duties endeavoured to ascertain what would be the success of missions to the states of Tennessee and Louisiana, and a correspondence was accordingly opened with respectable individuals residing in Nashville and New-Orleans, requesting particular information on the subject. From general report, and accounts indirectly received in regard to the condition of the people in these two states, there was little doubt on the minds of the committee, as to the successful result of missionary labours in those places. Still, however, it was a subject of regret that answers were not returned to their inquiries, so as to enable them to determine with precision the points to which the labours of the missionary might be directed. It became, however, an object of primary consideration with them, to obtain individuals, who, for a reasonable compensation, should be willing to assist in advancing the religious and moral improvement of their fellow beings. Letters were immediately addressed to the influential clergy in some of the northern cities, inquiring as to the practicability of procuring clergymen who should visit such places as the society might direct, and where their services might be expected to be useful. To these addresses unfavourable answers were received. Clergymen could not be obtained, and consequently no disposition of their funds could be made.

In the mean time the approach of the warm weather precluded any further attempts to procure missionaries, and the attention of the committee was therefore drawn to the accumulation of the funds of the society, by an increase of its members. The enlargement of our means thus effected, which, if not equal to our expectations, has not fallen very far below them, will still be found inadequate to the accomplishment of our purposes, and it is hoped that fresh endeavours will be made to diffuse more fully the objects of the society, and

that its opportunities of doing good may not be contracted through a want of pecuniary aid.

From the inability already stated, of procuring missionaries, the committee did not anticipate a very early mission to any of the places at first contemplated. The call, however, of the Rev. Mr. Osborne from one of the neighbouring parishes, to the college of Cincinnati, in the state of Ohio, suggested to them the propriety of embracing the opportunity to ascertain the condition and future prospects of the church in that section of the country which lay immediately in the direction of his route. An adequate compensation was therefore proposed, on condition that he should officiate in those districts which intervene between this and the place of his destination. The rapidity, however, with which he was obliged to pursue his journey, left him little time for such service to the society, as, under a more strict engagement, he would have felt himself bound to perform. His report, therefore, under these circumstances, is as satisfactory as could be expected; and cannot fail to be of use to the committee in the prosecution of their future plans.

The committee cannot refrain from calling your attention to the destitute condition of numbers in your own state, in regard to the ordinances of the church and the ministration of its services—they demand your earliest consideration and regard, and the flattering prospects which the report holds out to the society of immediately extending its usefulness, are not to be overlooked or disregarded.

The success of missions to Edgefield, Cambridge, Greeneville, and Pendleton, in this state, is spoken of with great confidence. Alluding to the propriety of the measure, as regards Greeneville and Pendleton, he observes, "There certainly is no question, from the flattering prospects which Pendleton holds out, that were these two villages embraced as the chief care of a prudent and zealous missionary, great good could be done to the souls of many, whose apathy in regard to religious instruction, and

the irrevocable destiny of their immortal spirits, cries with an appeal more solemn than language can convey, "men of Israel help." And in terms not less sanguine, he endeavours to excite the interest of the institution to the situation of Edgefield and Cambridge, the "distance between which is such as to afford an alternate service every other Sunday, if such an arrangement were made. Many of the inhabitants of both places are wealthy, and no doubt disposed to sanction such a proposition by a liberal support, if missionary aid could be extended to them."

These interesting and encouraging extracts, we trust are sufficient to excite and encourage the most active exertions among the members generally of the society. The committee have only to add, that recently the aid of a respectable clergyman, and member of the society, has been called into requisition to extend its usefulness; and that under the smiles of Providence, we have reason to hope that the people of Chatham, in Chesterfield district, will be among the first to realize the important advantages of our missionary labours.

To carry their views in this particular into effect, the committee are under obligations, the fulfilment of which requires the prompt and liberal assistance of all the friends of the institution.

Signed in behalf of the Board,
NATHANIEL BOWEN,
President, (ex officio.)

—
Officers of the Society, for 1820.

Right Rev. Bishop Bowen, D. D. (*ex officio*, President.

Thomas Gadsden, jun. *Corresponding Secretary.*

Ebenezer Thayer, jun. *Recording Secretary.*

George B. Eckhard, *Treasurer.*

Standing Committee—James S. Johnson, Edward P. Simons, John W. Mitchell, Samuel Henwood, Henry Frost, M. D. Jacob Rapelye, Hugh P. Dawes, William G. Ront, Charles W. D'Oyley, Thomas C. Marshall.

THE PSALMS.

Extracts from the New Family Bible now publishing by T. & J. Swords, under the direction of the Right Rev. Bishop Hobart.

(The passages within brackets are added to this edition by the American editor.)

PSALM XVIII. Ver. 7 Then the earth shook and trembled; the foundations also of the hills moved and were shaken, because he was wroth.

[At this verse the Prophet begins to describe the manifestation of Divine power in favour of the righteous Sufferer. The imagery employed is borrowed from mount Sinai, and those circumstances which attended the delivery of the law from thence. When a monarch is angry, and prepares for war, his whole kingdom is instantly in commotion. Universal nature is here represented as feeling the effects of its Sovereign's displeasure, and all the visible elements are disordered. The earth shakes from its foundations, and all its rocks and mountains tremble before the majesty of their great Creator, when he ariseth in judgment. This was really the case at the resurrection of our Lord from the dead; when, as the Evangelist informs us, "there was a great earthquake," and the grave owned its inability any longer to detain the blessed body, which had been committed, for a season, to its custody. And what happened at the resurrection of Jesus, should remind us of what shall happen, when the earth shall tremble, and the dead shall be raised at the last day. *Bp Horne.*]

11 He made darkness his secret place; his pavilion round about him were dark waters and thick clouds of the skies.

[Storms and tempests in the element of air are intruments of the Divine displeasure, and are, therefore selected as figures of it. When God descends from above, the clouds of heaven compose an awful and gloomy tabernacle, in the midst of which he is supposed to reside: the reins of whirlwinds are in his hand, and he directs their impetuous course through the world; the whole artillery of the aerial regions is at his command, to be by him employed against his enemies, in the day of battle and war. *Bp Horne.*]

12 At the brightness that was before him his thick clouds passed, hail stones and coals of fire.

[The discharge of the celestial artillery upon the adverse powers is magnificently described in this verse and the following. Terrible it was to them, as when lightnings and thunders, hailstones and balls of fire, making their way through the dark clouds which contain them, strike terror

and dismay into the hearts of men. Such is the "voice," and such are the "arrows" of the Lord Almighty, wherewith he "discomfitteth" all who oppose the execution of his counsels, and obstruct the salvation of his chosen. Every display and description of this sort, and indeed every thunderstorm which we behold, should remind us of that exhibition of power and vengeance, which is hereafter to accompany the general resurrection. *Bp. Horne.]*

18 They prevented me in the day of my calamity: but the Lord was my stay.

[18. — *the Lord was my stay.*] The Divine mercy is celebrated again and again through this sacred hymn, in a variety of expressions. Innumerable foes "prevented," that is, surrounded, enclosed Christ on all sides "in the day of his calamity," when the powers of earth and hell set themselves in array against him; but "Jehovah was his stay;" on him he reposed an unshaken confidence; Jehovah, therefore, supported his steps, and led him on to victory and triumph; from the narrow confines of the grave he translated him to unbounded empire, because he was the Son of his love, in whom he delighted. *Bp. Horne.]*

From the first words of this hymn we learn, that the Divine favours and deliverances should inspire us with the most tender and sincere affection, and lead us to praise God continually. David's account of the extreme dangers he had been exposed to, and the wonderful power of God displayed in his deliverance, shows, that into whatever extremities we fall, we should never despair of God's assistance, if we fear him; that his power is greater than man's, and that he never wants means to deliver those who hope in him. Lastly, David's zeal, expressed in the latter verses of this Psalm, proves that it is not sufficient to praise God in private for his mercies, but we ought to proclaim his praises and loving-kindness to the utmost of our power, that his holy name may be glorified by us, and by all men. *Ostervald.*

The Divinity of Christ.

AN EXTRACT.

We have an early revelation from God, in various parts of which the future advent of some mighty personage is foretold. It is represented by a wonderful assemblage of types and figures, of rites and ceremonies. The individual himself is pointed out, by a long succession of prophets; arrayed in all the attributes of omnipotence,

adorned with various epithets of the One Supreme God, dignified with the awful incommunicable name of the self-existing Deity. All this mighty and awful apparatus, carried on for about four thousand years, terminates, at length, in the birth of a common man, born in the common way; all these mysterious representations, all these splendid titles, point out and dignify a human teacher of morality, sent to instruct the world, in what the world, by the help of natural reason could instruct itself!

To carry on this strange delusion, (I speak with trembling reverence) the birth of this 'frail and sinful' mortal is announced by special ministers of the Most High, attended by the gratulations of an heavenly host, and manifested to the world by an extraordinary constellation. His life exhibits a continued series of wonders. In the course of his mission he executes innumerable miracles, and suspends and controls the course of nature at his pleasure; and all this in his own name, and by his own authority. At one of his miracles only, he applies himself, as it were, by prayer to heaven, and this he carefully tells us, merely on account of the unbelieving people that stood near to attest his heavenly commission, and, as I suppose, to evade the Jewish cavil, that his works were effected by infernal agency.

Every attribute and title of omnipotency is assumed by him. He styles God his proper Father, requires honour from men equal to that paid to the Father, claims the power of raising the dead, of altering the course of nature, of forgiving sins, and of imparting miraculous powers to whom he will; boasts a personal unity with the Deity, a pre-existence in heaven long before his abode upon earth, long before the foundation of the Hebrew polity; and an actual being in heaven at the moment of his existence on earth. Assumes the title of Lord and Master over his brethren, as his creatures and dependents; all the while holding himself forth as an example of unequalled humility and meekness of spirit.

Finally, the death of this human being is accompanied by a convulsion of the whole frame of nature. The heavens are clothed in gloom; the sun darkened above; the earth tottering beneath; the grave pouring forth its sleeping inmates; and all this to mark the dissolution of a mere mortal man!!

Neither does it end here. The messengers and preachers commissioned by the Deity to record the life, state the claims, and expound the doctrines, of this Moral Teacher; proclaim him to the world, as *God blessed for ever, as their Lord and their God, as God manifest in the flesh, as the true God and eternal Life, as Lord of all, as Alpha and Omega, the beginning and the ending, the first and the last, the Almighty; as King of kings and Lord of lords, as the Creator of all things in heaven and in earth, visible and invisible, as one in whom dwelt all the fulness of the Godhead bodily, as supremely pre-eminent in all things.*

Every qualification of Divinity, omnipotence, omniscience, eternal existence, &c. are predicted of him. Yet all these awful attributes, titles, powers, and privileges, mark a mortal man, a natural born creature, distinguished, by internal purity or greatness, nothing above other men!!

Still farther, these same messengers and preachers, inspired and led into all truth by celestial vision and revelation, worship this same man, invoke and address him by every species of supplication, prayer, and praise; resign their souls to his disposal, at the moment of dissolution; and, in brief, use every act, word, and expression of homage, duty, and submission which could possibly be paid to the Supreme, and which are unquestionably due to the Supreme alone. And all this is done by men especially sent from heaven, and guarded from the possibility of error, for the purpose of establishing the worship of the true God, and delivering the nations from idolatry!!

To conclude. This same personage came into the world for no other purpose than to be a teacher of mora-

lity: this was the sole object of his mission, and this was all that he performed, in the execution of it. Yet these same messengers and preachers never tell us this, but assign very different motives for his coming. They assure us, that he came to 'give his life a ransom' for us, that 'he died for our sins,' that 'his blood cleanseth us from all sin,' that he was 'the propitiation for the sins of the whole world,' that 'through his blood we have redemption, the forgiveness of sins,' that 'he made atonement for us,' that 'he reconciled us to the Father,' that 'he mediates between us and the Father,' that 'he is continually interceding for us,' that we are 'ransomed by his death,' 'justified by his resurrection,' &c. &c. and all this in every part of their writings, under every mode and form of expression imaginable.

But whilst they were preaching all this, they knew it was no such thing. He did not come to die for us, he made no atonement or reconciliation, we are not justified by him, he neither mediates nor intercedes for us; in short, there is no such thing as redemption, atonement, reconciliation, justification, intercession, or any thing of the kind. He did not come for any of the purposes which he himself repeatedly declares; and which his inspired messengers would make us believe, by telling us so in every part of their speeches and writings. He came to be a simple Moral Teacher: this was his sole purpose; and this sole purpose neither himself or any of his followers acquaint us with, from the beginning of the Scriptures to the end.

FOR THE CHRISTIAN JOURNAL.

Observations on the Festival of St. James the Apostle.

TUESDAY, July 25th.

THE saint of this day, distinguished from another apostle of the same name, by the title *greater*, was the brother of St. John the Evangelist, and a near relation of our Lord. His call to the apostleship is briefly related by St. Matthew.* Being engaged in

* Chap. ix. 21, 22.

the business of their calling with their father, he and St. John, when "called" by Christ, "immediately left the ship and their father, and followed him."

In the characteristic brevity of scripture narrative, there are doubtless omitted here many circumstances which tended to produce the conviction which led to so immediate an acquiescence in the Saviour's call. But all the reasons, however cogent, exist in full force to induce all who would be faithful to him, to forsake all and follow him. It is true, we are not all called, as were the Apostles, to renounce secular pursuits, and abandon the endeared society of relatives and friends. But all who would serve the Lord in sincerity and truth, are called to take most careful heed, lest their occupations in life, or any feelings or employments arising of their relative situations, be an hinderance to the full devotion of soul and body, all that they are, and all that they have, which only is a reasonable service to the greatest and best of beings.

We should admire the wisdom of the Saviour, exhibited in the case of this and other Apostles, in selecting the principal agents in promoting the cause of his religion, from among the humble and illiterate. When we reflect what this religion professed to have in view, and what it did actually accomplish, in reference to the moral and religious state of the world; and then consider the utter inadequacy of the means it adopted, we see proof incontestible of the immediate hand of God overruling to infinitely greater than their ordinary effects, the agents which it pleased him to employ.

From the choice the Saviour made of his disciples, so consistent with the character and station which he himself assumed, when he visited the world, his followers should learn not to be above a due regard for those humble grades of society which were thus sanctified by his preference.

St. James and his brother, upon their call to the Apostleship, were "surnamed" by our Lord, "Boanerges, which is, The sons of thunder."*

Whether this was suggested by a knowledge of peculiar force and energy in their ministry; or by their possession of improper impetuosity of temper, is not known. There was evidence of the latter in their request of permission to "command fire to come down from heaven, and consume" the Samaritans who refused to receive their Master.†

We are here first led to admire the characteristic mildness of our Lord, which, on all occasions, repressed an undue feeling of anger. "Ye know not what manner of spirit ye are of," was his gentle rebuke. The kindness and meekness it exhibited are important ingredients in a Christian character. The constant preservation of their spirit not only adorns it with loveliness in the eyes of men, and is a mean of securing for it the approbation of God; but is also essential to the carrying into effect of the apostolical injunction—"Be ye angry and sin not."‡

The want of these evangelical graces hurried these apostles into the unholy and inexcusable exhibition of temper now noticed, and against which, if they would preserve consistency of character, the followers of the Lamb should carefully guard, as well in their ordinary intercourse with fellow men, as in their feelings and views on the subject of religion—a subject on which, unhappily, there is a very strong propensity in our fallen nature to indulge in tempers totally inconsistent with the gentleness and lowliness of the gospel spirit.

St. James, his brother, and St. Peter were honoured by their Master by being selected for peculiar manifestations of his friendly and affectionate regard. Two very different but equally interesting occasions are particularly recorded.

He chose them to be with him when, on the mount of transfiguration, he appeared in his glory as the ETERNAL SON.§

Not less was the distinction conferred on these apostles when, in the

* St. Mark iii. 17.

† St. Luke ix. 54.

‡ Eph. iv. 26.

§ St. Matt. xvii.

very different scenes of Gethsemane, Jesus selected them as his more immediate companions under his sorest afflictions,* for it is no small mark of affectionate confidence to be admitted to the secret of another's wo, and be selected as the depository of his grief.

But how differently did these disciples act under these different circumstances! How did they show themselves to be but men! On the mount, "It is good for us to be here," expressed the powerful influence of present enjoyment. But in the garden, they fell asleep, and manifested such shameful inattention to their suffering Master, that, conscious of the dereliction, they *wist not what to answer him.*†

Here was genuine human nature. In both cases there was a want of proper reflection, and due consideration of consequences, and an entire absorption in the experience of the moment. The continuance of their Lord on the mount would have put a stop to that gracious work of redemption on which the hopes of the human race were suspended; while the sufferings they were called to witness in Gethsemane, as connected with "his decease, which he should accomplish at Jerusalem"—a theme of sufficient magnitude to be the subject of the conference, at his transfiguration, between him and Moses and Elias in their glory‡—were an object of contemplation that should have arrested all the attention that could have been commanded by wonder, gratitude, and love.—Wherever we are called to follow our Master, whether in trouble or in joy, we should attend with equal willingness, knowing that the union of the two is inseparable in this probationary state, and that by each, our best interests are designed.

The evidences afforded them of their Master's peculiar confidence appear to have had, in one respect, an unfavourable effect upon St. James and St. John. We perceive this in their being emboldened to make, through their mother, the ambitious request—"grant that we may sit, one

on thy right hand, and the other on thy left hand, in thy glory."*

The reply of the Saviour was similar to that which he made to their indignant request to call down fire from heaven—"Ye know not what ye ask."

They were indeed mistaken in thinking that the future rewards of his kingdom were to be distributed according to the partialities of friendship or consanguinity.

In the sequel of Christ's answer, as recorded in our translation, there is an improper interpolation by the translators, of the clause "it shall be given to them." In the original it stands—"To sit on my right hand and on my left, is not mine to give, but" (or except) "for whom it is prepared of my Father"—those good and faithful servants for whom the glories of the heavenly kingdom have been prepared from the beginning of the world.

The Saviour, according to his usual mode of drawing instruction from present circumstances, added some very pointed precepts, designed to check the ambitious and aspiring temper thus manifested by his followers, and inculcate the cardinal Christian graces of meekness, humility, and self-abasement.

Admirably expressive of the contrast to the feelings into which, in an unguarded moment, these apostles were hurried, are the following homely, but expressive stanzas of the venerable and pious Bishop Ken:—

"My soul, when I shake off the dust,
Lord, in thy arms I will entrust.
O make me thy peculiar care,
Some mansion for my soul prepare.
"Give me a place at thy saints' feet,
Or some fall'n angel's vacant seat.
I'll strive to sing as loud as they,
Who sit above in brighter day."

"Now about that time"—eleven years after our Lord's ascension, which he had spent in the faithful exercises of his ministry in Judea and Samaria—"Herod the king, killed James, the brother of John, with the sword."†

Thus terminated the labours of this great apostle—the first of the origi-

* St. Matt. xxvi. 37, &c. † St. Mark xiv. 40.

‡ St. Luke ix. 31.

* St. Mark x. 37. St. Matt. xx. 21.

† Acts xiii. 1, 2.

nal twelve who suffered martyrdom. Humble as is the record of his death, the stated recurrence of the day devoted to his memory by the Christian Church, is the most lasting and honourable monument; which, in all ages, will induce the members of that Church to rise up and call him blessed. Let the good Christian pray and strive that the memorial may be sanctified to the honour of God, and the spiritual and eternal benefit of men.

Abstract of the Proceedings of the Convention of the Diocese of Maine, held at Brunswick, May 3, 1820.

THE Rev. Gideon W. Olney, Rector of *Christ Church*, Gardiner, was elected President, and Dr. John Merrill, Secretary.

On motion, *Resolved*, That this Church will, and it does hereby accede to the Constitution of the Protestant Episcopal Church in the United States of America.

The Rev. Petrus S. Ten Broeck, and Robert H. Gardiner Esq were elected delegates to the General Convention; and the Rev Gideon W. Olney, the Rev. Petrus S. Ten Broeck, and Robert H. Gardiner, and Simon Greenleaf, Esqrs. the Standing Committee of the Diocese.

Voted, That the next annual Convention for this State be held at Gardiner, on the first Wednesday of October, 1821.

Voted, That the Right Rev. Bishop of the Eastern Diocese be requested to exercise Episcopal jurisdiction over the churches of this State.

The following Constitution and Canons for the Church in this Diocese, were adopted in this Convention:

Constitution.

ARTICLE 1. A Convention of the Protestant Episcopal Church in this State shall be holden every year on the first Wednesday of October, at such place as shall be appointed at the preceding meeting of the Convention.

2. The Convention shall be composed of the Ministers of the Churches, and of one or more Lay Delegates, not exceeding five, from each Church within this State, to be chosen by the parish. The vestry of each Church may appoint Lay Delegates to supply vacancies which may arise, or where the parish may have neglected to choose them.

3. The Clergy and Lay Deputies in Convention shall deliberate in one body, but shall vote in two distinct orders, and the concurrence of both orders shall be necessary to give validity to every measure.

4. Each Church represented in Convention shall have one vote, and no Deputy shall represent more than one Church.

5. The Bishop of the Diocese, when present at any meeting of the Convention, shall preside therein. In his absence a President shall be elected from the members present.

6. A Secretary shall be appointed by the Convention, removable at pleasure. It shall be his duty to keep a fair copy of the resolves and proceedings of the Convention, to preserve the same during his continuance in office, and to deliver to his successor, when appointed, all books and papers of the Convention which may be in his possession. It shall likewise be his duty to attest all public acts of the Convention.

7. Every Lay Deputy shall, previously to his admission to a seat in Convention, produce a testimonial of his appointment, subscribed by the Clerk of the parish, or by one of the Church Wardens.

8. The Standing Committee shall consist of an equal number of Clergy and Laity, and not exceeding three of each to be elected by the Convention. They shall have power to call special meetings of the Convention, but no business shall be transacted at a special meeting of which mention was not made in the notification of such meeting.

9. This Constitution shall not be subject to alteration in any article except at the annual meeting of the Convention, nor unless such alteration

shall have been proposed at the previous annual meeting.

Canons of the Protestant Episcopal Church in the State of Maine.

CANON 1. Every trial of a Clergyman in this Church for misbehaviour shall be on presentment, made to the Bishop by the Convention, on complaint of the vestry of the parish to which a Clergyman belongs, or of three or more presbyters of the Church. In every presentment the charge or charges shall be distinctly specified.

2. When any Clergyman has been charged according to the foregoing canon with any offence, it shall be the duty of the Bishop to furnish the accused person with a copy of the charges alleged against him, and require him to make answer thereto before him and his council whom he shall convene to hear and judge of said charge or charges, and it shall be his duty to notify the accused person of the time and place of meeting, one month at least previous to the meeting; and if the Bishop and his council, or a major part of them, after hearing the evidence, shall judge the accused person guilty of the charge laid against him, the Bishop shall reprove, suspend, or degrade the person so convicted, as he and the major part of his said council shall think the offence may deserve.

3. As the edification of the people depends greatly on the orderly and devout celebration of public worship, it is hereby required and enjoined on each Minister, from time to time, to explain to his congregation the liturgy of the Church either in regular sermons or by occasional addresses, laying before them the beauty, order, and fitness of its several parts, and urging them to a due observance of the rubrics.

4. It shall be the duty of the clergyman, once a year, to exhibit to his vestry an account of the monies received at the Church of which he is the minister, in contributions for charitable purposes, and of the distribution of the same.

Extract from "An Address delivered before the Medical Society of the State of New-York; and the Members of the Legislature, at the Capitol, in the City of Albany, the 2d of February, 1820, on the influence of the Mind upon the Body in the Production and Cure of Diseases. By John Stearns, M. D. President of the Society."

THE important influence of a proper direction of the mind, in promoting health and longevity, may be deduced from this summary view of the passions.—To render them subservient to this great object, it is equally important that they should be subject to our perfect control. I am aware of the difficulty of deriving this power from the science of medicine or philosophy. Exhaust all our art, and they will still have their periods of ebullition. Fortunately an effectual remedy is presented from another source. Religion calms the boisterous tempest within, infuses an equanimity that invigorates health, excites the system, and restores that balance to its operations, which was lost in the destruction of primeval innocence. It combines the concentrated operation of faith, hope, love, joy, and all the benevolent affections in one efficient compound, whose successful operation can be defeated only by the incurable nature of the disease, necessarily resulting from inherent depravity.

The levity and derision with which some of our profession may be disposed to treat this view of the subject, will never deter me from the performance of a duty which I deem most important; but which I never witness without feelings of sincere regret. Such opinions result entirely from inattention, and a false notion of the real operation of a religious mind. Hence the consoling instruction of pious conversation, is utterly prohibited in that stage when the disease assumes a critical aspect.

Religion is important to prevent disease, but when sickness occurs with all its agonizing afflictions, when the mind is tortured with the gloomy

prospect of an unknown existence, and the certainty of approaching dissolution, its value is duly appreciated. Then does it produce that calm composure and serene resignation which mitigate pain and smooth the exit of life, above all medicinal remedies, tend to induce a favourable crisis of the disease. Its astonishing effects were exemplified in converting the painful tortures inflicted upon those martyrs who suffered death in its cause, into sources of consolation, felicity, and even bliss ecstatic.

What imagination can depict the horrors of an impious mind, conscious of the speedy and unerring approach of death? What frightful convulsions, what aggravations of fever, what delirious ravings, and, finally, what a death does it produce?

Is there one of the medical profession, who would not be solicitous to prevent such a catastrophe? Let him aid the operation of his corporeal remedies, by administering the balm of consolation to the despairing mind: let him excite hope, by pledging that felicity which penitence and faith alone will secure—let him encourage the frequent visits of the clergy, and may the fervent and pious advice of the eloquent Massillon, enforce the early performance of those duties, which a frigid indifference, or false delicacy, often defer to the hopeless, fatal hour.

On this rampart will I plant the standard of our profession, and invite to its protection all who are emulous of the fame thus acquired, which has distinguished the most brilliant constellation of worthies that have ever adorned the medical character.

On frequenting different Places of Worship.—AN EXTRACT.

It is by no means the principal or the proper motive of attending divine service to have itching ears gratified with new teachers, new doctrines, or any thing else that is new. Our God and his Gospel, religion and virtue, are always the same. It is not to hear *sermons* delivered in language more *elegant than usual*, with some extra-

ordinary force of tone and emphasis, or some extraordinary solemnity of deportment—it is not to have your taste delighted by hearing prayers and thanksgivings and portions of scripture rehearsed with a pleasing voice and graceful manner; with a voice and manner, which may attract more attention to the reader than to your duty, and produce pleasure rather than devotion. The proper motive for attending divine service we shall soon perceive to consist in sentiments of a very different nature and character.

It is true that you are to hear sermons in the temple of your God; and that such ought to be prepared for you to hear as are fit to instruct those who stand in need of instruction. But those who stand in need of instruction form, in general, but a small proportion of a religious assembly. It is seldom known that any man much mistakes the road of duty, who much wishes to find it. These sermons, at any rate, are no part of your devotion. They are only a secondary and inferior portion of the service of our Church.

It is also true, that it is the bounden duty of the minister, to perform every part of this service in the best manner that nature and education have enabled him to perform it. It is his bounden duty, under the same limitation, to repeat the prayers and praises to our common Creator in such a manner as may best improve the piety of his congregation and his own; to preach faithfully the doctrines, which he also received from the Gospel; and to preach them with such tone and emphasis as may the most forcibly impress them on the minds of his audience, and the most effectually persuade them to the practice.

But suppose your minister to be displeasing in his voice and deportment, deficient in learning, and even faulty in his morals, your duty of attendance will be still the same. Our excellent liturgy will lose none of its excellence, though uttered by the lips of the unlearned, or even the profane. The momentous doctrines of the Gospel will retain all their truth and au-

thority, whether gracefully or ungracefully taught. Your obligations to gratitude and obedience towards God will not be changed by any change in the manner by which they are enforced. The defects of your minister and his instructions will undoubtedly, with common minds, lessen the respect paid to the one, and the attention paid to the other; but unless they are such as to render him totally unfit for his sacred function, there will still remain unanswerable reasons and motives for attending divine service in the public assembly; and it is easy to show that all those reasons and motives will apply with additional force to attendance at the time and place which the law has appointed.

Account of a Jewish Synagogue in China.

[From the *Episcopal Magazine*.]

MR. EDITOR,

IN the collection of "Curious and edifying Letters," written by the Jesuit Missionaries about a century ago, there is one which gives a very interesting account of a Jewish Synagogue in the very heart of China. About the year 1704, Father Gonzani, one of these Missionaries, visited this Synagogue at *Cai-fum-sou*, in the province of *Honan*, which he had discovered two years before. These Chinese Jews, after showing him many civilities, laid before him their *kims*, or books of religion, and suffered him to enter into the most retired and sacred part of their Synagogue, where none except the chief, or *Chim-kiao*, were allowed to appear. There were thirteen different tabernacles placed on as many tables, and hung round with curtains. The sacred books of Moses were shut up in each of these tabernacles, twelve of which represented the twelve tribes of Israel, and the thirteenth Moses himself. These books were written on long pieces of parchment, and folded up in rolls, and one of the curtains being drawn, and a roll unfolded, they appeared to be copied very neatly and distinctly. In the Synagogue were many old chests, which contained little parcels of the Mosaic

law, and their other sacred writings, from which they recite their prayers, and these are written in Hebrew. All these books they preserve with more care than if they were silver or gold. In the middle of the Synagogue is placed a magnificent chair, with a rich embroidered cushion, upon which, on their Sabbath-days, they placed the books of their law, when they read them. There is also a picture with the emperor's name; but no statues or images are to be seen. Their Synagogue stands east and west; and to this latter point they turn their faces when they pray. They adore the Supreme Being as the Creator of all things, and the Governor of the Universe. In coming out of the Synagogue the Missionary was led into a hall adjoining it, but found nothing in it worth noticing but a number of censers. They told him that it was here they honoured the famous men of their law, and, accordingly, the largest perfuming pan appropriated to Abraham stands in the middle of the hall, and next to it are placed those that belong to Isaac, and Jacob and his twelve sons, whom they call *Chelcumpainsse*, or the twelve tribes of Israel; after these are placed those of Moses, Aaron, Joshua, Eedras, and of many other illustrious personages, both men and women. They next led the Missionary into the strangers' apartment, where he showed them the titles of all the books of the Old Testament, written in Hebrew at the end of his Bible. The *Cham-kiao* read them, and told him, with astonishment, that they were the names of their *Chim-kim*, or books of Moses. The Missionary then opening his Bible, and the Jew his *Beresith*, or book of Genesis, they compared together the descendants of Adam down to Noah, and found all along a perfect agreement: and this also was the case respecting the names and chronology of all the other books of Moses. The chief told him that these books were called *Beresith*, *Vulesemoth*, *Vatiera*, *Vaidabber*, and *Haddebarim*. They showed him these books which they had divided into fifty-three volumes; but not being master of the Hebrew language, the Missionary could derive

no information from this circumstance. What surprized him was, that their ancient Rabbins had mixed up many ridiculous fables with the Holy Scriptures, even in the books of Moses themselves. He was, therefore, inclined to think they had adopted the Talmud, but not understanding Hebrew, he could not speak with certainty on this point. These Jews are called by the Chinese *Tia-kin-kiao*, and whether Talmudists, or not, they observe many ceremonies of the old law, such as circumcision, the pass-over, the sabbath, and other solemnities of the ancient Jews. They told him, that they came into China during the reigning dynasty of *Kan*, who was a descendant of the fifth of the twenty-two families, which possessed the empire of China, since the great *Koam-ti*, that is, since the year of the Creation 2697. The family of Han furnished the empire with twenty-seven sovereigns, who reigned successively 426 years.

Their Synagogue resembles very much our European Churches. It is divided into three naves, in the middle one of which is placed the chair of Moses, the table of perfumes, and the picture of the reigning emperor: the two others are appropriated to prayer and adoration. They pay to Confucius the same honours as he receives from the other Chinese, which, of course, they do not conceive to be any ways idolatrous. They call their law, the *law of Israel*, and say that their ancestors came from a western kingdom, named Judea, which Joshua, after coming from Egypt, and passing the Red Sea and a desert, had conquered. They spoke also of the books of Judges, of David, Solomon, &c. so that they had other writings besides those of Moses. They did not know that the Messiah was come, or was to come, when interrogated on that head. They adore God under the appellation of *Tien*, or *Heaven*, having, when they first came to China, found that word in use to signify the Supreme Being, in which sense only they adopt it, and by no means is applied to the *celestial bodies*.—We may conclude from this narrative, that if other proofs

still more powerful were wanting to demonstrate the antiquity, and authenticity of the sacred volumes, it furnishes one of no inconsiderable weight.
C. H. W.

COMMUNICATED.

A PARAPHRASE ON THE LORD'S PRAYER.

Chiefly selected and altered from an old work, with additions. The original author not known.

Father—to think of thy paternal care,
Is a most sweet encouragement to pray'r.
Our Father—all men's Father; to remind,
That we should love, as brethren, all mankind.

Hallowed be thy name.

Name—is expressive of a real thing,
With all the pow'rs of which it is the spring.
Thy name—is therefore to be understood,
Thy blessed self—thou Fountain of all good.
Be hallowed—be lov'd, obey'd, ador'd,
By praise and pray'r habitually implor'd.

Thy kingdom come.

Kingdom—of grace, here present—seed and root,
Kingdom—of glory, everlasting fruit.
Thy kingdom—not the world's war-shifted scene,
Of pomp and show—but Love's all peaceful reign.
Come—rule within our hearts, by grace divine,
Thou King of kings, till all the earth be thine.

Thy will be done on earth as it is in heaven.

Thy will—to ev'ry good that boundless powers
Can raise—if we conform to it with ours.
Be done on earth—where doing of thy will,
Promotes all good—and overcomes all ill.
As 'tis in heav'n—when all the blest above,
Serve, with one mind, the living source of love.

Give us this day our daily bread.

Give us—implies dependence, while we live,
Not on ourselves, but what he wills to give.
This day—cuts off all covetous desire,
Of more and more than present wants require.
Our daily bread—whatever we shall need
And rightly use, to make it *ours* indeed.

And forgive us our trespasses.

Forgive—betokens penitential sense,
And hope for pardon, of confess'd offence.
Us—takes in all—but hints the special part
Of every man to look to his own heart.

Our trespasses—which God's forgiving
grace

By our sincere repentance must efface.

As we forgive those that trespass against us.

As we forgive—because the fairest claim

To mercy pray'd for—is to show the same;

For we who pray should all be minded thus,

To pardon them that trespass against us.

Without forgiveness, Christ has plainly
said,

Our own forgiveness never can be had.

And lead us not into temptation.

Temptation rises in this world—the field

Of good and evil, and excites to yield.

Lead us not into it—becomes the voice

Of all who would not go therein by choice.

But deliver us from evil.

But—when temptation will, of course,
arise,

The hand that leads can minister supplies.

Deliver us—instructs the soul to place

Its firm reliance on protecting grace.

From evil one, and world, and evil heart,

Lest we from thee, the living God, depart.

*For thine is the kingdom, the power, and
the glory.*

Thine is the kingdom—the essential right

To sovereign rule, and majesty, and might.

Thine is the power—to bless and to redeem,

All else is weak, whatever it may seem.

Thine is the glory—manifestly found

Through all thy works the whole creation
round.

For ever and ever.

For ever—from an unbeginning source,

Almighty Love pursues his endless course.

And ever—FATHER—that beloved name,

Was, is, and ever will be known the same.

THE EVERLASTING ROSE.

Hail to thy hues, thou lovely flower,

Still shed around thy soft perfume;

Still smile amid the wintry hour;

And boast e'en now a spring-tide bloom.

Thine is, methinks, a pleasant dream,

Lone lingerer in the icy vale,

Of smiles that hailed the morning beam,

And sighs more sweet for evening's
gale!

Still are thy green leaves whispering .

Loud sounds, to fancy's ear that tell

Of mornings, when the *wild bee's* wing

Shook dew-drops from thy sparkling
cell!

In *April's* bower thy sweets are breathed,

And *June* beholds thy blossoms fair;

In *Autumn's* chaplet thou art wreathed,

And round *December's* forehead bare.

With thee the graceful *lily* vied,

As summer breezes waved her head;

And now the *snow-drop* at thy side

Meekly contrasts thy cheerful red.

'Tis thine to hear each varying voice,

That marks the seasons sad or gay;

The summer *thrush* bids thee rejoice,

And wintry *robin's* dearer lay.

Sweet flower! how happy dost thou seem

'Mid parching heat, 'mid nipping frost;

While gathering beauty from each beam,

No hue, no grace of thine is lost!

Thus *Hopp*, 'mid life's severest days,

Still smiles, still triumphs o'er despair;

Alike she lives in *Pleasure's* rays,

And cold *Affliction's* winter air.

Charmer, alike in lordly bower,

And in the Hermit's cell she glows;

The Poet's and the Lover's flower,

The bosom's EVERLASTING ROSE!

*Bible and Common Prayer Book Society of
the Western District.*

Utica, June 28, 1820.

THE Annual Meeting of the Bible and Common Prayer Book Society of the Western District was held on Wednesday, the 21st inst. at Trinity Church, in this village. Divine Service was performed by the Rev. Mr. Barlow, and an appropriate Discourse delivered by the Rev. Mr. Smith.

The following gentlemen were elected Officers of the Society for the ensuing year:—

The Right Rev. Bishop Hobart, President, *ex officio*; the Rev. Amos Pardee, and Samuel Colt, Vice Presidents; the Rev. Orin Clark, Corresponding Secretary; the Rev. William Barlow, Recording Secretary, John C. Spencer, Treasurer.

Zachariah Seymour, Moses Atwater, Lemuel Chipman, James Rees, Jacob Dox, John Clarke, Joseph Colt, James O. Wattles, and Hakaliah Burt, together with the Clergy of the Western District, *Managers*.

Resolutions were then adopted recommending the formation of Auxiliary Societies in several sections of the Western District—and authorizing such societies to delegate members to attend the annual meetings of the Bible and Common Prayer Book Society of the Western District; with other resolutions calculated to promote the interests of the Society.

The zeal and unanimity apparent in the members present on this occasion afforded the highest gratification, and seemed to promise a vigorous and successful prosecution of the great objects of the Society.

Though hitherto little known, this Society has existed for several years, during which time it has been silently scattering its blessings in every part of this extensive district. Its object is such as must approve itself to the heart of every sincere, enlightened Christian, and command the zeal, the prayers, and efficient support of every conscientious Episcopalian.

While he rejoices in the exertions of Christians of every name to disseminate the glad tidings of salvation, and to present the Bible to every destitute family in this and every country of the world, and gladly contributes his mite to further that laudable purpose, he cannot but be anxious to accompany *his* gift of the Bible with that of the Common Prayer Book: he cannot be unmindful of his duty to his own household, nor forget that there are many of his brethren who are destitute of that inestimable treasure, and are without the means of furnishing themselves with it, who justly deem it an admirable summary of Christian doctrine, and an invaluable formula of Christian worship, and also think it, next to the Bible, most deserving of their love, and most calculated to preserve the faith, and awaken the spirit of the primitive Church:

May it not be hoped then that the friends of the Episcopal Church in this district will enter spiritedly into the views of the Society, and that the formation of auxiliary societies will insure the collection of means for a wider and more liberal distribution of Bibles and Common Prayer Books in a country where they are much needed, and where much good may be expected to result from them, not only to the Church but to the common cause of Christianity.

ORDINATIONS AND CONFIRMATIONS.

On the fourth Sunday after Trinity, June 25th, the Right Rev. Bishop Hobart held an ordination in Grace Church, Jamaica, Long-Island, and admitted James P. Cotter and Benjamin Dorr to the holy order of Deacons. Morning prayer was celebrated by the Rev. Gilbert H. Sayres, Rector of said Church, and an appropriate discourse delivered by the Bishop; who also administered the holy rite of confirmation.

An ordination was held in St. Peter's Church, Philadelphia, on Wednesday, the 28th day of June, by the Right Rev. Bishop White—when the Rev. Samuel C. Brinkle, Rector of St. David's, Radnor, was admitted to the holy order of Priests—and Charles M'Ilvaine, of Burlington, New-Jersey, to the holy order of Deacons.

The Right Rev. Bishop White visited Wilmington, Delaware, on Sunday, the 25th of June, and held a confirmation—and on Monday he went to New-London Cross-Roads for the same purpose.

CONSECRATION.

St. Paul's Church, in Boston, was consecrated to the service of Almighty God, according to the rites of the Protestant

Episcopal Church, on Friday, June 30th, by the Right Rev. Bishop Griswold. Morning prayer was celebrated by the Rev. John S. J. Gardiner, D. D. Rector of Trinity Church, Boston, and an appropriate sermon preached by the Rev. Samuel F. Jarvis, D. D. Rector elect of St. Paul's. The presence of the Right Rev. Bishop Brownell, of Connecticut, several of the Clergy, and a large congregation, added to the solemnity of the interesting occasion.

DIED—Lately, at Lexington, Kentucky, the Rev. Benjamin Birge, Deacon, Minister of the Protestant Episcopal Church in that place. Mr. B. was ordained by the Right Rev. Bishop Chase, at Worthington, Ohio, on Trinity Sunday, June 6, 1819.

COMMUNICATION.

Conversations on Infant Baptism, and some popular objections against the Church of the United Kingdom, by Charles Jeram, A. M. Vicar of Chobham, Surry, 12mo. 241 pages; London, printed for G. Wilson, Fleet-street, 1819. We are pleased to learn that this work is in the press, and will soon be for sale by R. P. & C. Williams, Boston, and Hill & Moore, Concord, New-Hampshire. It is our wish that it may have an extensive circulation. The following is from the Christian Observer for September, 1819: "Generally speaking we think his arguments logical, sound, and convincing, and we confess that we cannot well understand how a really unprejudiced man can rise from this little volume, even supposing him to possess no other on the subject, an advocate for refusing baptism to infants. Clergymen and others may render an essential service to the cause of truth, by recommending to some, or loaning to others, a work well calculated to remove doubts, confirm the wavering, and restore the erring."

R. P. & C. Williams are now publishing, by subscription, in 24 numbers, for the convenience of being sent by mail to distant subscribers, price 12 1-2 cents each, or \$3 in boards, when completed, in 554 pages 8vo. A Rational Illustration of the Book of Common Prayer of the Church of England, being the substance of every thing Liturgical in Bishop Sparrow, Mr. L. Estrange, Dr. Cromber, Dr. Nichols, and all former Ritualists, Commentators, or others upon the same subject, collected and reduced into one continued and regular method, and interspersed all along with new observations, by Charles Wheatly, M. A. Vicar of Brent and Furneux, Felham, in Hertfordshire. Oxford, 1819.

Ten copies of each number will be given for one dollar, postage paid.

THE
CHRISTIAN JOURNAL,
AND
LITERARY REGISTER.

No. 8.]

AUGUST, 1820.

[Vol. IV.]

Annals of Scottish Episcopacy. By the Rev. JOHN SKINNER, A. M. of Forfar.

(Continued from page 198.)

AFTER detailing the means used to give this paper the necessary publicity, and the difficulties which he and his colleagues had to encounter, in so framing their Bill as that the wished for relief might be obtained, and yet no expressions be used which might excite jealousy and opposition, Bishop Skinner's journal narrates, that "on Monday, the 15th of June, Mr. Dundas, the Treasurer of the Navy, moved for leave to bring in a Bill, which motion was seconded by Mr. Dempster, who informed us, that not only did every person in the House listen to the motion with apparent satisfaction, but that when Sir Harry Houghton was voted into the chair, he was heard to say, he never took it with greater pleasure than on this same occasion.

"On the day of the second reading of the Bill, however, we were, for the first time, informed, that the Lord Chancellor, with the Attorney and Solicitor-General, was complaining that neither he nor they knew any thing of the Bill; for which reason Mr. Dundas moved for the printing of it, requesting, in the mean time, that we would send each of them a written copy. This we did immediately, accompanied with letters of apology for the unintentional mistake into which we had fallen."

LETTER XII.

THE SCOTTISH BISHOPS IN LONDON TO
LORD CHANCELLOR THURLOW.

"We had the honour of addressing your Lordship some weeks ago, and of enclosing in our letter the case of the *Scottish Episcopal Clergy*. We
Vol. IV.

presumed also to take the same liberty when we transmitted to your Lordship a copy of the first Bill intended for our relief. Finding, however, that some alterations were thought necessary, to obviate every cause of offence to the establishment in Scotland, we would have done ourselves the honour of sending your Lordship a copy of the second Bill, had it not been, as we are assured, altogether unexceptionable, and therefore not likely, we imagined, to be disapproved of by your Lordship.

"For this reason, and knowing your Lordship to be much engaged with a multiplicity of business, we naturally thought, that to have given your Lordship what appeared to us unnecessary trouble, would have been blameworthy.

"But, understanding that the Archbishop of Canterbury desired to see Mr. Dundas before the Bill proceeds any farther, and that your Lordship, with the Attorney and Solicitor-General, ought to have been informed of the nature of the Bill as it now stands; if there has been any want of attention on our part, we would be most happy to atone for it, if we knew how. Men in our dependent circumstances, your Lordship may believe, would be glad to wait upon the lowest clerk in office, could it advance the cause in which we are engaged, and, therefore, cannot be suspected of any intentional neglect of duty to persons of such weight and influence as his Majesty's Attorney and Solicitor-General, far less of any such conduct towards your Lordship.

"May we therefore presume to hope, that your Lordship will be so condescending as to forgive any error into which we may have undesignedly fallen, and to grant your powerful support to the Bill, a copy of which

is here enclosed, when it shall come before the House of Peers.

"35 Whitcombe-Street,
June 20, 1789."

"The Attorney-General, (Sir Archibald Macdonald,) and the Solicitor-General, (Sir John Scott, now Lord Eldon,) were very easily reconciled, and had the condescension to say, that, as they considered no blame imputable to us, so we should meet with no opposition from them. This emboldened us to address the Archbishop on the head, and to inform him of the fact, adding, 'that we should be happy indeed to be as sure of the Lord Chancellor's forgiveness, which we cannot but flatter ourselves, from what we have heard of his Lordship's humanity and love of justice, your Grace's favourable interposition in our behalf will have the effect of procuring us. We have used the freedom to enclose a copy of the Bill, as printed by order of the House of Commons. And hoping that your Grace will excuse this trouble, we have the honour to be,' &c. &c.

"Next day his Grace condescended to do us the honour of calling on us, and told us, that he came in consequence of our letter, to satisfy us that he had no new objection to our Bill; but, said he, 'I have certainly heard some doubts started by Lay Peers, as to the propriety of the measure, and beg to know when the Bill may be expected to be brought into the Upper House.'

"On receiving this information, although unable to give his Grace an explicit answer, we wrote cards, by Mr. Dundas's desire, to the Lords Camden, Bathurst, Loughborough, and Kenyon, and enclosing for these noblemen copies of our Bill, solicited their support. During all this discussion our Bill was passing through the House of Commons, without one dissentient voice; and on Friday, the 29th June, was read the third time, passed, and ordered to the House of Lords, where it was presented by Mr. Dundas, and, on motion of the Earl of Hopetoun, was read the first time.

"This introduction gave us hopes

that there was no serious opposition intended on the part of the Lord Chancellor. A few days after, however, we learned from undoubted authority, that this great man was still adverse to the measure, and said, 'it was most indecently brought forward.'

"This information we lost not a moment in communicating to his Grace the Archbishop, and to all the Scottish Peers in town, viz. the Lords Braedalbane, Hopetoun, Galloway, Stormont, and Kinnaird, requesting the support of the Archbishops and the Bench of Bishops, as well as of the Lords above-named, our countrymen, on the second reading of our Bill, as a measure which their Lordships well knew could give just offence to no party in Scotland, and least of all to the established Church. To the Earl of Hopetoun, a zealous member of the Scottish establishment, we were particularly indebted, both for attention and advice; who, though ready to move the second reading of our Bill, purposely delayed it for some days, in hopes that we might yet have interest enough to get the Chancellor's opposition conquered.

"Should that be found impossible, (as the sequel shows,) there was one expedient, we thought, worthy of trial, viz. to propose not legal toleration, but connivance simply. This expedient, therefore, we resolved to adopt, and with that view wrote to the Lord Chancellor, previously submitting our letter, however, to Mr. Dundas's perusal, and begging that he would favour us with his opinion how we ought to proceed. The letter itself, and Mr. Dundas's very friendly reply are here recorded."

LETTER XIII.

THE SCOTTISH BISHOPS IN LONDON TO
LORD CHANCELLOR THURLOW.

"My Lord,

"Since we had the honour of sending your Lordship a copy of the Bill for granting relief to the Ministers and Lay-members of the Episcopal Communion in Scotland, we have heard, with much concern, that your Lordship objects to the oath inserted in the Bill, in place of the oath of

abjuration. We therefore beg leave to state to your Lordship the reasons on which that concession was requested on our part, as well as agreed to by the Lord Advocate for Scotland, and other servants of the Crown.

"We do not, my Lord, pretend to disguise the political scruples which so long prevented the members of our society from testifying their allegiance to the present government. But no sooner was the cause of that unhappy disaffection removed, than we cheerfully came forward, and avowed our sincere attachment to his Majesty's person and government, and our determined resolution to manifest that attachment in the most open and unequivocal manner. At the same time, as we dare not profess to have been loyal before we actually were so, and as the oath of abjuration has an evident retrospect, and can be taken with safety only by those who never believed the rights which it disclaims, we acknowledge that we cannot venture upon it without involving ourselves in the guilt of perjury, a hardship which, we humbly trust, the British Legislature will never impose upon us.

"It is now our earnest desire, and will be henceforth our constant study, to approve ourselves faithful and loyal subjects, in the fullest sense of the expression; but, to be so, we conceive it necessary that we act an honest and conscientious part, otherwise no government can have any confidence in us.

"We are told that the Roman Catholics, on account of their religious scruples, have been indulged with a new oath of Supremacy; and we cannot but hope, that, for a similar reason, your Lordship will view our case in a like favourable light, and permit our Bill to pass through the House of Peers, with the same indulgence which it has experienced in the House of Commons. Or, if your Lordship is of opinion, that, without taking all the oaths prescribed by law, we are not entitled to legal toleration, we shall be satisfied with that connivance which is extended to a numerous body of Scottish Dissenters, of whom no oaths

of any kind are required; and only beg to have those acts repealed which at present hang over our heads, and deprive us of that freedom of worshipping God, as conscience dictates, which all other loyal subjects in the British dominions do enjoy.

"Should your Lordship think proper to adopt this mode of granting us relief, we have only to request that the Bill may not be rejected, but remitted, with amendments, to the House of Commons, and thus be prepared for the Royal assent as soon as possible.

"Fear of being tedious, my Lord, has prevented us from expressing ourselves so fully, or so clearly, as we could have wished. May we, therefore, presume to request the honour of waiting on your Lordship, if any doubts should still remain concerning the commutation of the oath, or any other clause of the Bill.

*"Duke-street, York Buildings,
3d July, 1789."*

LETTER XIV.

"4th July, 1789.

"Gentlemen,

"I have just now, (half past 9,) received your letter. I see no objection to your sending your letter to the Chancellor, but I do not promise you any profitable hopes from it. I can give you no advice as to your conduct in the House of Lords, nor can I advise you how to obviate objections which I do not understand, nor could have conceived that they could have been made! Lord Hopetoun, however, will be able to inform you upon these points better than I can do. I was surprised to hear that the Chancellor had quoted the Lord Advocate's name. If the Lord Advocate had been here, I should have considered him as, perhaps, the most proper person to move the Bill. I certainly did not understand from him, that a Bill, proposed upon the ground of the present Bill, would have met with objection from the quarter you suggest.

"Do precisely what you shall think best for your own success. I am perfectly ready now, or in any future session, to maintain your cause, for I

think it the cause of justice and humanity."

"On Monday, July 6th, we waited on Lord Hopetoun by invitation, from whom we learned, that our letter to the Lord Chancellor was too late for answering our present purpose; as, Lord Kinnaid having that very day proposed that our Bill should be read the second time, the Chancellor moved that it should be adjourned to the 29th of September. To acquiesce in this, without a division, Lord Hopetoun considered preferable to running the risk of a trial of strength, when the Chancellor might have been induced to speak on the subject, and thus do the cause irreparable injury. The good Earl, after hinting to us some modes of future procedure, assured us that we might depend on his continued support and assistance. To the Bishop of Bangor, Dr. Warren, as one who was said to be more in Lord Thurlow's confidence than any other of the English Bench, we failed not to represent our case in as strong language as we could;—that there could be no Bishops without the King's authority,* we remarked to his Lordship, 'was an assertion by one who professed himself a member of an Episcopal Church, which not a little surprised us. Were this the case the Apostolic power of consecrating Bishops must have been lost as soon as obtained; hence, there is, at this day, not one Bishop in the whole Christian world. It is well known, my Lord, that the Church of England, from the murder of Charles the First to the restoration of his son, was covered with as dark a cloud as ever overshadowed her unfortunate sister Church in Scotland. Nay, had Richard Cromwell been as ambitious and as able a man as his father, Oliver, her misery might have been as great and as lasting as that of the Scottish Church has been. But we thank God it was not so. We bless the Almighty that the Church of England was restored; and we pray

to God she may not only subsist, but flourish in purity and peace till time shall be no more! Yet, for argument's sake, my Lord, let us suppose that the Church of England had not been restored, but had subsisted under persecution, as our Church has done, to the present day, would your Lordship,—would any English Prelate have admitted that the Church of England had no Bishops? And would not the Bishops have thought it hard, upon their acknowledging the civil powers, to be denied the liberty of worshipping God in their accustomed forms, as well as the right of spiritual jurisdiction over the people who adhere to their communion? Yet this is all that we presume to ask; and certainly it is what, in this age of liberality, will not, nay, cannot be denied us! Wherefore, we do again beg leave to propose a friendly meeting with your Lordship on the subject of this letter; since we have hopes, that on hearing a just representation of our case, your Lordship will have the goodness to endeavour to soften the Lord Chancellor, and to procure for our cause that generous treatment in the House of Lords with which it has been honoured in the House of Commons.

'The Scottish members of both Houses know how generally acceptable our success will be in our own country. And, when we inform your Lordship, that there are many gentlemen in Scotland who have taken all the oaths to government, and have distinguished themselves in the service of their country, who, notwithstanding, are restrained from praying for the King, whom they have faithfully served, in our religious assemblies, without forfeiting very essential privileges, and are obliged either to join in other worship which they do not approve, or go to no place of worship at all,—we need say no more to point out to your Lordship, whose principles on the subject of the Church are represented to us as strictly correct, the unhappy effects of these political restraints, and the propriety of removing them as speedily as possible.'

"To this communication we re-

* The avowal of this sentiment by the Chancellor of England, must have excited, and did excite, the surprise of others besides the humble representatives of Scottish Episcopalians.

ceived, the same day on which it was written, the following reply:—

LETTER XV.

THE BISHOP OF BANGOR TO THE SCOTTISH BISHOPS.

"Great George-street, 6th July, 1799.

"Right Reverend Sir,

"On my returning from the House of Lords this afternoon, I was favoured with your letter. I have had some conversation with the Chancellor on this business, but I do not precisely know what his Lordship's opinion is; and, if I did, I would not mention it, not having authority so to do.

"I need not tell you that the farther consideration of the Bill was, on motion this afternoon, postponed till the 29th of September; and, if you should be advised to make another attempt, and an opportunity should offer itself for me to declare my sentiments publicly, you will find me the same firm friend to the Church as I have been represented to be; and I think myself very much obliged to those who made such honourable mention of me.

"In the present state of this business, I must beg leave to decline the conference you propose; and am," &c.

"Before leaving London, we addressed a letter of thanks to the Archbishop of Canterbury, for his Grace's kindness and condescension."

LETTER XVI.

THE SCOTTISH BISHOPS TO HIS GRACE THE ARCHBISHOP OF CANTEBURY.

"London, July 8, 1789.

"May it please your Grace,

"The Scottish Episcopal Clergy's Bill being postponed until the 29th September, our disappointment, severely as it is felt, has not rendered us insensible of your Grace's kindness and condescension, for which we beg leave to offer our grateful acknowledgments, and to ask the honour of your Grace's commands to Scotland, for which we intend, God willing, to set out to-morrow morning.

"It would ill become us, when writing to a Prelate of such distinguished worth and judgment, to offer one word in recommendation of a bu-

siness which is self-recommended to every friend of religion and humanity.

"We are willing to flatter ourselves with the hope, that our ignorance of the proper mode of application to great personages individually, or to administration collectively, will not finally prejudice the cause of so many thousands of his Majesty's loyal subjects, who earnestly crave legal toleration in return for unequivocal fidelity. In their names we beg leave to request your Grace's powerful support; and have the honour to remain," &c.

(To be continued.)

THE PSALMS.

Extracts from the New Family Bible now publishing by T. & J. Swords, under the direction of the Right Rev. Bishop Hobart.

(The passages within brackets are added to this edition by the American editor.)

PSALM XIX. This Psalm descends gradually from an opening uncommonly splendid and sublime, to a gentler and more moderate strain, and the softest expressions of piety and devotion. The whole composition abounds with great variety of both sentiment and imagery. The glory of God is demonstrated in his works both of nature and providence. The piety of it is so natural, and yet so exalted; so easy to be understood, so adapted to move the affections, that it is hardly possible to read it with any attention, without feeling something of the same spirit by which it was composed. *Bps. Lowth and Sherlock.*

1 The heavens declare the glory of God; and the firmament sheweth his handy-work.

[Ver. 1. *The heavens declare the glory of God; &c.*] Under the name of "heaven," or, "the heavens," is comprehended that fluid mixture of light and air, which is every where diffused about us; and to the influences of which are owing all the beauty and fruitfulness of the earth, all vegetable and animal life, and the various kinds of motion throughout the system of nature. By their manifold and beneficial operations, therefore, as well as by their beauty and magnificence, "the heavens declare the glory of God;" they point him out to us, who, in Scripture language, is styled "the glory of God;" by whom themselves and all other things were made, and are upholden; and who is the author of every grace and blessing to the sons of men: "the firmament," or expansion of the

celestial elements, wherever it extends, "showeth his handy-work," not only as the Creator, but likewise as the Redeemer of the world. And thus do the heavens afford inexhaustible matter for contemplation and devotion to the philosopher and to the Christian. *Bp. Horne.*]

4 Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun,

4. — *a tabernacle for the sun.*] The nuptials of the Jews, and other eastern nations, were celebrated with great magnificence and splendour. They were held under a tent, or canopy, erected for that purpose, to which custom David here alludes; as he does in the next verse to the custom of the bridegroom's going out at midnight with lamps and torches. The passage will receive great light from our Saviour's parable of the wise and foolish virgins. *Dodd.*

6 His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof.

[6. *His going forth is from the end of the heaven, &c.*] The light diffused on every side from its fountain, extendeth to the extremities of heaven, filling the whole circle of creation, penetrating even to the inmost substances of grosser bodies, and acting in and through all other matter, as the general cause of life and motion. Thus unbounded and efficacious was the influence of the Sun of Righteousness, when he sent out his word, enlightening and enlivening all things by the glory of his grace. His celestial rays, like those of the sun, took their circuit round the earth; they went forth out of Judea into all parts of the habitable world, and there was no corner of it so remote as to be without the reach of their penetrating and healing power. "The Lord gave the word, great was the company of those that published it." *Ps. lxxviii. 11. Bp. Horne.*]

7 The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple.

[7. *The law of the Lord is perfect, &c.*] The word of God, in this and the following verses, has several most valuable properties ascribed to it. It is perfectly well adapted, in every particular, to "convert," to restore, to bring back "the soul" from error to truth, from sin to righteousness, from sickness to health, from death to life; as it convicts of sin, it holds forth a Saviour, it is a means of grace, and a rule of conduct. It giveth wisdom, and by wisdom stability, to those who might

otherwise, through ignorance and weakness, be easily deceived and led astray; "it is sure," certain and infallible in its directions and informations, "making wise the simple." *Bp. Horne.*]

10 More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honey-comb.

[What wonder is it, that this converting, instructing, exhilarating, enlightening, eternal, true, and righteous word, should be declared preferable to the riches of eastern kings, and sweeter to the soul of the pious believer, than the sweetest thing we know of is to the bodily taste? How ready we are to acknowledge all this! Yet, the next hour, perhaps, we part with the true riches, to obtain the earthly mammon, and barter away the joys of the Spirit for the gratifications of sense! Lord, give us affections towards thy word, in some measure proportioned to its excellence; for we can never love too much what we can never admire enough. *Bp. Horne.*]

King David here mentions two principal means by which God has made himself known to us; which are, the works of nature, and his word. Let us, therefore, make a good use of both these means; meditating upon the marvellous works of God, which afford us such proofs of his power and wisdom; but particularly let us apply ourselves to the reading and meditating on his word. David's high encomiums on God's word inform us, that it is a sure, evident, and unerring rule of faith and practice; that it is of infinitely more value than the most excellent things of this world; that it was given to enlighten and sanctify us, to rejoice and comfort the heart; that the fear of the Lord procures perfect happiness to those who are possessed with it, and that there is great reward in the keeping of his holy commandments. *Ostervald.*

Abstract of the proceedings of the Annual Convention of the Diocese of South-Carolina, held in St. Michael's Church, Charleston, from the 15th to the 21st of February, inclusive, 1820.

The Convention was composed of the Right Rev. Bishop Bowen, twelve Presbyters, six Deacons, and Lay Delegates from seventeen parishes.

The Convention was opened by Morning Prayer, by the Rev. Maurice H. Lance, Rector of Prince George, Win yaw, an appropriate discourse by the Rev. Christian Hanckell, Rector

of Trinity Church, Columbia, and the administration of the Holy Communion by the Right Rev. Bishop Bowen.

The Rev. Frederick Dalcho, M. D. was elected Secretary and Treasurer.

Agreeably to the 45th Canon of the General Convention, "providing for an accurate view of the state of the Church," the Right Rev. Bishop Bowen delivered the following Address:—

*My Brethren of the Clergy
and of the Laity,*

It is made my duty, by the 45th Canon of the General Convention, to address to you thus convened, a statement of the affairs of the Diocese, since the last annual meeting of our Churches. I must, therefore, request a suspension, for a few minutes, of your deliberative and other business, that I may perform this duty.

Since the last Convention, I have visited officially the Church on Edisto Island, St. Helena's Church, Beaufort, St. Matthew's Parish, Trinity Church, Columbia, Prince George's Parish, Winyaw, St. John's, Berkley, St. Mark's Church, Williamsburg, the Church at Pineville, St. Bartholomew's Church, Ashpoo, the Church on the island of St. Helena, St. Andrew's Parish, Claremont Church, Stateburgh, All-Saints Parish, Waccamaw, and St. James's, Santee. In the five first mentioned of these places, confirmation was administered to small numbers of persons, whose deportment indicated a faithful preparation of them for this rite, by their ministers. Confirmation was administered also in St. Michael's, St. Philip's, and St. Paul's Churches in this city, in the season of Lent.

In the month of June, the building which the active and exemplary zeal of my honoured predecessor had, with the help of a few pious and liberal members of our Church, procured for a place of worship on Sullivan's Island, having been neatly fitted, and suitably furnished for that use, by further subscriptions, was, by desire of the Vestry, consecrated by the name and title of Grace Church, Sullivan's Island: several of my Brethren of the city and

neighbourhood being present and assisting.

The Parish Church of St. Matthew's Parish, recently erected on land given by Colonel Heatly for that purpose, in lieu of the original Parish Church, which it had become inconvenient, on account of its remoteness from them, for most of the present inhabitants to attend, was consecrated, also by request of the Vestry, by the designation of St. Matthew's Church, St. Matthew's Parish. A new and neatly finished building erected in the southern part of All-Saints' Parish, for the better accommodation of the inhabitants of that part of it, has likewise been recently consecrated.

Since our last meeting in Convention, the Rev. Mr. Adams, who had been invited to the charge of the Church at Claremont, before that period, has been canonically authorized to be received as the Rector of that Church. He is already the honoured instrument of much good to the Church in that portion of it. The Rev. Mr. Muller has resigned the charge of St. James' Parish, Santee, and accepted that of Christ Church. The Rev. Mr. De Lavaux, has become the Rector of St. Matthew's Parish, and the Rev. D. I. Campbell, and the Rev. J. W. Chanler, Deacons, have been appointed, the one to serve the Churches at Pineville, St. Stephens, and the Rocks and Black Oak Chapels, in St. John's Berkley; the other, the United Churches of St. Mark's, Williamsburg, and St. Mark's, Clarendon. The Rev. H. Gibbes, Deacon, is serving the two Churches of All-Saints' Parish, Waccamaw; and the Rev. Mr. Wilson, also in Deacon's Orders, St. John's Church, John's Island. The Rev. F. Dalcho, has been elected Assistant Minister at St. Michael's Church, and the Rev. A. Gibbes at St. Philip's Church, in this city. The Rev. Mr. Gilbert, from Connecticut, has been regularly received, according to the provisions of the 31st Canon, as the Minister of the Church on Edisto, made vacant by the resignation of the Rev. Mr. Osborne. The Rev. Mr. Anthon, of Red-Hook, in the state of New-York, who has made the climate

of South-Carolina his resort, for the winter, with a view to the melioration of his health, is usefully officiating in St. Bartholomew's and St. Luke's Parishes: and it is the wish of the people of that portion of the Diocese, to be authorized by him to contemplate, more permanently, the enjoyment of the benefits of his ministry. The Vestry of the Parish of St. Thomas and St. Dennis, have invited the Rev. Mr. Rutledge, Deacon, to officiate in the Church and Chapel of that Parish, during the remainder of the winter and in the spring.

The only ordinations which have taken place in this Diocese since our last meeting, are the following:—The Rev. Mr. De Lavaux, has been ordained Priest, on a title from the Vestry of St. Matthew's Parish; and the Rev. Mr. Osborne, some time of Edisto, elected to the professorship of languages in the College of Cincinnati, in the state of Ohio, has been admitted to the same order of ministers.

Mr. W. S. Wilson, and Mr. Edward Rutledge, reported last year as candidates for the ministry, have been since admitted to Deacon's Orders, the first mentioned, at Philadelphia, the other in Connecticut, by letters dismissory from this Diocese. Mr. Edward Lippit also reported as a candidate for Orders, received as such, on the authority of letters dismissory from the Eastern Diocese, has since been, in the same manner, transferred to that Diocese, and ordained there. Mr. Edward Philips, Mr. Edward H. Purcell, and Mr. W. H. Mitchell, natives of this city; Mr. Martin Snell, of Rhode-Island, and Mr. Thomas H. Taylor, of Georgetown, S. C. have been received as candidates for Orders. Mr. Purcell has since withdrawn his name from this list, through an apprehension, justified by medical opinions, that his health would not permit him to prosecute any plan of professional study.

The Rev. Dr. Percy vacated the Rectorship of St. Paul's Church, Radcliffeborough, on his removal in May last, from the Diocese. He did not long survive his removal. He died in London, on the 13th of July, 1819;

venerable in years; and closed in peace his long life of yet unwearied labour in the vineyard of Christ. The Church has been called to mingle her griefs, with those also of the relatives and friends of another of her ministers. The Rev. Mr. Frost, late Assistant Minister of St. Philip's Church, has been deservedly wept, for he was deservedly valued, for his purity, piety, active devotion to his calling, his industry in the acquisition of knowledge, and his ardent enterprize for the extension of his usefulness.

Let the memory of our pious Brethren be affectionately cherished; and let the dispensation, which has taken them from us, be our admonition to "work the work of him that has sent us, while it is day."

The Society for the Advancement of Christianity in South-Carolina, has, during the year past, afforded important aid to the Church in this Diocese. Its Board of Trustees authorized the employment of the Rev. Mr. De Lavaux, the Rev. Mr. Campbell, and the Rev. Mr. Chanler, as Missionaries, in a manner which led to the useful establishment of them all, in stated parochial service. The same body have more recently engaged the services of the Rev. Mr. Fowler, in a temporary mission to Chatham, in Chesterfield District; whither he had gone before on a short missionary excursion, the expenses of which were provided for, by the Charleston Protestant Episcopal Missionary Society, composed of young men and others, with a view to ascertain the present condition of a people, who, before the revolutionary war, were organized and incorporated as a Parish of the Protestant Episcopal Church, by the name of St. David's Parish. The Society has, in other respects, according to the provisions of its Constitution, endeavoured, in the year past, to advance the interest of Christianity in the Church, within which it has been erected; and with which it is inseparably identified.—I beg leave to refer you for particulars, to the Annual Report of the Trustees, printed for distribution, among the members of the Society.

In conformity with the resolutions passed by the last Convention, some progress has been made in forming Sunday Schools in this city and elsewhere. The one in this city, which had been committed to the superintendence of the Rev. Mr. Fowler, was an occasion of good, I trust, to many, particularly to the people of colour, whom he encouraged to attend it. Much, however, of this important kind of charity remains, with the Divine blessing, to be done. In most places of the Diocese, circumstances have not yet been found to afford encouragement to the formation of these interesting institutions. I cannot, however, forbear to mention, as, in some manner, connected with this subject, a Sunday Catechetical Lecture for the people of colour, most usefully held by the Rector of St. John's, Berkley, at the Churches of his Parish, after the Morning Service of every Sunday. The example of his prudent and judicious zeal in this matter, claims the attention of his Brethren generally; and we shall, I trust, before our separation at the close of this anniversary meeting, make it the subject of inquiry, with a view to collect from it some useful intimations.

Permit me now, my Brethren, in concluding, to congratulate you on the progressive improvement, of which, in a review of its affairs for the past year, there is evidence, of the state of our Church in this Diocese. There is a larger number of Ministers usefully employed in it, than at any other period since the revolution. Its Laity evince a disposition to maintain its officers respectably, and to profit by the services of a pious and faithful Ministry. They will not, I trust, deem it unsuitable to my province, that I should exhort them to cherish such a disposition; and to keep in mind, that while their Ministers have great and arduous responsibilities to discharge; it is incumbent on them, in order to their useful and efficacious discharge of them, to strengthen their hands, by their utmost aid and countenance, in every good work and purpose; and to lighten their burden of personal

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and domestic solicitude, by kindly meeting, with a uniform punctuality, their reasonable and authorized expectation of a competent provision for the maintenance of themselves and families.

My Brethren of the Clergy will, at the same time, permit me, while I mingle my feelings in thankful gratulation with theirs, on the present condition of the Church, respectfully to remind them, that it is through their instrumentality chiefly that we must look for the continued progress of its improvement. Let us, Brethren, hold fast the form of sound words, once delivered to the Saints. Let us strive and pray, that we may be in all things faithful to the vows which are upon us. Let the unity of the Church of which we are Ministers, as to its sound, and scriptural doctrine, its primitive, and at once rational and spiritual worship, and its wise and wholesome discipline, be the sacred object of our cares. At present there is a happy degree of harmony pervading our Institutions. Let us labour, by all forbearance, gentleness, humility, and brotherly kindness—that it may be more perfect—and that none who may be of the contrary part, may have reason to hope for advantage against us, from our disunion, or from our faithlessness in any respect, to our sacred obligations.

I cannot close this address, without requesting the indulgence of my Clerical Brethren, while I earnestly recommend a seemingly unimportant matter to their particular attention. It is, that they bear in mind themselves, and induce to the utmost that they can, their congregations to know and bear in mind, the requisitions of the Constitution and Canons of the Church generally. I need not remind them, that the Order of the Church in the Diocese, essentially depends on this; and they will suffer me to suggest, that while I hope, so long as God shall enable me to bear it *at all*, to bear with *cheerfulness*, whatever of trouble may of necessity attach to my office, they may thus prevent much that may unnecessarily be added to it.

I will detain you no longer from

the business of this Convention.— Pursuing it with a faithful regard to the glory of God, in the honour and welfare of his Church, may his blessing rest on your proceedings

NATHANIEL BOWEN

On motion, *Resolved*, that the Address of the Bishop be read in the different Churches, for information.

Mr. Turnbull, from a committee of the Protestant Episcopal Society for the Advancement of Christianity in South-Carolina, made the following Report; which was read and accepted:

"The Trustees of the Protestant Episcopal Society for the Advancement of Christianity in South-Carolina, beg leave to lay before the Annual Convention of the Protestant Episcopal Church, the following statements of their Treasurer:

"1st. A General Statement of the Bishop's *Permanent* Fund, established in February, 1818, and the manner in which it has been invested, leaving a balance in hand of \$165 12.

"2d. A General Statement of the Bishop's *Common* Fund, from the 9th of February, 1819, to 15th February, 1820, amounting to \$541 30.

"The book containing the Account of the Trustees, for the above mentioned funds, is laid upon the table for the inspection of the Members of the Convention.

"On behalf, and by order of the Trustees,

"CHARLES KERSHAW, } *Com-*
"THOMAS W. BACOT, } *mittee.*
"ROBERT J. TURNBULL, }

"Charleston, 15th Feb. 1820."

The Rev. Mr. Tschudy, late Secretary and Treasurer, laid the following Report before the Convention:

"The late Secretary and Treasurer begs leave to report to the Convention, that, since the last meeting, he has received the following voluntary contributions:

From Protestant Episcopal Church on Edisto Island, \$20 00
And St. James's, Goose Creek, 20 00

And from the Treasurer's *last report*, it will appear, that

there was then in his hands, the sum of 96 00

Amount, \$136 00

Out of this sum, your Treasurer paid Mr. Hoff, for printing the Journals of the last year, \$69 00

And for 50 copies extra. of statements, &c.

5 00

74 00

Balance, \$62 00

"The late Secretary and Treasurer begs leave to embrace this opportunity to thank the Convention for having accepted of his resignation, and for the vote of approbation they passed upon his official conduct on Tuesday last. It affords him great satisfaction to find, that what he performed conscientiously, should be approved by a body of men he so highly respects.

JOHN JACOB TSCHUDY,

Late Secretary and Treasurer."

The Report being read, was unanimously accepted.

Agreeably to the 45th Canon of the General Convention, the Clergy rendered to the Bishop, and there are entered on the Journal, parochial reports, which furnish the following aggregate:—

Baptisms { Adults 23 }
 { Children 115 } 286
 { Not specified 148 }

Sunday Scholars 210; Marriages 89; Communicants 1424; Burials 178.

Of the Communicants 378 are stated to be coloured people.

The following gentlemen were appointed Delegates to the General Convention:—

The Rev. John J. Tschudy, Rev. John B. Campbell, Rev. Andrew Fowler, Rev. Maurice H. Lance, Col. Lewis Morris, William Heyward, Major Andrew Hasell, Colin Campbell.

On motion, *Resolved*, that the next Annual Meeting of this Convention be held on the second *Wednesday* in February next.

The Rev. Dr. Gadsden, from the

Standing Committee of the Diocese, made the following Report :

"The Standing Committee would respectfully recommend to the Convention, on a subject committed to them at their last Session, that the two Parishes in the city be required to contribute twenty dollars, and each Parish in the country five dollars, annually, towards defraying the expenses of the Convention; and that the Secretary, in issuing his summons to the different Delegates, do inform them of this Resolution; and that at each Convention, the Treasurer do apply to the Delegates of each Church for their contributions."

The Rev. Mr. Gervais, Secretary of the Standing Committee, read the proceedings of that body for the last year; which, on motion, were confirmed, and the thanks of the Convention presented to the Standing Committee, for their indefatigable attention to the duties of their appointment.

The following gentlemen were appointed the Standing Committee of the Diocese:—

The Rev. Christopher E. Gadsden, D. D. Rev. Paul T. Gervais, Rev. John J. Tschudy, Rev. Frederick Dalcho, M. D. David Alexander, Joseph Johnson, M. D. William Brisbane, Keating Simons.

On motion of the Hon. Judge Gailard, *Resolved*, That a Subscription be opened, under the direction of the Standing Committee, for the increase of the Bishop's Permanent Fund, in order to meet, what is represented to be, the wishes of many persons disposed to increase by their contributions this fund; which Subscriptions shall be considered as solely applicable to the accumulation of the fund; and no part of the interest thereof shall be applied to the support of a Bishop, until the interest of this fund, with that already subscribed, shall amount to four thousand dollars, when the Bishop shall cease to be the Rector of a particular Church.

On motion of Mr. K. Simons, *Resolved*, that the Vestries of the several Churches in this Diocese be respectfully requested to recommend to their constituents, to aid the raising of the

Bishop's Fund, by paying one half per cent. annually upon their income, until the said fund is sufficient to produce the annual amount of four thousand dollars, as contemplated by the resolution of this Convention, in 1818; and that credit be given to those who have already subscribed for the amount of their subscriptions.

After Prayers, and the Episcopal Benediction, the Convention adjourned.

THROUGH inadvertency, we have too long delayed laying before our readers the substance of an interesting pamphlet relating to the concerns of our Church in the Diocese of Massachusetts, received some time since. It commences with the following document.

Salem, February, 1820.

To the Members of the Protestant Episcopal Church in the State of Massachusetts.

Brethren,

THE principal object of our addressing you at this time is to solicit your attention to the subject of missions to such of our sister churches in this Commonwealth as are destitute of the means of religious instruction. Before submitting to you the Circular which accompanies this, we will briefly state the authority by which we act; a more detailed account of which will appear in the abstract of the proceedings of our State Conventions for the three last years.

At the meeting of the Convention at St. Paul's Church, in Newburyport, November 19, 1817,

"It was voted, That the Rev. Mr. Morse, Rev. Mr. Carlile, and Rev. Mr. Eaton, be a committee to devise means for commencing a fund for Missionary purposes."

At the next Annual Convention, held at St. Peter's Church, in Salem, November 18, 1818, the above named Committee submitted the following Report, which was accepted:

"The Committee appointed at the last meeting of the Convention, to devise means for commencing a fund for Missionary purposes, beg leave to

REPORT,

That they have perused the act of Incorporation, and By-Laws, of "The Massachusetts Episcopal Missionary Society, and Trustees of the Massachusetts Episcopal Prayer Book and Tract Society;" and, that the laudable objects of that Society may be accomplished, *recommend*, That the different Churches in this Commonwealth be requested to have collections made twice a year, viz, on Advent Sunday and Whitsunday: the sums so collected to be forwarded by the Ministers, at that time Rectors of, or officiating in, said Churches, to the Treasurer of the above mentioned Society, to be appropriated by the Managers thereof, either to the immediate support of a Missionary or Missionaries, or to establish a fund, the *income* of which shall be used agreeably to the direction of their act of incorporation.

It is farther recommended to the Ministers of the Church in this Commonwealth, to use their exertions to procure annual subscribers for the purpose above named; the money thus collected, to be regularly forwarded to the Treasurer, as before mentioned.

That the Convention authorize a circular letter to be printed, stating the above resolutions, and calling on the churches to use their exertions towards supporting Missionaries: and,

That this circular be signed by the President and Secretary, and sent to every Church in the State.

Per order,

JAMES MORSS, *Chairman.*

Owing to many unfavourable circumstances, the circular recommended in the report, and ordered by the Convention to be prepared and published, did not appear; and no part of the business was attended to until the next Convention, held at Hanover, November 17, 1819, when it was voted, "That the subject of the Missionary Fund be referred to the Standing Committee, and that they be requested to comply with the instructions given last year."

Accordingly the Standing Committee, at their first quarterly meeting,

held at Salem, Jan. 5, 1820, attended to the business, and directed that an abstract of the Journals of the different State Conventions, since the last General Convention, should be published and circulated with the following

CIRCULAR.

To the Protestant Episcopal Churches in the State of Massachusetts, Greeting.

Brethren,

An act passed the General Court of this Commonwealth, A. D. 1816, incorporating certain persons, therein named, under the title of The Massachusetts Episcopal Missionary Society. The object of this association was to obtain means for the support of Missionaries, to supply destitute Churches in this State. Particular circumstances, auspicious to the liberal endowment of such an association, rendered the attainment of a Charter at that time highly expedient, and still operate as one among many inducements for its continuance. This Society has hitherto lain dormant, in consequence, as is presumed, of not being generally known; and therefore destitute of funds sufficient to carry it into operation.

This Society became a subject of deliberation at a Convention holden at Salem, A. D. 1818; and again at a subsequent Convention, holden at Hanover, Massachusetts, 1819; when its merits were discussed, and the subject referred, by the latter Convention, to the Standing Committee of this state, who were directed to promulgate the existence and the objects of the Society, and to take measures for carrying it into effect.

In conformity with this vote, the Standing Committee, being duly convened at Salem, on the 5th January, 1820, voted to address and invite the attention of the Churches at large to this important object.

They beg leave to express it, as their deliberate conviction, that the peculiar state of the times demands peculiar activity and zeal from the friends of the Protestant Episcopal Church. The set time to favour our spiritual Zion seems to be rapidly approaching; and the combined efforts

of all her friends are requisite to make known more extensively her claims to the attention and respect of the community to which we belong. Amid the efforts which are made by all sects of Christians, to promote their peculiarities, and the eager inquiries after the "old paths" and "the good way," which are frequently made, it would be unpardonable negligence on the part of Episcopalians, to refuse to contribute to the general extension of religious knowledge, and make known the excellent features of the Episcopal Church, and its strong claims to the attention and assent of the Christian public.

Blessed with a form of government, truly Apostolical, and with a Liturgy breathing the purest and most fervent devotion; enjoying a mode of discipline mild, but energetic, and a code of regulations calculated to secure to ministers and people the full enjoyment of their rights and privileges, and to promote peace, order, and brotherly love; catholic in the terms of communion, cheerfully embracing all "who live godly in Christ Jesus," and thus affording, as we think, the most effectual remedy to the manifold and great evils, which now disfigure and endanger this section of the Christian world,—we cannot but think, that the Protestant Episcopal Church needs only to be known in order to be admired; and that its wider extent will be hailed as a public blessing, by all friends to sound faith and enlightened piety, to good morals and social happiness.

The Missionary Society presents to Episcopalians a rallying point, around which they may assemble, and combine their exertions; and if furnished with suitable means, must, under Divine guidance, be instrumental in enlarging the borders of the Redeemer's kingdom, and in causing this once "*dreary wilderness to blossom like the rose.*" The wealthy, by contributing a portion of the abundance with which God hath blessed them; the poor, by throwing in their mite, may render this a rich fountain, from which streams will flow to make glad the city of God; and their pious ob-

lations will thus be received back again, increased an hundred fold, in the richest of spiritual blessings, conferred on themselves and their posterity.

The Standing Committee beg leave to suggest, as a consideration which should awaken and animate the members of our communion to the object here presented, that several Churches have recently been organized, the members of which are desirous, even to importunity, of obtaining the aid of Missionary labours; and that respectable individuals are prepared to unite, and conform to the rites of the Episcopal Church, whenever sufficient encouragement can be given of occasional aid from the same source. These small associations may soon increase into large and flourishing Churches, and contribute their aid to the general good.

The Committee therefore earnestly solicit the attention of their brethren to this important object; and exhort them to enter into this common bond of union, as well to avoid singularity, as for self-defence. Similar Societies have been formed in almost every section of the Union; and the numerous combinations, formed by Christians of all other denominations, may be regarded, in a certain degree, as an organized opposition, to be dreaded by Episcopalians more on account of their present dispersed condition than any other cause. But these combinations of other Christians teach us an important lesson; they point out the policy, and, at the same time, show the expediency, and sanction the propriety, of a union among ourselves, for the sake of propagating more extensively those principles, which we deem sacred, and grounded on the oracles of God.

The subject assumes additional importance from the portentous aspect of the times. When we look around, and behold the prevalence of the strangest delusions, and the gross darkness which covers the people, and the attendant evils of bigotry and intolerance, on the one side; and the bold, unsparing hand of free speculation, unrestrained by reverence for the

sacred Scriptures, or by any regard to consequences, on the other, we confess ourselves unable to perceive where these two diverging lines are to terminate, short of open infidelity, or of the most degrading superstition. Amid this threatened deluge, we fly to the Church, as the only ark of safety; and fervently supplicate the Great Head of it graciously to interpose; to stay the hand of the destroying angel; to arrest the progress of these evils, and to unite the discordant members of his Church together, so as that there may be but one fold and one shepherd.

ASA EATON,
JAMES MORSE,
THOMAS CARLILE, } *Clerical Members of the
Standing Committee for
the State of Massachusetts.*

The "abstract of the Journals," above mentioned, then follows. The Parochial Reports contained in it furnish the following aggregates:—

1817. Baptisms 68; Communicants 97; Marriages 8; Deaths 15.

1818. Baptisms 159; Sunday Scholars 220; Communicants 449; Marriages 22; Deaths 49.

1819. Baptisms 128; Sunday Scholars 120; Communicants 508; Marriages 30; Deaths 47.

On the Gift of the Holy Spirit.

(From Marriott's Homilies for the Young.)

In the great work of man's redemption from sin and eternal punishment, there appears the strongest possible proof in Holy Scriptures, that each divine person in the adorable Trinity labours, if such an expression may be made use of, to promote our happiness. "God is love." The Father loveth us, in that he sent his only begotten Son into the world, that the world, through him, might be saved. The Son hath loved us, and given himself up for us, the "just for the unjust, to bring us nigh unto God." The Holy Spirit, in his gracious condescension to visit this fallen, sinful world, manifests his love towards us, and imparts his own holy influence into our hearts, and gives and offers *righteousness, peace, and joy.*

Let us consider these stupendous

proofs of Divine love and mercy somewhat more at large. With respect to God the Father, every page of Holy Scripture shows us the great love and compassion wherewith he hath ever regarded his poor unworthy creatures. His Almighty power first brought us into being; he treats us as his children still; he hath preserved, fed, and clothed us to this very hour; kept us from ten thousand dangers; watches over us with his providential and paternal care; and provides for us such good things for the soul and body, both in time and eternity, as no man upon earth could have deserved.

To God the Son you are all taught to look up as unto "the Shepherd and Bishop of your souls:" your Saviour, Mediator, and Advocate. A Saviour he is to all that come unto him; a Saviour so loving the world, as freely to have given up his life upon the cross to save that world from sin and everlasting death. His creatures thus saved by his atoning sufferings, and all perfect righteousness, he still loves, watches over, and prays for at the throne of grace; and you, his little ones, whom he himself kindly calls the lambs of his flock, he especially loves and guards with peculiar affection: like the good shepherd, he gives his tenderest care to those who need it most. It was the affectionate description of the Saviour before he came into the world, that "he should feed his flock like a shepherd: should gather the lambs with his arm, and carry them in his bosom, and would gently lead those that were with young."*

And, then, as to the third person in the blessed Trinity, God the Holy Ghost, we have the fullest assurance of his kind and merciful care over his people in the Scriptures. The words of the text (John xiv. 16, 17.) which I have read to you, contain the strongest proof that we could receive, that, equally with the Father and the Son, the Holy Spirit regards us as the objects of his gracious and most unmerited love. But as the doctrine contained in this text is matter of the

* Isaiah xl. 11.

deepest concern to every one of you, you ought to understand it thoroughly. I shall endeavour, therefore, to render it plain and instructive to you all; and for this end I earnestly exhort you to give your most serious attention to what shall be said, in the hearty desire, through God's heavenly blessing, to improve your souls in sound scriptural knowledge and holiness of life.

I shall first explain the text, and then, secondly, draw such considerations as shall arise from the solemn subject before us.

When our blessed Saviour delivered the words of the text to his disciples, it was but a short time before he was about to leave them. That he might not leave them comfortless at a time when (he being put to death, and they persecuted for his sake,) they would so greatly require comfort and support, he promised to send them a Comforter from heaven, another Comforter, who should abide with them, not for a short time, as he, in his human character, was about to do, but FOR EVER; that is, with those his first disciples, and with all who should come after them, unto the end of the world. The Comforter whom Christ thus promised to his disciples for ever, is no other than the Holy Ghost, the third person in the adorable Trinity, very and eternal God. How great and good was such a promise, how unspeakable such a gift! We hence learn upon what strong foundation every true Christian, high and low, young and old, may rest his hope of being guided into all truth; and how capable this heavenly and Almighty Friend is of bringing all those who love and faithfully serve and obey him, safe unto the end of the Christian pilgrimage.

The text, moreover, tells us how this most holy gift, this Comforter from heaven, is given to us who are so unworthy of such a mercy, even through the mediation and prayer of our Lord Jesus Christ on our behalf. "I will pray the Father, and he shall give you another Comforter." Hence we learn how dear we must all be to our great and good Redeemer; tha

though our Lord and Saviour Jesus Christ, having finished the gracious work of our redemption, hath, in his human nature, departed from us for a time, yet that he is still and ever will be our kind Friend and Intercessor for us in heaven; that, by his Holy Spirit, he is still present with us, and thus fulfils his own gracious promise: "Where two or three are gathered together in my name, there am I in the midst of them."

By the promise of our blessed Lord, that the Comforter, which is the Holy Ghost, should abide with us for ever, we are taught this happy truth, that, if we follow the guidance of this Holy One, that is, if every day and every hour of our lives, we endeavour to love God and keep his commandments, he will never leave us, nor forsake us; that he will be with us in all the dangers and difficulties of life; that he will comfort and assist us under all our sorrows and afflictions; that he will guide us with his counsel here, and after that will receive us into glory.

On Gratitude.

(Altered from the same.)

AMONG your earthly friends your first gratitude is due unto those who have been the means of your being born into the world, your earthly parents; to them you owe more than the longest life will ever enable you to repay; they were the instruments in the hands of God, of watching over you in your helpless infancy, of supplying your little wants at a time when you could do nothing for yourselves; they have nursed you in sickness, watched over and comforted you in your health, and have gone through many hardships and sufferings on your account. The gratitude which you owe to them is to be shared according to the fifth commandment; you must "honour your father and your mother;" that is, you must love and obey them, and strive every day and hour of your life to make them happy. If you live till they come to their old age, you must support and comfort them to the utmost of your power;

and never, by unkind and undutiful conduct towards them, bring down their "gray hairs with sorrow to the grave."

You next owe gratitude to your earthly governors; to all who bear rule and authority over you, whether it be for the good of your body or your soul. Your gratitude to your governors must show itself in your ready and cheerful obedience to the laws of that happy land in which God has, in his great goodness, caused you to be born; in ever doing the duties of good citizens, always remembering that a bad citizen can never be a good Christian; never speaking evil of the government, nor presuming to find fault with the proceedings of others in those high and difficult matters, which it is not in your power either to control or to understand; faithfully paying what is due to the government for your own protection and enjoyments; in humble obedience to the rule of Scripture, "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever, therefore, resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation."* Now, when you are told that the ruling powers of those sad times in which this command was given to the first Christians, were exceedingly corrupt and wicked, but still had lawful authority, it will, I hope, strongly influence your duty towards your governors in these more favoured times, and that, for conscience toward God, you will early begin and continue to "render to all their dues; tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour."†

Your next gratitude is due to all those, whether relations or friends, who are your earthly benefactors, who are the instruments of doing good either to your body or soul. And here, my dear children, I need scarcely remind you, that you owe grateful thanks to your kind earthly friends, who teach and instruct you in your

learning, your respective masters and mistresses, to all who support and belong to your schools, and who are striving to the utmost of their power to administer to your wants, and whose daily prayers ascend to the throne of God for your eternal happiness. But, then, as all earthly benefactors whatever are but the poor and humble instruments of God's goodness towards you, it is to him you must give the praise; though you must, and, I hope, ever will be thankful to your earthly friends, the praise, remember, is due to God only. It will be their duty to feel and declare, "Not unto us, O Lord, not unto us, but unto thy name, give the praise."* For we all know, young and old, rich and poor, that "every good gift and every perfect gift is from above, and cometh down from the Father of lights."†

THE PENITENT SON.

(From Blackwood's Edinburgh Magazine.)

DEATH brings to those who have been long dreading its approach, by the bed-side of one tenderly beloved, a calm in which nature feels most gracious relief from the load of sorrow. While we yet hear the faint murmurs of the unexpired breath, and see the dim light of the unclosed eyes—we watch in agony all the slightest movements of the sufferer, and to save the life of friend or of parent, we ourselves would most gladly die. All the love of which our hearts are capable, belongs then but to one dearest object; and things, which perhaps a few days before were prized as the most delightful of earth's enjoyments, seem, at that awful crisis, unworthy even of the affections of a child. The blow is struck, and the sick-bed is a bier. But God suffers not the souls of them who believe, to fall into an abyss of despair. The being, whom for so many long years we have loved and revered,

"Has past through nature to eternity," and the survivors are left behind in mournful resignation to the mysterious decree.

* Rom. xiii. 1, 2.

† Rom. xiii. 7.

* Psalm cxy. 1.

† James i. 17.

Life and death walk through this world hand in hand. Young, old, kind, cruel, wise, foolish, good and wicked—all at least patiently submit to one inexorable law. At all times, and in all places, there are the watchings, and weepings, and wailings, of hearts severed, or about to sever. Yet look over landscape or city—and though sorrow, and sickness, and death, be in the groves and woods, and solitary places among the hills—among the streets and the squares, and the magnificent dwellings of princes; yet the great glad spirit of life is triumphant, and there seems no abiding place for the dreams of decay.

Sweet lonesome cottage of the Hazel Glen! Even now is the merry month of May, passing brightly over thy broomy braes; and while the linnets sing on earth, the lark replies to him from heaven. The lambs are playing in the sunshine over all thy verdant knells, and infant shepherd and shepherdess are joining in their glee. Scarcely is there a cloud in the soft cerulean sky—save where a gentle mist ascends above the dark green sycamore, in whose shade the solitary dwelling sleeps! This little world is filled to the brim with happiness—for grief would be ashamed to sigh within the still enclosures of these pastoral hills.

Three little months ago, and in that cottage we stood together—son, daughter, grandchild, pastor, and friend—by the death-bed of the Elder. In thought are we still standing there; and that night of death returns upon me, not dark and gloomy, but soft, calm, and mournful, like the face of heaven just tinged with moonlight, and here and there a solitary star.

The head of the old man lay on its pillow stiller than in any breathing sleep, and there was a paleness on his face that told the heart would beat no more. We stood motionless, as in the picture, and looked speechlessly on each other's countenance. "My grandfather has fallen asleep," said the loving boy, in a low voice, unconsciously using, in his simplicity, that sublime scriptural expression for death. *The mother, unable to with-*

hold her sobs, took her child by his little hand, and was leading him away, when at once the dreadful truth fell upon him, and he knew that he was never again to say his prayers by the old man's knees. "Oh! let me kiss him—once only—before they bury him in the cold earth;" and in a moment the golden curls of the child were mixed with the gray hairs of the lifeless shadow. No terror had the cold lips for him; and closely did he lay his cheek so smooth to those deep wrinkles, on which yet seemed to dwell a last loving smile. The father of the boy gazed piteously upon him, and said unto himself, "Alas! he hath no love to spare for me, who have so long forgotten him. Jamie—my little Jamie!" cried he now aloud, "thou wouldst not weep so were I to die—thou wouldst not kiss so thy own father's lips if they were, as these are, colder and whiter than the clay!" The child heard well, even where he lay on the bosom of that corpse, the tremulous voice of his father; and nature stirring strongly within his heart towards him of whose blood he was framed, he lifted up his sullied face from the unbeating bosom, and gently stealing himself away from the bed, rushed into his parent's arms, and lay there, delivered up to all the perfect love of childhood's forgiving heart. All his father's frowns were forgotten—his sullen looks—his stern words—his menaces, that had so often struck terror to his wandering soul—his indifference—his scorn—and his cruelty.—He remembered only his smiles, and the gentlest sounds of his voice; and happy now, as in heaven, to feel himself no more neglected or spurned, but folded, as in former sweetest days, unto the yearning bosom of his own kind father, the child could bear to turn his eyes from that blessed embrace, towards the dead old man, whom, an hour ago, he had looked on as his only guardian on earth besides God, and whose gray hairs he had, even as an orphan, twined round his very heart. "I do not ask thee, Jamie, to forget thy grandfather—no, we too will often speak of him, sitting together by the ingle, or on the hills

side,—but I beseech thee not to let all thy love be buried with him in the grave—and to keep all that thou canst for thy wretched father.” Sighs, sobs, tears, kisses, and embraces, were all the loving child’s reply. A deep and divine joy had been restored to him, over whose loss often had his pining childhood wept. The beauty of his father’s face revived—It smiled graciously upon him, as it did of old, when he was wont to totter after him to the sheepfold,—and to pull primroses beneath his loving eye, from the mossy banks of the little sparkling burn! Scarcely could the child believe in such blessed change. But the kisses fell fast on his brow,—and when he thought that the accompanying tears were shed by his own father, for the unkindness sometimes shown to his child, he could not contain those silent self-upbraidings, but with thicker sobs blessed him by that awful name, and promised to love him beyond even him who was now lying dead before their eyes. “I will walk along with the funeral—and see my grandfather buried, in our own burial-place, near where the Tent stands at the Sacrament—Yes, I will walk, my father, by your side—and hold one of the strings of the coffin—and if you will only promise to love me for ever as you now do, and used always to do long ago, I will strive to think of my grandfather without weeping—aye—without shedding one single tear:”—and here the child, unawares of the full tenderness of his own sinless heart, burst out into an uncontrollable flood of grief. The mother, happy in her sore affliction, to see her darling boy again taken so lovingly to her husband’s heart, looked towards them with a faint smile,—and then, with a beaming countenance, towards the expired saint; for she felt that his dying words had restored the sanctities of nature to her earthly dwelling. With gentle hand, she beckoned the Pastor and myself to follow her—and conducted us away from the death-bed, into a little parlour, in which burned a cheerful fire, and a small table was spread with a cloth *whiter than the snow*—“You will stay in our cottage all night—and we shall

all meet together again before the hour of rest!” and so saying, she calmly withdrew.

There was no disorder or disarray in the room in which we now sat. Though sickness had been in the house, no domestic duties had been neglected. In this room the Patriarch had, every evening for forty years, said family prayers—and the dust had not been allowed to gather there, though sickness had kept him from the quiet nook in which he had so long delighted. The servant, with sorrowful but composed features, brought to us our simple meal, which the Pastor blessed, not without a pathetic allusion to him who had been removed—and another more touching still, to them who survived him. That simple but most fervent aspiration seemed to breathe an air of comfort through the house that was desolate—but a deep melancholy yet reigned over the hush, and the inside of the cottage, now that its ancient honour was gone, felt forlorn as its outside would have done, had the sycamore, that gave it shade and shelter, been felled to the earth.

We had sat by ourselves for about two hours, when the matron again appeared; not as when we had first seen her, wearied, worn out, and careless of herself, but calm in her demeanour, and with her raiment changed, serene and beautiful in the composure of her faith. With a soft voice she asked us to come with her again to the room where her father lay—and thither we followed her in silence.

The body of the old man had been laid out by the same loving hands that so tenderly ministered to all his wants and wishes when alive. The shroud in which he was now wrapped, had been in the cottage for many a long long year; and white as it was, even as the undriven snow, scarcely was it whiter than the cheeks and the locks now bound in its peaceful folds. To the eyes of my childhood the Elder’s face had sometimes seemed, even in its benignity, too austere for my careless thoughts, impressed as it ever was with an habitual holiness. But all such austerity, if indeed it had been ever there, death had now removed

from that silent countenance. His last moments had been blessed by his son's contrition—his daughter's love—his grandchild's pity—his pastor's prayers. And the profound peace which his parting spirit had enjoyed, left an expression on his placid features, consolatory and sublime.

The Penitent Son was sitting at the bed-side. We all took our places near him, and for a while remained silent, with eyes fixed on that countenance from which beamed the best memories of earth, and the loftiest hopes of heaven.

"Hear," said the humbled man, "how the thaw is bringing down the loosened torrents from the hills! even so is my soul flowing within me!"—"Aye, and it will flow, till its waters are once more pure and bright as a summer stream," said the Pastor with a benign voice. "But art thou sure that my father's forgiveness was perfect?" "Yes, William, it was perfect. Not on his death-bed only, when love relents towards all objects glimmering away from our mortal eyes, did the old man take thee into his heart; but, William, not a day, no, not an hour, has passed over these his silver hairs, in which thy father did not forgive thee, love thee, pray for thee unto God and thy Saviour. It was but last Sabbath that we stood together by thy mother's grave in the kirk-yard, after divine worship, when all the congregation had dispersed. He held his eyes on that tomb-stone, and said, 'O Heavenly Father, when, through the merits of the Redeemer, we all meet again, a family in heaven, remember thou, O Lord, my poor lost William; let these drops plead for him, wrung out from his old father's broken heart!' The big tears, William, plashed like the drops of a thunder shower on the tomb-stone—and, at the time, thy father's face was whiter than ashes—but a divine assurance came upon his tribulation—and as we walked together from the burial-place, there was a happy smile about his faded eye, and he whispered unto me, 'My boy has been led astray, but God will not forget that he was once the prop and pillar of his father's

house. One hour's sincere repentance will yet wipe away all his transgressions.' When we parted, he was, I know it, perfectly happy—and happy, no doubt, he continued until he died. William! many a pang hast thou sent to thy father's heart; but believe thou this, that thou madest amends for them all at the hour of his dissolution. Look, the smile of joy, at thy deliverance, is yet upon his face."

The son took his hands from before his eyes—gazed on the celestial expression of his father's countenance—and his soul was satisfied.

"Alas! alas!" he said in a humble voice, "what is reason, such poor, imperfect, miserable reason as mine, to deal with the dreadful mysteries of God! Never since I forsook my Bible has the very earth ceased to shake and tremble beneath my feet. Never, since I spurned its aid, have I understood one single thought of my own bewildered heart! Hope, truth, faith, peace, and virtue, all at once deserted me together. I began to think of myself as of the beasts that perish; my better feelings were a reproach or a riddle to me, and I believed in my perplexity, that my soul was of the dust. Yes! Alice, I believed that thou too wert to perish utterly, thou and all thy sweet babies, like flowers that the cattle-hoofs tread into the mire, and that neither thou nor they were ever, in your beauty and your innocence, to see the face of the Being who created you."

Wild words seemed these to that high-souled woman, who for years had borne with undiminished, nay, augmented affection the heaviest of all afflictions, that of a husband's alienated heart, and had taught her children the precepts and doctrines of that religion which he in his delusion had abandoned. A sense of the fearful danger he had now escaped, and of the fearful wickedness, brought up from the bottom of her heart all the unextinguishable love that had lain there through years of sorrow—and she went up to him and wept upon his bosom. "Oh! say it not, that one so kind as thou could ever believe that I and my little ones would never

see their Maker—they who were baptized in thine own arms, William, by that pious man, in the name of the Father, the Son, and the Holy Ghost!" "Yes! my Alice! I feared so once—but the dismal dream is gone. I felt as if the ground on which this our own sweet cottage stands, had been undermined by some fiend of darkness—and as if it were to sink down out of sight with all its thatched roof so beautiful—its cooing pigeons—its murmuring beehives—and its blooming garden. I thought of the generations of my forefathers that had died in the Hazel Glen—and they seemed to me like so many shadows vainly following each other along the hills. My heart was disquieted within me; for the faith of my childhood was intertwined with all my affections—with all my love for the dead and the living—for thee, Alice, and our children, who do all resemble thee both in beauty and in innocence, whether at thy bosom, or tottering along the greensward, and playing with the daisies in the sun. Such thoughts were indeed woven through my heart, and they could not be torn thence but by a heavy hand. Alice! the sight of thee and them drove me mad; for what sight so insupportable to one who has no hope in futurity as the smiles and tears of them he loves in his distraction!"

He who spake was no common man—no common man had been his father. And he gave vent to his thoughts and feelings in a strain of impassioned eloquence, which, though above the level of ordinary speech, may not unfrequently be heard in the cottage of the Scottish peasant, when the discourse is of death and of judgment. All the while he was speaking, the wife kept her streaming eyes close to his face—the gray-haired Pastor beheld him with solemn looks—the mortal remains of his father lay before him—and, as he paused, there rose the sound of the snow-swollen flood.

"I call the Almighty to witness," said the agitated man, rising from his seat, and pacing along the floor, "that these hands are yet unstained by crime. *But oh! how much longer might they have so continued? Why need the un-*

believer care for human life? What signifies the spilling of a few drops of worthless blood? Be the grave once thought to be the final doom of all—and what then is the meaning of the word crime? Desperate and murderous thoughts assailed me by myself in solitude. I had reasoned myself, as I thought, out of my belief in revelation—and all those feelings, by which alone faith is possible, at the same time died away in my heart—leaving it a prey to the wretchedness and cruelty of infidelity. Shapes came and tempted me in the moors—with eyes and voices like, but unlike the eyes and voices of men. One had a dagger in its hand—and though it said nothing, its dreadful face incited me to do some murder. I saw it in the sunlight—for it was the very middle of the day—and I was sitting by myself on the wall of the old sheepfold, looking down in an agony, on the Hazel Glen where I was born, and where I had once been so happy. It gave me the dagger—and laughed as it disappeared. I saw—and felt the dagger distinctly for some minutes in my hand—but it seemed to fall down among the heather—and large blots of blood were on my fingers. An icy shivering came over me, though it was a sunny day and without a cloud—and I strove to think that a brain fever had been upon me. I lay for two days and nights on the hill—and more than once I saw my children playing on the green beside the water-fall, and rose to go down and put them to death—but a figure in white—it might be thou, Alice, or an angel, seemed to rise out of the stream, and quietly to drive the children towards the cottage, as thou wouldst a few tottering lambs."

During all this terrible confession, the speaker moved up and down the room—as we are told of the footsteps of men in the condemned cell, heard pacing to and fro during the night preceding the execution. "Lay not such dreadful thoughts to the charge of thy soul," said his wife, now greatly alarmed—"Hunger, and thirst, and the rays of the sun, and the dews of the night, had indeed driven thee in-

to a rueful fever—and God knows, that the best of men are often like demons, in a disease!" The Pastor, who had not dared to interrupt him during the height of his passion, now besought him to dismiss from his mind all such grievous recollections—and was just about to address himself to prayer, when an interruption took place most pitiable and affecting.

The door, at which no footstep had been heard, slowly and softly opened, and in glided a little ghost, with ashy face and open eyes, folded in a sheet, and sobbing as it came along. It was no other than that loving child walking in its sleep, and dreaming of its grandfather. Not one of us had power to move. On feet that seemed, in the cautiousness of affection, scarcely to touch the floor, he went up to the bed side, and kneeling down, held up his little hands, palm to palm, and said a little prayer of his own, for the life of him who was lying dead within the touch of his balmy breath. He then climbed up into the bed, and laid himself down, as he had been want to do, by the old man's side.

"Never," said the Pastor, "saw I love like this"—and he joined his sobs to those that were fast rising from us all at this insupportable sight. "Oh! if my blessed child should awake," said his mother, "and find himself beside a corpse so cold, he will loose his senses—I must indeed separate him from his dead grandfather." Gently did she disengage his little hands from the shrouded breast, and bore him into the midst of us in her arms. His face became less deadly white—his eyes less glazedly fixed—and, drawing a long, deep, complaining sigh, he at last slowly awoke, and looked bewilderedly, first on his mother's face, and then on the other figures sitting in silence by the uncertain lamp-light. "Come, my sweet Jamie, to thine own bed," said his weeping mother. The husband followed in his love—and at midnight the Pastor and myself retired to rest—at which hour, every room in the cottage seemed as still as that wherein lay all that remained on earth of the Patriarch and the Elder.

* * * * *

It was on May-day that, along with my venerable friend, I again visited the cottage of the Hazel Glen. A week of gentle and sunny rain had just passed over the scenery, and brought all its loveliness into life. I could scarcely believe that so short a time ago the whiteness of winter had shrouded the verdant solitude. Here and there, indeed, a patch of snow lay still unmelted, where, so lately the deep wreathes had been drifted by the storm. The hum of insects even was not unheard, and through the glitter of the stream the trout was seen leaping at its gaudy prey, as they went sailing down the pools with their expanded wings. The whole Glen was filled with a mingled spirit of pleasure and of pensiveness.

As we approached the old Sycamore, we heard behind us the sound of footsteps, and that beautiful boy, whom we had so loved in his affliction, came up to us with a smiling face, and with his satchel over his shoulder. He was returning from school, for the afternoon was a half holiday, and his face was the picture of joy and innocence.—A sudden recollection assailed his heart, as soon as he heard our voices, and it would have been easy to have changed his smiles into tears. But we rejoiced to see how benignly nature had assuaged his grief, and that there was now nothing in memory, which he could not bear to think of, even among the pauses of his pastimes. He led the way happily and proudly, and we entered once more the cottage of the Hazel Glen.

The simple meal was on the table, and the husband was in the act of asking a blessing, with a fervent voice. When he ceased, he and his wife rose to bid us welcome, and there was in their calm and quiet manner an assurance that they were happy. The children flew with laughter to meet their brother, in spite of the presence of strangers, and we soon sat all down together at the cheerful board. In the calm of the evening, husband and wife walked with us down the glen, as we returned to the Manse—not did we fear to speak of that solemn night.

during which, so happy a change had been wrought in a sinner's heart. We parted in the twilight, and on looking back at the Hazel Glen, we beheld a large beautiful star shining right over the cottage.

EREMUS.

FOR THE CHRISTIAN JOURNAL.

Substance of a Discourse on the Church Membership, and Baptism of little Children.

Matt. xix. 14. *Jesus said, Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven. And again, Matt. xxviii. 19, 20. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world.*

OUR divine Lord and Master, brethren, has perpetuated, or instituted, two solemn ordinances in his Gospel, which are usually denominated the Christian sacraments; and these sacraments, according to the language of the 25th article of our Church, "are the badges or tokens of our Christian profession;" referring to the badges worn by the Roman soldiers, to distinguish them as to the interest in which they were engaged, and the commanders under which they served.

The first of these sacraments is Baptism, by which persons are proselyted to the faith of Christ, and are regularly initiated, and brought within the pale of the Christian Church.

"Go disciple me the nations, baptizing them," which is the proper rendering of one of the passages, "teaching them to observe all things whatsoever I have commanded you," &c.

The nature of this Christian sacrament, and who are the proper subjects of its administration, are the interesting topics proposed at present for your pious meditation—and it will be some pleasure to you to be informed, as a matter of respect for your understandings, that in the examination of

this subject, I have not trusted, in any one point, to my own reflections; but have consulted many who have already written, and some of them the most eminent authorities of the first and purest ages of the Church.

I have not chosen those two passages of scripture, from any ostentatious display of singularity; but as both exactly combining in the subject before us, they will be found admirably to subserve the doctrine to be inculcated.

Our subject would hold up then, as a leading and principal object, the Church membership, and Christian baptism of little children—I say particularly, of little children—for as to the propriety of admitting penitent adults into the Church of God, there never has been any difference of opinion on the question.

Our text assures us that the little ones have a proper claim to all the benefits of Messiah's kingdom, i. e. the Christian Church—"Suffer little children," &c. "for of such is the kingdom of heaven;" and that they are embraced in the general commission to "go, disciple and baptize all nations," I trust will abundantly appear before the close of our subject.

That we may comprehend the whole ground distinctly, then, let us briefly

1. Examine the history of this ordinance (baptism) from its first institution—and the uniform practice of the Church of God in all ages, upon this point, the Baptism and Church Membership of Children.

And then, 2dly, Having cleared the ground, in this respect, as to the proper subjects of baptism, we shall briefly examine the mode or proper manner of its administration.

That the Eternal God has always had a Church,—a peculiar people,—a holy seed to serve him, from the beginning of the world—is a circumstance which I presume no man will call in question for a moment.

In the antediluvian world it is recorded, that altars were elevated, and sacrifices were offered; and Enoch walked with God—but by what visible landmarks the precious were separat-

ed from the vile, we can, at this distance of time, form no judgment.

The antediluvian Church was at last, however, through the depravity of mankind, reduced to the single family of Noah, and preserved by the great Ruler of the universe in the ark, as an astonishing pledge of his approbation.

To this important circumstance the Holy Spirit makes the first reference with regard to baptism—The ark representing the enclosure of the Church—the safety of the holy family, the salvable condition of Christ's disciples—and the element of water, the instrument of their incorporation. So it is intimated 1 Peter iii. 20, 21—“The ark, wherein few, that is, eight souls, were saved by water. The like figure whereunto even baptism doth now save us, (not the putting away of the filth of the flesh,) &c.

In aftertime, when it pleased God to reveal to the world that family whence the Messiah should spring—and he entered into covenant with Abraham, “in whose seed all the nations of the earth should be blessed,” it was established, that by the ordinance of circumcision, both old and young, little children and adults, should be comprehended within the pale of his visible Church.

Immediately after the wonderful deliverance from the Egyptian taskmasters, the whole Hebrew Church were baptized in form. St. Paul, 1 Cor. x. 2, instructs us on this point—“They were all baptized unto Moses in the cloud, and in the sea.” Mark the comprehensive language, “they were all baptized”—and the margin of your Bible, referring to the original record of the transaction, Exod. xii. 37, distinctly state who they *all* were, viz. 600,000 “on foot that were men, besides children!”

And with this solitary passage, what becomes of the bold assertions of those who are prepared to say, that there is not a single instance of infant baptism to be found in the whole Scriptures?—Here is a case in point, and attested by the language of inspiration, in which, allowing only two to a family, 1200,000 children were baptized at one time!

It is worthy of attention, that as the Hebrew Church was but a lively representation of the Christian Church, and the privileges of *that* society but shadowed forth the benefits to be perpetuated in the empire of the Messiah, The instrument of their baptism, viz. “a pillar of cloud and of fire,” was a striking exhibition of our Christian baptism—the cloud answering to the water, and the fire to the agency of the Holy Ghost, of which Christ himself spoke to Nicodemus.

And as children were proper subjects of the former baptism, surely it is but a fair deduction of reason to apply the language of the Redeemer with regard to the latter, “Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven.”

It is necessary to dwell a moment longer upon this circumstance. Heb. xi. 29, informs us that the baptism of the Hebrew Church was administered upon their faith, God himself being the priest in the business—“By faith they passed through the Red sea as upon dry ground, which the Egyptians essaying to do, were drowned.”

Now that they *all* passed over under the influence of this baptismal cloud is unquestionable. That a vast number of *children* were embraced in this general baptism, is equally certain; and that they *all* passed over by *faith*, is attested by the language of inspiration.

The grand question then is—By the faith of whom did this multitude of children receive this baptism, as members of the Hebrew Church? No man can surely imagine, for a moment, that it was upon *their own* faith. No, brethren, neither God nor man has ever demanded *faith* in an *infant* in order to the reception of any benefit.

If then it was not by *faith* in the children, the conclusion is inevitable, it must have been by the faith of their *parents*.

Who could have presumed, at this moment, to have separated the vast multitude of little children from the families of the Israelites? Who would have dared to have told them—Yea

only who are capable of believing are the proper subjects of this baptism. You, *adults*, may be admitted to covenant with God, and receive this signal token of his protection; but as for your *children*, you must now *abandon them*, for it is both unfit and improper that they should be admitted to the same protection.

If the mind be shocked and offended with sentiments of this description, we should not be less *offended* with the unreasonable and extravagant opinions of the present day, that would separate between parents and their children—between the mother and the infant of her bosom, in the blessings of the Christian covenant. Not so the temper of the Lord Jesus, “Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven.”

The believing Hebrews had *faith* in the instructions of their God, and under the influence of this faith, they presented themselves and their *little ones*, as the common subjects of the Divine mercy.

We shall now exhibit the perpetuity of this ordinance comprehending the Church Membership of Children, by a concatenation of evidence drawn from Jewish and Christian authorities.

The Talmud is a valuable collection of Jewish antiquities and traditions, compiled by the most eminent and learned Rabbies. The text is called the *Mishna*, and the notes the *Gemara*, and these volumes are held in the highest authority amongst the Jews. In this interesting collection, I find, in one place, “the Israelites do not enter into covenant with God, but by three things, viz. circumcision, baptism, and a peace offering.” In another place, “proselytes were admitted into the Church by circumcision and by baptism, which was administered to them and to their *infant children*.” “They were then said to be *recens natus, new born*, as if born of a new mother. So that they who were akin to them before, (*i. e.* heathens) from this ceased to be considered such.” And Stackhouse, in the 6th volume of his *History*, quotes the sentence of the

Sanhedrim, from which the Church was bound to receive and baptize the *children* of proselytes upon the faith of their parents.

That this practice prevailed in the time of our blessed Saviour is abundantly evident from his conversation with Nicodemus, in which he adopts this very language, “born again,” referring to the well known ceremony of receiving proselytes; and then adds the additional benefits of Messiah’s kingdom—“born of water and the Holy Ghost.” “Art thou a master in Israel, and knowest not these things?” And when he gave the commission to his Apostles, to “go and disciple the nations, baptizing them,” there can be no question that they perfectly understood its latitude, as already for *ages* practised in the Jewish Church. And we have no hesitation to say, that if the latitude of this commission was now to be more circumscribed, *i. e.* to the exclusion of *infants*, he would have told them of it, and we should have record of the fact.

There is, however, a slight error of translation in *part* of our text, which I would beg leave to correct. The passage reads as it stands before us, “Go *teach* all nations, baptizing them, and teaching them to observe all things whatsoever I have commanded you.” Here the word *teach* occurs twice; but it is not so in the original, the first word is μαθησονται, from μαθητης, a disciple, which occurs but in four other places of the Scriptures, and always signifies *to be*, or *to make* disciples. The second word διδάσκειτε, is properly rendered *teaching*. So that the plain and correct reading (as Bishop Beveridge and the learned Hammond observe) is “Go, disciple all nations, baptizing them, teaching them to observe all things whatsoever I have commanded you.”

And now, brethren, seeing that *little children* were constantly admitted for full two thousand years, as regular members of the Church of God, I should be glad to know when they were disfranchised—When did this astonishing alteration in the divine charter of the Church take place? When and where did the great Lord of the vine-

yard declare to the world, that the *wilest penitents* should *still* be admitted to his Church, while the purity and innocence of little children should be rejected? Is there no document to show—no record of the fact—no intimation? None!

To inquire for a particular command to baptize children, would be as absurd as to inquire for a particular command to baptize adults. There is none for either. The commission, "Go disciple all nations, baptizing them," is a universal one; and as a universal, includes all particulars, *as clearly as the whole comprehends all its parts*. The commission applies with as much force to the *child* as to the *adult*, unless it can be demonstrated that children form *no part* of the nation to which they belong.

I shall now present you with a few very brief quotations from some of the earliest fathers of the Christian Church on this subject.

In the age immediately after the Apostles, *i. e.* the second century, Justin Martyr says, "there are many amongst us of both sexes, who have been proselyted, or made disciples to Christ, from their childhood, and have continued in purity to the age of 60 or 70." Irenæus, of the same century, says, "Christ came to save all men by himself—all who are regenerated to God," (referring to the phraseology of baptism,) "*infants, and children, and youth, and old persons.*" And Tertullian speaks of the delaying the baptism of *children*, in consequence of the want of proper sponsors.

In the third century, Origen says "Infants are baptized for the remission of sins;" (referring to original sin,) "the pollution of our birth is taken away by the sacrament of baptism;" and in his comment on the Romans, "the Church," (says he,) "received a tradition or *order* from the Apostles to baptize infants."

Cyprian, Bishop of Carthage, of the same century, sent this judgment of a council to a neighbouring Bishop, "As to the case of infants whom you judge should not be baptized till the eighth day, as in the law of ancient circum-

cision, we *all* of the council were of a different opinion, and have judged that this grace and mercy of God should not be denied to any that are born."

And in the fourth century—waving very numerous quotations that might be presented—even Pelagius complains, and says, "Men slander me as if I denied the sacrament of baptism to infants."

We shall now close this mass of testimony by one or two scriptural analogies.

Our blessed Lord informed the Jews "that the kingdom of God," (*i. e.* the Church of God,) "should be taken away from them and given to another people," *i. e.* the Gentiles.

Now that which was taken from the one, was the same that was given to the other; for taking and giving implies no change in the benefit transferred. The Church state then, that was given to the Gentiles, must have been the same in point of membership that it was among the Jews. "Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven."

Again, it is written that "Christ is our peace, who hath made both one," (*i. e.* Jews and Gentiles in one Church) "and hath broken down the middle wall of partition between us." But how can this be *true*, unless the removal of the division line perpetuates the same Church state in point of members, comprehending both *infants* and *adults*.

And, again, it is written, that the "Jews shall be grafted in again to their own olive tree," *i. e.* to their own Church state, in the happy reign of the millennium. But in that blessed period "when the Jews shall be brought in with the fulness of the Gentiles," if the Church Membership of Children be not admitted, how mortified and disappointed will God's ancient people find themselves, to be deprived of the largest and most precious part of their former privileges.

But ye have not so learned Christ, brethren. No. "Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven."

The kingdom of heaven, spoken of in our text, either means the kingdom of glory on high, or the empire of the Messiah, the Christian Church on earth, or it means both.

If it means the kingdom of glory, then we reason a *major ad minus*. They have a right to the *means*, who are certified of inheriting the *end*.

If it means Messiah's kingdom, the Church of Christ upon earth, then this establishes the point; and that this is the true meaning, the language of our text confirms. "of such is the kingdom of heaven;" not they *shall be*, but they *are now*, the subjects and members of this kingdom.

And if our passage means both, then it inevitably follows, that *little children* have a right to both.

I have, perhaps, already exhausted your patience in labouring this subject. I will, however, detain you but a moment in deciding the question with regard to the *mode* of applying this ordinance. This was the second point contemplated.

It has been contended by some, from the period of the reformation, 1520, not only that *adults* were *exclusively* the proper subjects of baptism, but that entire immersion is the *only* proper mode of its administration. Both these points are equally extravagant.

I readily grant that immersion was occasionally made use of among the Jews; but no such immersion as is contended for.

In one place of the *Talmud*, it is written "that proselytes sat in water up to the neck, and there learned some precepts of the law, both hard and easy," (Hammond); but in another place we are informed of baptism by *effusion* or *pouring*.

The ablutions or baptisms of the Jews were numerous. "Divers washings, *Ban'thouas*, baptisms," says the Apostle, Heb. ix. 10. When they went to market—when they sat down to meat, these baptisms were performed. But no man can prove from any part of their writings that any portion of their ceremonies or service consisted in immersing the whole system in water. Examine the footsteps of this *ordinance*. No immersion took place

at the baptism of the little church in the hallowed enclosure of the ark of Noah. "The rain poured down upon them." But those that were shut out were completely immersed, for they were overwhelmed, and perished in the waters.

At the baptism of the Red Sea, "the chosen tribes passed over with their children, as upon dry ground," while the baptizing cloud shed its benign influence upon them; and if there was any benefit in *entire immersion*, then Pharaoh and his host possessed it; for Moses sang, "they sunk like a stone to the bottom." Behold, brethren, the discrimination.

But it may be objected. Do we not read in the New Testament, "that they went down *into* the water—and they came up *out of* the water?" And from such language is inferred entire immersion.

I answer, in numerous other passages of the New Testament, these same prepositions here rendered *into* and *out of*, are simply translated *to* and *from*. To quote one passage out of many, "the other disciple did out-run Peter, and came first to the sepulchre, yet went he not in." As all these passages then, may, with the utmost freedom, be rendered "down *to* and up *from* the waters," the objection falls by its own weakness; for from such obliquity it cannot be proved that they were in the water at all; not so much as to wet the soles of their feet!

A very strong presumption that entire immersion was *not* the ancient mode of administering baptism is the fact that in other circumstances, of much less importance, the most minute descriptions are given.—"Jesus girded himself with a napkin—washed his disciples' feet—and he wiped them with the napkin with which he was girded." At the stoning of Stephen, "they laid down their clothes at the feet of a young man whose name was Saul."

But though we read of the baptism of many thousands on the same day, yet there is not the slightest intimation of changing dress, nor the least provision made to accommodate the different sexes; which surely could

not have passed unnoticed, had they been baptized by immersion.

We shall now close this subject, (perhaps already grown too lengthy,) with one single remark.

Baptism is universally acknowledged to be "an outward and visible sign of an inward spiritual grace." This being granted on all hands, the question is, How is this inward and spiritual grace communicated? Is it to be applied to us for our sanctification? or are we to be immersed in it?

The Scriptures are clear in describing this inward baptism. "I will sprinkle clean water upon you, and ye shall be clean, a new heart," &c. and again, "having the heart sprinkled from an evil conscience"—and, again, on the day of Pentecost, "this is that spoken of by the prophet, I will *pour out* my spirit upon all flesh—and Christ being at the right of God hath shed forth his Spirit upon us."

As, then, the *external* ceremony is but the "outward and visible sign" of this inward baptism, the conclusion is inevitable, that *shedding forth*, *pouring*, or *sprinkling* the element, is the proper mode of its administration, and to insist upon any other mode, is without the clear evidence of antiquity, subjects to painful inconvenience, and is only combined with ostentatious parade.

And now, brethren, "while we would give a reason of the hope that is in us," God forbid that we should ever be so foolish as to make *circumstantials* prevail over *essentials*. No, we would indeed open the arms of Christian benevolence, and bid a hearty welcome to the bosom of the Church, all those who have been induced to depart from primitive and long established principles. But whether they may feel themselves inclined to yield to such disposition or not, God grant that we may so live in love and mutual forbearance with the involuntary failings of our nature, that we may be qualified to dwell together in the bosom of the Church triumphant in heaven, through Jesus Christ, our most blessed Lord and Saviour.

Right Conception of the Deity.

[From Mayo's Discourses.]

SUCH is the influence which our conceptions of God, and his Providence have on the religious and moral, the personal and social characters of men, on their happiness in this life, and their prospects in futurity. With this treasure in their hearts, they will not build their hopes of heaven on the shadowy foundation of visions or extatic raptures, or irresistible impulses; but on the conditions prescribed in the Gospel of Christ, on faith and obedience, on being actively virtuous, and sincerely pious, on "doing justly, loving mercy, and walking humbly with their God."

These observations have been illustratively exemplified in our own nation. By these principles do the able and worthy defenders of our faith appear to have been actuated, who, while they were guarding it against the arguments of infidels, the errors of the Church of Rome, and the absurd opinions and conceits of fanatics, adorned and dignified their profession by such an exemplary practice of all Christian virtues as bore testimony to the sincerity of their faith, and demonstrated the beneficial effects of their religion. In these bright examples of worth, of learning, and indefatigable industry, the ministers of the Gospel have such objects of a laudable emulation as cannot but stimulate them to endeavour to tread in their steps. Considering revealed truth as the greatest blessing that God could confer on mankind; considering reason as the faculty by which we are enabled to receive its benefits, and learning and science as associate means in extending its influence, and forwarding its progress, they will endeavour to apply them all to their destined uses; ever bearing it in their minds that the revealed Word, and the Divine Spirit are the reins with which God has kindly enabled us to restrain our passions, but that reason, is the hand to which they are committed; which, therefore, ought to be strengthened by exercise. Thus

dowed, they will make an accurate knowledge of the Scriptures the chief object of their studies; and, by delivering its sublime doctrines and heavenly lessons of instruction in plain language, the simple garb of truth, they will display Christianity in its natural elevation of character. Knowing that it can be maintained in its genuine purity by nothing but an adherence to the doctrines and morality of the Gospel, they will make these the subjects of their discourses. Avoiding such declamation as tends to agitate the passions, cherish the conceit, and distract the minds of their hearers, and, by rendering them wavering, to expose them to the attacks of infidelity, "they will feed them with food convenient for them," with such doctrine as may edify and improve them. They will teach them that the spirit of Christianity is not that arrogant spirit which prompts those who are inflated with it to say, Brother, "stand by thyself, for I am holier than thou;" but that spirit of unaffected humility inculcated by our blessed Lord, which leads men contentedly and diligently to discharge the duties of their respective stations. They will teach them that the zeal which is of God is not that fiery zeal which is employed to inflame the minds of "the ignorant, and those that are out of the way;" but that "zeal according to knowledge," which labours assiduously to promote the Christian faith, and the best interests of mankind, by teaching its doctrines in their original purity. While they thus guard their hearers against delusion, they will impress them with the persuasion that the divine favour ought to be the grand object of their lives: and that in order to recommend themselves to it they must be exemplary in the practice of every religious duty, and moral virtue; they must merit the protection of the government under which they live, by industry, diligence, and fidelity; by peaceableness, good order, and loyalty; and, finally, as admonished by St. Paul, "they must be examples to the believers in conversation, in charity, in spirit, in faith, in purity."

Some Account of the Climate, Language, Manners, and Religion of Madagascar.

[From the Missionary Register.]

MR. David Jones and the late Mr. Thomas Bevan, while at Madagascar, collected such information as was within their reach, respecting the climate of this Island; and the language, manners, and religious notions of its inhabitants. The following extracts contain the substance of their communications on the subject:—

The face of Madagascar is generally level, woody, and very fertile. Almost every species of tropical production comes to perfection here. A ridge of mountains runs through the middle of the Island, from north to south, which may be seen from the coast. There are many marshes and much stagnant water. From December to March, when incessant rains inundate the country, the heat of the tropical sun is excessively oppressive.

The Madecasse language is pleasing to the ear, and is said to be very copious: but it is of difficult attainment. We have collected a pretty large vocabulary of words; and also a considerable number of the more customary and familiar expressions, which we find very defective as to grammar. We hope, in time, to be able to reduce the language into some grammatical order. Before our departure, we could speak almost every thing that it was necessary for us to address to the children in their own language.

The natives are very willing to cultivate their land; but they want instruction and excitement. One of the chiefs assured us, in the name of several others, that they would betake themselves immediately to cultivate cotton, indigo, tobacco, &c. if they were certain that they could sell them: they had never had encouragement to cultivate the earth; and always thought that the only articles in request among the whites were slaves, bullocks, and rice!

In the interior, many Arabs reside. They have introduced many of the

arts of civilization. At Radama's capital, which lies about 150 miles west of Tamatave, and which is thought to be the most populous place in the Island, they are very numerous. The manufactory of silk cloth and silver work is carried on there.

What we were able to learn concerning the religion of the Malegaches, is as follows:—

They believe in a Supreme Being, whom they call Zangahara. They consider him as the Creator, Preserver, and Governor of the Universe: when they speak concerning him, their countenances immediately assume an unusual solemnity: what a reproof is this to those Christians, so called, who profane the name of God! They have no places of religious worship, but they pray with great earnestness to Zangahara on particular occasions; as for instance, when they are about to cross a river, for success in war, for the recovery of the sick, for the growth of their rice, &c. They believe that the souls of all good men, after their death, ascend to Zangahara, and live for ever in perfect happiness in his presence; but that the souls of all bad men (who according to their ideas are those only who are guilty of heinous crimes, such as murder, theft, perjury, and the like,) are delivered over to the Evil Spirit, to be tormented according to their demerits. This Evil Spirit they call Ang-gatyr, and believe him to be the author of evil: they consider him as possessing a very extensive influence, and are consequently very much afraid of him; they say, that he is frequently seen in the woods, sometimes in the form of a man, and at other times in that of a beast: always before they take their drink they sprinkle a few drops of it on the ground: this is done as a tribute to the Evil Spirit, in order that he may not hurt them. There are many traces of Judaism amongst the Malegaches: they practise circumcision, and offer the first-fruits of their harvests to Zangahara, and drink-offerings on various occasions, and also pay deference to the new moons, &c. but they do not observe the Sabbath. Of the *knowledge of the Saviour*, they are

entirely destitute; but we trust that the time is not far distant, when the name of Jesus shall be known throughout the Island of Madagascar. When we first intimated to the Malegaches our wish to commence a School immediately after we should obtain their permission to instruct their children, they not only manifested great pleasure at the proposal, but several of them said, "If our children are taught to read and write, and to love Zangahara, and all men, there will be no wars!" which excellent idea we endeavoured to cherish.

Administration of Justice, and the prevalence of Robbery, among the Tartars and Circassians.

[From the last Report of the Scottish Missionary Society.]

IN regard to civil laws, the Tartars say that they are guided by the Koran. Kazis, however, are not numerous among them. A meeting or gathering of the Chiefs usually decides all matters. An Effendi is appointed as judge, who gives sentence, as he pretends, according to the law of Mahomed. If, however, the party against whom the decision is given should suspect that he has been wronged, he has it in his power to bring the cause before a meeting of different Chiefs and Priests; where, if it can be made evident that an illegal sentence has been knowingly given, the Effendi is degraded from his office.

A Machkemma, or Council for the administration of justice, is composed of eight Circassian Chiefs and eight Werks; with one of the wisest Effendis at their head, as Mufti, to give the voice of the Koran, in every case that comes before them. The members of the Machkemma are supported by a tax, imposed on the people for the very purpose; but, not unfrequently, the tax-gatherers are robbed by unruly Chiefs, who refuse to be governed in their actions by the Koran, and set at nought the decisions of such Councils. They are generally held in the open air, when the weather is not too cold; and the members sit in a circle.

with the multitude around them, to hear their determinations. As soon as an intimation is given to the Council respecting any culprit, he is summoned to appear before them within a certain time. If he obeys the summons, and the pursuer has proof against him, the laws of the Koran determine his punishment: but if he does not appear, a number of the constables are immediately despatched to seize on his property, out of which a good fat ox or cow is always reserved for the members of the *Machkemma*; and, if enough remains after this, the pursuer is redressed of his grievances out of it.

Murders do not frequently take place among themselves: for both Circassians and Tartars look on each other as brethren; and although a Tartar should find a Circassian thief carrying off his cattle, he seldom fires at him; and, even when he catches him, generally lets him go, carefully endeavouring to conceal the matter from the Russians. Yet this does not proceed altogether from the consideration that the thief is a brother in the faith, but from fear of that revengeful spirit so inherent in the Circassians; for, on a Chief hearing that one of his slaves, on a plundering party, has been killed by, or delivered up to the Russians, he thinks nothing of coming with a strong party, and setting fire to the village where the incident took place, or of revenging the death the very first opportunity that occurs.

The lenity that is thus shown to robbers tends considerably to increase their numbers and their boldness; because, though a thief should be surprised, he has little to fear from the weapons of the person whom he robs; or if he should be taken, he is almost certain of being liberated: and even when he is found to have stolen a number of cattle, nothing more is required of him than to return an equivalent: but, when they fall into the hands of the Russians, no such tenderness is shown them, being not unfrequently whipped to death, or condemned to solitary confinement for several years.

FOR THE CHRISTIAN JOURNAL.

Observations on the Festival of St. Bartholomew, the Apostle, Thursday, August 24.

No account is given in scripture of the history of this Apostle. He is merely mentioned among the twelve by St. Matthew, St. Mark, and St. Luke. St. John (i. 45, &c.) relates the calling of one named Nathanael, and again mentions him (xxi. 2) in connexion with St. Peter, St. Thomas, the sons of Zebedee (St. James and St. John), and *two other disciples*. Hence it appears reasonable to suppose that this Nathanael was an Apostle; and as the three other Evangelists make no mention of Nathanael, nor St. John of Bartholomew, and as there is no record of St. Bartholomew's call under that name, it has ever been the current opinion of the Catholic Church that Nathanael and Bartholomew were different names for the same person, as were Saul and Paul, Simon and Peter, John and Mark, Levi and Matthew.

Presuming this to be the case, the most particular circumstance related of the saint of this day, is the high encomium pronounced on him by our Lord—"Behold an Israelite indeed, in whom is no guile!"

Integrity and singleness of heart are among the most invaluable traits of a Christian character, and most essential to its genuineness. Guile is at once dangerous, wicked, and disgraceful. However it may manifest itself, it should be abhorred by all who would maintain consistency of Christian profession, fill a useful station in society, or enjoy the confidence and esteem of the good.

When he who, in outward profession, is a Christian, who has been admitted such by baptism, and lives in at least occasional observance of the ordinances of the Gospel, is yet devoted to the world, delights in sinful indulgences, and enlists in the service of the devil,—he is a deceiver, and forfeits his claim to honesty and integrity.

When he who makes peculiar professions of sincerity and piety, claims

an unusual share of the spirit of the Gospel, affects extraordinary zeal for its doctrines and duties, and yet is indifferent to the due government of his passions, finds in his religion the gratification of a proud and vain-glorious temper, and is wanting in kind and charitable allowance to others,—he is a deceiver—guile enters deeply into his composition, and makes all his professions nothing worth, or rather makes them heighten his guilt and increase his danger.

When the punctilious observer of the external duties of religion, and the ready controversialist for the outward order of the Church is cold, indifferent, or disaffected on the momentous subject of the power of godliness, the vitality of faith, and the controlling influence of grace,—he is a deceiver—all his zeal is lost, nay, worse than lost—it dishonours God, injures the Redeemer's cause, and insults his holy Church.

When the minister of Christ, clothed with a high and heavenly commission, engaged in sacred employ, bound to fidelity by most solemn vows, has yet a heart unsanctified by grace, and uninfluenced by the Gospel, and exhibits a life devoted to the world and to the things of time—is mainly anxious to promote selfish ends, temporal interests, personal advancement, or the gratification of love of popular favour, or for either of these objects, will ever knowingly depart from the strait course of duty, or suffer other than holy and disinterested motives to have a controlling influence over his conduct,—he is a deceiver—his guile is of the most wicked and dangerous cast—his office, his vows, the appearance he is obliged constantly to assume, and the professions he constantly must make, aggravate his guilt, and increase the horribleness of the punishment that must ensue.

But let all these, and others to whom similar remarks may not be inapplicable, consider well that their guile may deceive fellow men—it may so pervert their own minds, as to deceive themselves—it *cannot deceive their God*. Fair as may be their present prospects, rich as may be the im-

mediate rewards of their duplicity, much as they may now felicitate themselves on the success of the deceptions they are practising, the day will come when for all this they will be called into judgment, and the inmost secrets of their hearts be fully disclosed. Their's will be that portion, proverbial for its wretchedness, *the portion of the hypocrite*.

The Christian indeed, in whom there is no guile, who truly feels, and whose life faithfully manifests all that he professes—in whose heart the Holy Ghost has shed abroad the love of God, evinced by the sincerity of evangelical faith, and the integrity of evangelical duty—whose aim is the glory of his Maker, the good of his fellow men, and the everlasting salvation of his own soul—whose motive is duty, and whose course is undeviatingly directed to its discharge, with faithful efforts to discover what are its requisitions, and an entire trusting to God of all the consequences it may involve: such a character affords most delightful relief from the contemplation of those above noticed. It commands our respect. It engages our esteem and love. Let it not fail to excite our faithful seeking, and improving of that grace of God whereby alone we can make it our's. The delightful consciousness of rectitude—the esteem of the good—the approbation of God, his favour here and hereafter—will be our exceeding great reward.

FOR THE CHRISTIAN JOURNAL.

HYMN.

My soul delights to rise,
Upborne by wings of love,
To yonder argent skies,
To realms of bliss above:
There, where my Saviour dwells,
And gives unknown delight;
Where praise to rapture swells,
Where faith is lost in sight.
My God, my Saviour, come!
And win my soul away,
To her eternal home,
To everlasting day.
But if I must abide
A while on earth's dull plain:
Where shadowy pleasures glide,
Like meteors o'er the main:

Let thy love-beaming face,
Be never turn'd away;
And let thy conquering grace
Restore me when I stray.
Thus guarded by thy power,
I'll tread the heavenly road;
And bless the rapturous hour
That wafts my soul to God.

WERTER.

July 21st, 1820.

HYMN TO THE CREATOR.

*Glorious Author of the year,
Teach us at thy shrine to bow!
As thy varying months appear,
Let our lips renew the vow!*

When the dove-eyed Spring looks out
From her infant nest of flowers,
On the green fresh woods about
Sparkling in the sunny showers—

When, as up the blue profound
Summer climbs her noon-day height,
Not the breathing of a sound
Wanders through the depth of light—

When o'er harvest waving hill,
And on gaily-blossomed heath,
Autumn glows—or beauteous still,
Wears the golden vail of death—

When, like some unspotted cose
Shrouded in its virgin white,
Nature yields to Winter's force,
Only to revive more bright—

*Glorious Author of the year,
Teach us at thy shrine to bow!
As thy varying months appear,
Let our lips renew the vow!*

Machine for saving Lives and Property from Shipwrecks.

AN experiment for saving lives and property from shipwrecks, by means of an apparatus invented by Mr. Trengrouse, was made before a committee of the Society of Arts in London, on the 20th of June, and gave general satisfaction. The ground on which the party stood was supposed to be a stranded vessel, with a chest, containing the apparatus, properly arranged, upon the deck. On the opposite side of the river were a few persons, supposed to be assembled on the shore to assist the shipwrecked crew. The experiment commenced by firing a rocket from the muzzle of a musket, which had a line attached to the end of its stick. This was done with great precision, and thus a communication was immediately established with the people on the supposed shore, who quickly, by this line, drew to them the end of a small rope, and then by that small rope in a few minutes more they hauled over the end of a ship's hawser, which was presently suspended above the water, being hauled moderately taut by a tackle

which was fixed to a tree. Two very advantageously contrived rollers were now applied to the hawser, to the hooks of which was suspended a sort of flexible chair, which Mr. T. calls *chaise volante*. A man, having seated himself in this, was safely hauled to the opposite side in less than two minutes.

ORDINATIONS, CONFIRMATIONS, AND INSTITUTION.

At an ordination recently held in St. Paul's Church, Alexandria, by the Right Rev. Bishop Moore, the Rev. John Reynolds was admitted to the holy order of Priests, and John Wingfield, and William Jackson to the holy order of Deacons.

On Thursday, July the 13th, the Right Rev. Bishop Hobart held an ordination in Trinity Church, in Lansingburgh, and admitted the Rev. George Upfold, M. D. Deacon, Minister of said Church and of Grace Church Waterford, and the Rev. Alexis P. Proal, Deacon, Minister of St. John's Church, Johnstown, to the Holy Order of Priests. The morning service was conducted by the Rev. David Butler, Rector of St. Paul's Church, Troy, and a very impressive and appropriate discourse was delivered by the Rev. William B. Lacey, Rector of St. Peter's Church, Albany, from Eph. chap. iv. 11, 12, 13, verses.

On Saturday, July 15, the Right Rev. Bishop Hobart visited St. James's Church, Milton, Saratoga county, and admitted the Rev. Charles McCabe, Deacon, minister of said church, to the holy order of Priests; and Mr. Ambrose Todd to that of Deacons. On the following day he administered the holy rite of confirmation in that church, and in St. Paul's Church, Charlton; and on Monday, the 17th, visited Christ Church, Balston Spa, administered confirmation, and instituted the Rev. William A. Clark into the rectory of said church.

At the late commencement of Yale College, the degree of Doctor of Divinity was conferred on the Rev. Samuel H. Turner, Professor in the Theological Seminary of the Protestant Episcopal Church in the United States.

DEATHS ABROAD.

Among the recent deaths of distinguished men abroad we find John Murray, M. D. the celebrated writer on chemistry; Sir Joseph Banks, the President of the Royal Society; Dr. Rutherford, of Edinburgh, the discoverer of azotic gas; Sir Charles Blagden, whose experiments on the human temperature and other philosophical discoveries are so well known; and John Bell, the surgeon and anatomist, who died at Rome on the 15th of April last.—New-York Ev. Post.

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[Vol. IV.]

Annals of Scottish Episcopacy. By the Rev. JOHN SKINNER, A. M. of Forfar.

(Continued from page 229.)

"THE three Bishops," continues Bishop Skinner's narrative, "returned from London about the middle of July, 1789. And though they had the satisfaction to find their conduct approved in all synodical meetings of the Clergy, and by the generality of the Laity, yet were they sorry to learn that an attempt had been made, by means of a printed address, to circulate ungenerous suspicions of their having taken too much upon them in their late undertaking, and to denounce them publicly, as having proved themselves wholly unfit for conducting the business in a proper manner. It was soon discovered," adds the Bishop, "that the author of this address was George Monck Berkeley, Esq. son of the Rev. Dr. Berkeley, Prebendary of Canterbury, &c. who, though he had resided some little time in Scotland, had certainly very little opportunity of knowing the general sentiments of the Scottish Episcopal Church on the present occasion," and who, the Annalist apprehends, must have been actuated by other motives than the ostensible one of "interest in the welfare of that religious society in which he hopes to die!" Of this the address will at once convince the reader.

"To the Clerical and Lay Members of the Episcopal Communion in Scotland.

"Rev. Sirs and Gentlemen,

"Presuming that by this time you are all sufficiently informed with respect to the steps that have been taken by your Bishops to procure a repeal of the penal laws, and that you are also ac-

quainted with the total failure of their undertaking; I shall only trespass on your attention, whilst I suggest the propriety of a second application to Parliament, and propose to your consideration a plan of procedure, of which the expediency will, I doubt not, be sufficiently apparent to require little or no assistance from argument.

"The plan for which I wish to procure your sanction is as follows: That each of the two orders I have now the honour to address, should elect a representative, to superintend on its behalf the next application to Parliament, for a repeal of those laws which it is no longer the interest of any man to enforce.

"To direct the attention of the inferior Clergy to the preservation of their own rights, as connected with that Church to which their services are devoted, would have appeared to me wholly unnecessary, had I not witnessed their supineness on the late occasion.

"That the Bishops undertook their embassy without the concurrence of the Clergy and Laity over whom they preside; that they constituted themselves sole and absolute governors of the Church in Scotland; that they concerted measures for the relief of that Church without the advice or approbation of the inferior Clergy, who, with themselves, were equally interested in the success of these measures; and that they have plainly evinced their utter incapacity to execute their own plans—are facts I need not call to your recollection. But as a man much interested in the welfare of that religious society in which he hopes to die, I think it a duty incumbent on me, to suggest to you the necessity of preventing a second encroachment on your privileges, and of attempting, in concurrence with your Prelates, by a

proper and respectful application to Parliament, to procure for that Church, of which you are at once members and guardians, the protection of a government whose authority it acknowledges, and whose lenity it has long experienced

"Do not, Gentlemen, however suppose that, to lessen the respect due to the Episcopal character, or to circumscribe the authority of the Bishops by improper limits, is the object proposed by the present address. Such is by no means the case; but when any authority, however venerable, presumes to invade the rights of others, it is the duty of those whose liberties are endangered to defend that blessing, for which an equivalent has never yet been discovered.

"Let me, therefore, Rev. Sirs and Gentlemen, entreat you, without delay, to elect, each of you, a representative who may attend such Bishops as may be disposed to go upon a second embassy to London; for if you reject this measure, errors, similar to those which have already disappointed your hopes, may again frustrate any exertions that may be made in your favour, and you may for ever lose that relief which the present government so readily affords to all its suffering subjects. This advice will, I fear, lose much weight, as coming from the pen of an anonymous writer; and I should certainly subscribe my name, were I vain enough to suppose it could in the least influence those to whom it is addressed. I have the honour to remain, &c.

"A Lay Member of the Episcopal Church in Scotland."

The Primus had previously meant to assemble a Convention of the Church, to be composed of all the Clergy, with a Lay Delegate or Delegates from every congregation, that he might lay before them the whole of his and the other Bishops' procedure during their stay in London; and the above paper determined him to assemble it without delay.

The College of Bishops having readily agreed to this proposal, intimation was given by the Primus to every *Clergyman in the communion of the*

Scottish Episcopal Church, that, on "Wednesday, the 11th day of November next, at eleven o'clock in the forenoon, a general meeting of the Bishops and Clergy of that Church was to be holden at the village of Laurencekirk, in the county of Kincardine, for the purpose of taking into consideration the present state of our application to government for a repeal of the penal laws, and requiring them also to assemble the principal members of their respective congregations, and that for the purpose of nominating and appointing some person or persons belonging to each to attend such meeting as delegate or delegates from the laity of the Episcopal communion; failing which appointment, the Clergyman of each congregation, or his proxy, (if he shall find personal attendance very inconvenient) will be considered as representing his flock, in order that the meeting may be as much as possible a representation of the whole Episcopal Church."

The convention took place accordingly, and, having been as respectably and numerously attended as circumstances would admit, it was opened by the Primus delivering the following address:—

"Gentlemen,

"As I had the honour of being the immediate and active instrument in calling this meeting, I am very happy to see such a numerous and respectable convention. The laudable motive which has brought you hither from the several parts of our Church, with which you are respectively connected, will, I hope, equally appear from the cordial manner in which you will enter on the business of the meeting, and from the unanimity with which it will be conducted. I need not take up your time in recommending this to your particular attention, as you must all be sensible how much the success of our measures depends on that union of sentiment with which they are concerted, and the generous support to which they will be thereby entitled from the whole community represented in this assembly. I have

only to add, that as the object which the convention has chiefly in view is to be considered as of a civil or temporal nature, not immediately connected with any thing purely ecclesiastical; in other words, with any thing which regards the doctrine, worship, or discipline of the Church; for this reason, looking upon the present as a convention of persons aggrieved by certain political restrictions, and assembled for the purpose of procuring a redress of these grievances, I see no necessity for our proceeding according to ecclesiastical rules, or the canons of that Church to which we belong. On the contrary, I think it my duty to declare, as I hereby, in the most solemn manner, do declare, before all who are here present, that this is no synod or assembly, purely ecclesiastical, nor to be considered as a precedent for any such hereafter in the Scottish Episcopal Church. I therefore claim no right from my office or character, to preside in it. It was necessary that some person should call you together—should appoint the time and place of your meeting, and signify the object of it. That task my situation in the Church naturally assigned to me; but having thus far discharged my duty, I have now only to propose, that, in the *first* place, you proceed to choose a preses and clerk; and, in the *second* place, to lay down a few general rules for carrying on the business of the meeting with such order and regularity as become the purpose and design of it."

Bishop Skinner having been unanimously chosen preses, and the Rev. Roger Aitkin, of Aberdeen, clerk, the convention resolved, "that every clerical member shall have a vote for himself, and for every proxy produced by him, whether granted by a clergyman or a congregation; and that every lay member or members shall have one vote for the congregation which he or they may represent: And where there is no lay representative from any congregation, the clergyman who has the charge of it, or his proxy, shall be considered the representative, and have the vote accordingly. But

every clergyman, be the number of his charges what they may, shall be supposed to have but one such charge, and therefore but one vote for it."

From the foregoing resolution, it was found that no fewer than eighty-four votes were present, or duly represented in the convention before the business commenced, which was done by the clerk putting the question, 'Is it the pleasure of the convention that the proper business of it be now opened from the chair?' This being answered in the affirmative, the primus, as chairman, spoke as follows:—

"In compliance, gentlemen, with your desire, I must, first of all, refer to the intimation which was circulated in the name of the Bishops, from which it appears, that this convention was called, and is now holden, 'for the purpose of taking into consideration the present state of an application to government for a repeal of the penal laws.' This necessarily implies that an application has been made, and is now pending; so that our present business leads us to inquire into the nature of this application, the manner in which it has been conducted, the probable consequences of it, and the best method of carrying it on, so as to render it finally successful. These appear to me to be the general outlines of that important business for which we are now assembled; and if this arrangement is carefully attended to, it will, I hope, enable us to proceed in a methodical manner, and to bring our business to an amicable and happy conclusion. With regard to the nature of the application which has been already made to government, and the manner in which it has been conducted, as it fell to my lot to have an active hand in it, being one of the three principal agents in the cause, it will, no doubt, be expected from me, in the absence of one of those gentlemen, and with concurrence of the other now present, that I should give this convention a full detail of the part which we have acted, of the motives which led us so to act, and of the result of our actions. Such an account I am now ready to render, in as clear and concise a manner as the nature of

the subject will admit, and with all the accuracy and fidelity which my memory, or rather my materials, shall enable me to do. Before, however, entering on my narrative, I must be permitted to claim a strict dependence on the honour, the prudence, and the good sense of the gentlemen who are members of this convention. Remarks will necessarily be made on the sentiments and behaviour of persons high in office, or respectable in character and rank, which it would be very imprudent to publish to the world, or even to be repeating too freely in promiscuous companies, and where no good end is likely to result. In this respect, therefore, proper caution and reserve are so necessary, (more especially in our situation), that I hope you will excuse the liberty which I have taken in recommending to you their strict observance. I shall trespass no farther on your patience by this preamble, than to mention, that in the narrative which I am about to submit to you, you will find frequent reference made to letters, cards, or other vouchers, the originals, or copies of the whole, or greater part of which, being now on the table, if it be the wish of any gentleman to peruse any of them, or to move that any of them be read at full length when referred to, the wish shall, on my part, be cheerfully complied with, either at the immediate time of reference, or when the narrative is concluded, as shall, to the general sense of the convention, appear to be most agreeable."

The reader having had Bishop Skinner's narrative already submitted to his perusal, is doubtless of opinion, that it was not only sufficiently minute, but sufficiently satisfactory, and that all was done which men in the situation and circumstances of Bishops Skinner, Abernethy Drummond, and Strachan, could have done to effect the object which they took in hand. As this, however, constituted the leading charge against them in the printed "Address to the Clerical and Lay Members of their Communion," it seems incumbent on the Annalist to put the reader in possession of the *Primus'* defence of himself and col-

leagues, as forming the introductory part of his narrative:—

"In managing the affairs of any community, unless some persons take the lead, either by virtue of their office, or from motives of peculiar generosity, we seldom see any great efforts made for the public good. In a religious society, it may justly be expected that the ministers of religion will step forward as the leading persons; and in an Episcopal Church, such as ours, I hope that, without being suspected of unduly magnifying my office, I may say, that the chief lead and direction must be supposed to rest with the Bishops. On this delicate point, however, let me not be misunderstood. I am well aware, that in the management of such a business as that for which we are now assembled, though the Bishops may, from their more responsible situation, find themselves obliged to be the first movers, yet they ought not to go forward, they cannot indeed, with any propriety, go forward in any such undertaking, without the support of those who are equally interested in the issue of it. Impressed, as I have all along been, with this sentiment, and earnestly desirous to show its operation on every part of my conduct, it gave me great concern to be deprived of the means of practising it, at the very time when both duty and inclination called upon me so to do. Yet such was the situation of things at the period to which I am now looking back, that it was not in my power, nor in the power of my colleagues, to take any other measures than those which the spur of the occasion prompted. The month of March last being the time when Parliament may have been said to have recovered from the shock produced by his Majesty's dangerous indisposition, my colleagues and myself were daily reminded, from all quarters of the kingdom, that now was our time to apply to government for a redress of our grievances, while our compliance was fresh in the minds of the people, and when the nation was all in good humour. And had we neglected an opportunity which appeared so very favourable to our wishes, we, the Bi-

shops, had certainly incurred no small degree of blame and reproach, for our remissness and inattention to the interests of our society. But in the month of March this year, when such a convention as the present would have proved a measure of first rate expediency, there was such a fall of snow on the ground, as to render the roads well nigh impassable in most districts of Scotland; and before the weather was tolerably settled, and the roads fit for travelling, the Easter holidays were at hand, a season, we all know, which admits not of Clergymen travelling to any distance from home, yet the week preceding Passion-Week, or Passion-Week itself, was the very time when such a meeting as the present could have answered any good purpose, as the general opinion was, that the last session of Parliament would not have lasted above a month or six weeks after the Easter holidays, and many reports prevailed that it would have ended sooner. In such a state of uncertainty, had it been otherwise convenient to call a general meeting of the Church, it is far from probable that any decisive resolution would have been the result of it. Both clergy and laity were then too much in the dark to know precisely what path would have been most proper for them to pursue; and at our first outset to have stumbled into a wrong course, might have been of very hurtful consequences. Besides, as a convention of this nature must make some little noise in the country, and be talked of in all parts of the kingdom where there are members of our communion, it was difficult to say what construction might have been put upon it, and to what reports it might have given rise, had it been assembled at the time when I and my colleagues, at the desire of the other members of the Scottish Episcopate, set off for the seat of government. The case is very different now indeed; our cause has been gradually brought into public view; it has been treated with becoming respect, and honoured with friendly support by some of the first characters in the nation. It has even received the sanction, the unanimous sanction,

of one of the branches of the British legislature. And, under these circumstances, we need no longer doubt of the propriety of our meeting here, as a convention, to deliberate on a subject which was so honourably introduced, and so candidly attended to in the House of his Majesty's faithful Commons. Nay, our very meeting, (though for another purpose,) having been recommended by one of the principal officers of the crown as a proper measure, it will not, we may now hope, be branded as too bold or too presumptuous for persons in our political situation, while the mouths of our enemies, if not shut by the countenance which we have received, will not be opened half so wide as they would have been six months ago. For my own part, therefore, I freely own, that I should not have attended a meeting of this nature in April last, with the same courage, and the same confidence in its propriety, which I this day feel. I should have met you then, Gentlemen, with many doubts hanging on my mind with respect to the prudence of our conduct, and been afraid that in trusting to the 'harmlessness of the dove,' we had lost sight of the 'wisdom of the serpent.'

"Let it not, however, be supposed, that in the midst of so much doubt and diffidence, as to the propriety of a public general meeting, the benefits of it were wholly overlooked even by my colleagues or myself. Though I could not convene, at that season of the year, the clergy of my own diocese, I took the opportunity of a few of them being met together at Aberdeen, and laid before them the proposal of an immediate application to government, by three of the Bishops going to London for the purpose. Of which measure they not only heartily approved, but promised to procure, and did procure, introductory letters from gentlemen of weight and influence in their respective neighbourhoods. With the same view I wrote to all the clergy of the diocese of Aberdeen, who I knew had opportunities of that kind, and had the pleasure to find them all equally active and zealous.

ous in what I recommended to them. To Bishop Macfarlane I applied, for the same brotherly support from him and his clergy; and to Mr. Skene, at Forfar, as Dean of the diocese of Dunkeld, for the like assistance, and had most satisfactory and favourable returns from both. To the same great object I had no reason to doubt but the two Bishops who were to accompany me to London were equally attentive; so that we were really honoured with the most ample recommendations to members of both houses of Parliament; and, being chiefly from members of our own communion, the obvious inference was, that they not only thought themselves interested in the success of our application, but that they also considered the Scottish Episcopal laity, as well as clergy, sufficiently represented by those who had undertaken to conduct their cause.

"But be in this what may, I will not, Gentlemen, on this occasion, dissemble my opinion that the Bishops of a Church so circumstanced as ours is, may, in the act of soliciting any favour or indulgence, be considered as virtually representing those, whether clergy or laity, who are to share in that favour or indulgence. I ground not this opinion, however, on the plea of Episcopal authority, but on the faith of that paternal care, that tender and affectionate concern for the welfare of its members, which may well be looked for in the chief rulers of every society in which an union of interests is the surest basis of reciprocal confidence.

"Were the Protestant Bishops in Scotland distinguished by any outward appendages of worldly honour and dignity which might tempt them first to court promotion to the Episcopate, and afterwards to claim an undue authority in the exercise of it; or had they separate interests to pursue, unconnected with the interests of those for whom they are bound 'to watch,' there might be some reason for regarding the whole, and every individual part of their official procedure, with a jealous eye. But assuredly *those men* 'must be afraid, where no fear is,' who can entertain the least

apprehension of Ecclesiastical tyranny on the part of such poor, untitled, unendowed, and unprotected prelates, as now constitute the Episcopate of Scotland. So far from harbouring the most distant idea of invading the privileges of those with whom we are spiritually connected, we were most anxious for an opportunity of showing how ardently we wished to befriend and do them all the good in our power. Had we wished to make a merit of this then; had we waited until we had been courted and importuned to exert our abilities, such as they were; then we should not have moved one single step without a delegated power, conferred with all the absurd formalities of those motley conventions so well suited to the levelling spirit of the age. But seeking no more formal commission or delegation than what our office gave us, we needed no prompting beyond what our own inclination afforded, and, with hearts devoted to the interests of that Church in which we have the honour to serve, we voluntarily engaged in the laudable design of effecting her relief from the pains and penalties of law, by which, for half a century, she has been aggrieved; and the process and issue of our labours shall now very briefly be laid before you."

No sooner had the Primus concluded his narrative, than it was, on motion, resolved, that he, as Preses of the Convention, do leave the chair; and that the Convention, with Bishop Macfarlane, as chairman, do form itself into a committee for taking into consideration the proceedings communicated by Bishop Skinner. This being cordially agreed to, it was moved by the Rev. Roger Aitkin, and seconded by the Rev. John Allan, that

"The Convention, having taken the proceedings of the Bishops into consideration, do consider the same to have appeared, at the time, the most proper steps that could have been taken for procuring the proposed relief; that though the measures which they adopted were not attended with the desired success, the disappointment did not arise from any misconduct on

their parts, but from causes which persons in their situation could not be supposed to foresee, and therefore could not guard against; and that, therefore, the thanks of the Convention be given to the Bishops, for the zeal, alacrity, and indefatigable diligence with which they attempted the relief of this Church."

"The motion being unanimously agreed to, the Rev. R. Aitkin, J. Allen, and G. Gleig, with John Niven, Esq. were ordered to prepare an address of thanks, in terms of the motion, and to report the same at next sederunt." Having so reported, and the address being agreed to, Bishop Macfarlane was requested to communicate the same to the Bishops Skinner, Abernethy Drummond, and Strachan, by letter under his hand, in manner following:—

"To the Right Rev. the Bishops, &c.

"Bishop Skinner having this day read a narrative of the proceedings of the three Bishops who went to London for the purpose of soliciting a repeal of the penal laws, and being desired by the Convention to leave the chair, into which I was immediately voted, the Convention resolved itself into a committee, and voted the thanks of the meeting to those Bishops who had distinguished themselves with so much zeal in the important cause which they had undertaken.

"I am therefore desired, Right Rev. Sirs, to request your Reverences' acceptance of their thanks for the able and upright manner in which you exerted yourselves in so arduous an enterprise; and it gives me pleasure to subscribe, in their name and my own, a vote which so heartily meets my approbation.

"ANDREW MACFARLANE,

*"Bishop of Ross and Moray.
"Laurencekirk, Nov. 1789."*

It was next resolved, that the Convention should name a committee, with full powers to manage and carry on the measures still held necessary for obtaining a repeal of the penal statutes; which committee should consist of three Bishops, three Presbyters, and

three lay persons; the senior Bishop to be Preses, and allowed to call meetings with consent of two thirds of the committee.

They were also to choose a secretary; and, if they found it expedient to send agents to London, these agents were to be chosen from among themselves, and to be styled "Delegates from the committee of the Convention of the Scottish Episcopal Church." The persons named by the Convention for this committee were—the Right Rev. John Skinner, Bishop of Aberdeen; the Right Rev. William Abernethy Drummond, Bishop of Edinburgh; the Right Rev. John Strachan, Bishop of Brechin; the Rev. John Allen, Edinburgh; the Rev. George Gleig, Sterling; the Rev. Roger Aitkin, Aberdeen; John Patullo, of Balhouffie, Esq. Commissary of St. Andrews; John Sterling, Esq. of Kippendavie, near Stirling; John Niven, Esq. of Thornton and Peebles, near Arbroath.

On the second day of the Convention, November the 12th, they took into their consideration the state of the charitable funds belonging to the Scottish Episcopal Church; finding that, by bankruptcies and otherwise, they had of late much decreased, and that no distribution had been made during the last twelve months, to indigent clergymen and widows, as usual, the Convention made choice of the following five Bishops, viz. Skinner, Kilgour, Macfarlane, Abernethy Drummond, and Strachan, as trustees for managing these funds, and did immediately execute, in their favour, a deed of election, upon stamped parchment, empowering them, and those named by them as their successors in office, to do whatsoever was necessary for discharging the trust committed to them, as more particularly expressed in the minutes of this sederunt, and subject to such rules and restrictions as this or any other Convention should think proper to frame for the security and increase of said funds, and to ensure an equitable distribution from them for the purposes to which they were originally appropriated.

(*To be continued.*)

Some Account of Jacob Links, Assistant Missionary in South Africa.

(From the Missionary Register for May, 1820.)

JACOB LINKS is a Hottentot, and is Assistant to Mr. Shaw, Missionary at this Station of Lealie Fontein, or Lily Fountain, near Khamies Berg.

Jacob Links has given a very natural and striking account of his views and feelings, in the following Letter to the Committee. It is dated Nov. 19, 1819:—

Unknown but Revered Gentlemen,

The salutations which you sent, I received from our beloved teachers; and wish you and the Society much peace and prosperity, in the name of our Lord. I have long been desirous of writing you concerning my former and present state; but, on account of weakness in the Dutch language, I have been hindered. I hope, however, that your goodness will excuse and wink at my mistakes.

Before I heard the Gospel, I was in gross darkness, ignorant of myself as a sinner, and knew not that I had an immortal soul: nor had I any knowledge of him who is called Jesus. I was so stupid, that when a Hottentot came by us who prayed to the Lord, I thought he was asking his teacher for all those things of which he spoke in his prayer. Some time after this, another Namaqua came upon our place: he spoke much of sin, and also of Jesus: by means of his conversation, I was very sorrowful, and much affected, and knew not what to do. My mother having some leaves of an old Dutch Psalm Book, I thought if I should eat them I might there find comfort. I ate the leaves up: but my sorrow was not lessened. I then got upon the roof of an old house to pray; thinking that if I were high, the Lord would hear me better: but I found no deliverance. I then ate all sorts of bitter bushes; for so I thought the Lord might possibly have mercy on me: but my heaviness did not then go away. I then heard that I must give my cause over to Jesus, and tried to do so; by which I found much lighter. There was then no one in the country to tell us of Jesus; and I

desired to go to the Great River, to learn from the Word.

I was now persecuted both by black and white. The farmers said, if we were taught by Missionaries, we should be seized as Slaves. Some said I was mad; and my mother, believing the Christian men, wept over me. After this a Missionary, on his journey towards Pella, remained some weeks with our Chief; but being in the Bushman Land with cattle, I heard nothing. Then our Captain and four people went to seek one who could teach us. I was at this full of joy; and, when they returned, and I saw our teacher, whom the Lord had sent us, that was the happiest day for me that I ever knew. Through the Word that the Lord gave our Missionary to speak, I learnt that my heart was bad, and that the precious blood of Jesus alone cleanses from sin. Now I found that Christ is the way, and the Sinner's friend, I feel pity over all people who do not know God. I often feel sweetness for my soul whilst I speak about the Gospel, and my own experience in the Lord.

Before our English teacher came, we were all sitting in the shadow of death. The farmers around us told us, that if we prayed they would flog us. Some of them threatened to shoot us dead, should we Namaquas call on the name of the Lord. They said, we were not men, but baboons; and that God was blasphemed by the prayers of Namaquas, and would punish us for it. Now, we thank the Lord, he has taught us that he has also given his Son over to death for us. We hear that English people pray for us, and hope they will not forget us—The Society of all praying people are by me saluted,

An unworthy Namaqua,
JACOB LINKS.

Account of a Sunday passed among the Namaquas, South Africa.

(From the same.)

Mr. Shaw's account of a Sunday passed among the Namaquas, in company with Jacob Links, at a distant kraal, presents a beautiful picture of

Christian labours amidst the wilder scenes of creation. He writes, Sept. 10th, 1819—

Set out with Jacob for the out-post, where the greater part of our people are still lying with their cattle. Came to the kraal a little before sunset. When the cows and goats had been milked, service was held in the open air. Jesus was proclaimed as the true refuge, and all exhorted to flee unto him. All was solemn, still, and quiet, except the croaking ravens on an adjacent rock; and some ill-natured curs, which, at intervals, barked at each other.

Sept. 12, 1819. *Sunday.*—A short distance from the kraal stands an amazing rock: its length is nearly 200 feet, its breadth 40 or 50, and its height 60 or 70. In former ages this has been one solid stone; but by the mouldering hand of time, or some convulsive shake of the earth, it has been separated into three almost equal parts.

Yesterday, whilst teaching the children, the heat of the sun was almost insupportable; in consequence of which we, this morning, repaired to the large rock, to seek a shadow from his scorching rays. At the beating of the gong, (an instrument exceedingly melodious, which is used instead of a bell at our last out-post,) the sound of which echoed in the mountains, the young people and children teemed from their huts, and accompanied us, while the aged and infirm hastened after.

Every thing seemed to invite us to worship and adore. The grand luminary of the world beginning his mighty career in the heavens, pointed out Jesus as a *Light to lighten the Gentiles*—the immense mountain by which we were surrounded, showed us the power of God—the decayed and tumbling rocks on every side, seemed to remind us that no earthly thing can withstand the waste of all-consuming time—the cows, sheep, and goats grazing around, brought primitive times to our recollection, and encouraged us to believe in the God of Abraham.

All being seated on the ground by the side of this rock, that verse—

Voz. IV.

“Jesus, the name that charms our fears,
That bids our sorrows cease,” &c.

was sung by a great number of voices, and with much spirit. No cordial on earth could, in this wilderness, have given me such consolation. While prayer was offered to the God of all Grace, the Namaquas reverently bowed with their faces to the ground, and worshipped. Under the cooling shade of so grand an appearance in nature, it was scarcely possible to pass over that beautiful passage in Isaiah—*A man shall be as a hiding place from the wind, and a covert from the tempest: as rivers of water in a dry place, and as the shadow of a great rock in a weary land.*

After service, the children were all ready with their books, and waited to be taught. The Chief, and a number of old Namaquas, sat smiling on their children and children's children, while seeing them learn to read in the best of books. On saying to the Chief, that the Lord had provided us with a place of worship, without any labour of ours, he answered, “Yes, and it is good to sit under its shadow.” On explaining to him the meaning of the word Bethel, he said that the rock should thenceforth bear that name.

A Pastoral Letter to the Clergy and the Laity of the Protestant Episcopal Church, from the Bishops of the same, assembled in Convention in the City of Philadelphia, this 24th day of May, in the year of our Lord 1820.

BRETHREN,

ANOTHER triennial Convention joins on us the duty of another Pastoral Letter, agreeably to the 45th canon.

During the session, our attention has been seriously occupied by the reports from the church in the different states, made to the House of Clerical and Lay Deputies, and by them submitted to our perusal.

A prominent event conspicuous in them, is the organization of our church in the state of Ohio, and the extending to it of the episcopacy: a measure which had been contemplated in four conventions, and is at last happily accomplished. It is not the state of Ohio

only to which we anticipate resulting benefit; but it is the whole of the western territory; over the extent of which there are scattered members of our communion, to whose wants the urgent claims of destitute congregations in the Atlantic states have prevented ministerial supplies. We may now hope to see the evil remedied, by the educating of ministers among themselves: since what has been accomplished has a tendency to this effect also, not only by saving the trouble and the expense of long journeys for ordination, but by the engaging of the zealous endeavours of the Right Rev. Bishop, and of the few clergymen who have migrated from the eastern side of the mountains, for the furnishing of candidates with suitable opportunities of preparation.

In the last General Convention it was highly gratifying that there had been such an organization of the church of North-Carolina, as entitled them to be recognised in that character. On the present occasion, our satisfaction has been increased by the appearance of three clerical and one lay deputy from that part of the union; and still more by finding from the report before us, that there is a good prospect of the stability and the increase of our church where it had been so long prostrate.

Another source of satisfaction to us is, that when the District of Maine took its station in the union in the character of a state, there was a sufficiency of the members of our communion for an organization as a diocesan church. We anticipate, in hope, an increase of this distant part of our communion.

We go no further in remarks on the details of the report, as it describes the condition of the church in the various states; any further than to express our satisfaction at the encouragement which it supplies, and at the prospects which it opens, with our wishes that they may be realized.

The report concludes with a call on the House of Bishops, to declare their sense on two interesting subjects—the carrying into effect of the provision of the *Rubrics* relative to public baptism,

there being understood the exception of cases of “great cause and necessity,” and the qualifications of sponsors.

On the first of these subjects we give our opinion, that it is the duty of the clergy, in their respective cures, to endeavour, by argument and persuasion, to accomplish a strict conformity to the rubric; and we know not on what principle it can be dispensed with, except on that admitted in all jurisprudence ecclesiastical and civil—prevalent and long custom, not censured by those whose office it is to call to account for the violation of law. In the present case, the toleration of the departure from the Rubric in our mother church of England, for a long course of preceding years, and generally in the United States, before and since the revolution, has weight on the present question.

It is worthy of notice, that between these two countries there is a great difference of circumstances operating against a strict observance of the rubric in our case. In every part of England there is easy access of the people to their minister, in the public performance of the service of the church; whereas, in consequence of the scattered residence of a great proportion of our Episcopalian population in numerous districts of the United States, it is difficult, and often impossible for people to bring their children very many miles for the purpose of their being baptized; or even to present them for reception after private baptism; which, of course, will be the whole received by them: and this, although an entire baptism, is short of what was contemplated by the rubric.

These are considerations which make us hesitate to aim at a degree of discipline, found to be unattainable in our parent church, although so much more favourably circumstanced for such an object. They are, however, what would have no weight with us, had the necessity of public baptism been enjoined on us by the word of God. This is not the case; as is attested by St. Philip's baptizing the eunuch, recorded in the eighth chapter of the Acts; by the narrative of the baptism of St. Paul, in the ninth chap-

ter; by that of Cornelius and his household in the tenth; and by that of the jailor and his family in the sixteenth.

However weighty these facts, they do not render us insensible to the reasons, on which public baptism was introduced by ecclesiastical legislation, at an early period of the church. Accordingly, we again hold up to the conscience of every minister, the duty of his endeavouring to induce to it by argument and by persuasion. But we hesitate to enjoin strict conformity to the rubric, when we know that the consequence would be the leaving of a great proportion of the rising generation unbaptized; and the surrendering of another great proportion of them to the being baptized under circumstances which would tend to attach them to communions differing from our own.

On the other question, the qualifications of sponsors, we have, in the first place, to remark, that, in the service, there are made very solemn appeals to the consciences of those who answer for a child: such, that if they can reconcile themselves to false professions in this shape, it does not appear why they need to hesitate to extend the falsehood further. Independently on this, we should fear to authorize the minister's scrutiny into the movements of the mind of the party, which would make an inquisitor and a tyrant of every minister, whose constitutional character might incline him to the taking of such a stand.

In any case in which an infant may be presented by a person who is an "open and notorious evil liver," the fact being known to the minister, with such evidence as that he can commit his conscience and his character on the issue, we think that the rejection would be laudable, and indeed a duty. But we do not carry this matter so far as might be an incitement to the minister to hazard the incurring of the guilt of slander, perhaps to the putting of himself in danger of legal punishment: for although we suppose our courts to have great indulgence to the plea of the conscience of a clergyman, when its dictates are grounded on the

institutions of his church; yet, where no such sanction can be perceived, but rather a contrariety, we think it probable that there cannot be an inquiry into the private lives of people, without its being followed by very unhappy consequences.

How far it would be expedient to require that the sponsor should be a communicant, may be thought deserving of consideration. Both rubrics and canons are silent as to this point; so that if the minister should exact such a condition, it would be a passing of the limits of his authority. If it should be held that the state of the church is such as to render the expedient desirable, it should be by a concurrent act of the two houses. But we doubt of the expediency of this, in the present circumstances of the church; when there are so many who are kept from the holy communion by prejudice and by misapprehension. We rejoice in what we know of the gradual decline of this restraint from the most unequivocal form in which the profession of the name of Christ can be made before the world. Perhaps it may be thought that the expedient now in question would tend to the same desirable issue. We are persuaded of the contrary; and having witnessed the bad effects of all measures of this sort which will bear the appearance of denunciation or of exposure to public censure, and knowing that they have a tendency to the reverse of their designs, we wish on this point, as on the other, that there may be wielded no other arms than those of argument and persuasion.

We will conclude our remarks on both the subjects, with stating, that our attention having been called to them by the representatives of the clerical and the lay deputies of our church, the occasion has been fraught with the advantage to us of a free comparing of our respective experience; and the consequence has been unanimity in this free delivery of our resulting opinion.

It seems to have been expected of the House of Bishops, that in their triennial address, they should present to the consideration of their fellow

members of the church, some subject or subjects called for by existing circumstances. We wish to bring forward, on the present occasion, what may be called the evangelical doctrine of our church; not as detached from her moral requisitions, but as including them; yet in opposition to every scheme which affects to do honour to the latter, by disparaging or dispensing with the other. There is no point which it more concerns her to maintain, or that more distinguishes her from many human institutions, directed perhaps to laudable ends, but not claiming to be divine establishments, and therefore subjected to the determinations of human prudence.

The subject might be branched into a great variety of particulars, but we shall confine our view to the evidence of the property affirmed, and to the result of it on our ecclesiastical concerns: and let it be remarked, that whatever may be the ground proper to be occupied on these points, they concern not the clergy only, but all whose religious states may depend, in any degree, on the instructions which the clergy are to deliver.

In the display of the evidence of the evangelical character of our church, there will be no necessity of tracing the sentiment through all her doctrines and all her services, although on all of them the property in question has a discernable influence. It will be sufficient to delineate a few prominent truths of scripture, as professed by her in explicit terms, and to appeal for the rest to her unimpeached consistency of profession.

One of the truths which we present, as borne witness to by our articles, and not by them only, but by innumerable passages in our prescribed devotions, is the natural state of man in the apostacy: as being that of alienation from God, not only in the forfeiture of immortality annexed to his original creation, but in a deterioration of his nature, in consequence of which its properties, in themselves suited to the purposes of his being, run wide of their appropriate uses; except so far as they may be restrained by worldly motives, having in them nothing of re-

ligious affection; or else subjected to a principle originating not in nature, but in a dispensation succeeding that which ended in Paradise.

We do not know in what terms our church could have declared her sense more explicitly than in those adopted by her. She begins her series of the doctrines of grace by laying down the point of original sin; that is, the sin attached to our origin: according to which the first man forfeited, for himself and his posterity, the gratuitous gifts which might have been originally denied to him without injustice, and conditionally held by him until his apostacy; and further, became subject to want and to disease, and to the temptations incident to them, and thereby to a natural tendency to sin.

Although our church considers the progeny of Adam as destitute of religious affections, and at the same time possessed of properties, which, for want of the restraints of such affections, and because of exposure to temptation, have a tendency to all evil; yet she has not announced the many opinions which human ingenuity has founded on the premises. While we see no cause to acknowledge any defect in her institutions in this particular, we lament any representations of them which make abatement from her decision, that man "is far gone from original righteousness,"* and is of his own nature inclined to evil.

Another doctrine of our church, and what is a consequence of that already stated, is the utter inability of man, by any act or endeavour of his own, to recover from the privations of the apostacy. She could not have expressed herself in stronger language than when she says—"The condition of man, after the fall of Adam, is such, that he cannot turn and prepare himself, by his own natural strength and good works, to faith and calling upon

* Some prefer the Latin copy, which has "*quam longissime*," in English, "as far as possible." On the ground taken, there can be no objection: entire destitution of religious affections being affirmed. However, the English article is of the most authority, being the act of the earliest reformers, and not rendered into Latin until the reign of Elizabeth.

God : wherefore we have no power to do good works, pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will." When the articles were formed, there was an especial call for this explicitness, because of a species of pretended ability set up, by which the mind might prepare itself for grace, which could not be denied consistently with congruity : and this led to the notion of a further measure of grace, the fruit of the grace before given, and therefore now claimable on the ground of condignity. In contrariety to this curiously wrought theory, our church teaches concerning even the preparatory exertions spoken of, that they proceed from grace bestowed on the part of God, and submitted to and improved on the part of man. This view of the subject divests him of every pretence for trusting in his own strength ; the vanity of which is fully established by consciousness of frailty, and by the inefficacy of mere resolution for the encountering of the temptations of the world, at the same time that it abounds with incitements to the encouraging of every holy thought, and for the carrying of every good desire into effect. The contrary is the resistance of an agency, the discontinuance of which would render our condition desperate.

While each of the truths stated is big with improvement, especially attaching to itself, they combine in establishing as a third truth, what the church teaches in another article,—that "we are accounted righteous before God, only for the merits of our Lord and Saviour Jesus Christ, by faith, and not for our own works or deservings." The truth is laid down in few words, but is amplified in one of the homilies, which, on that account, is referred to in the article, for a more full disclosure of the sense entertained concerning this subject of the highest importance. While it appears from the homily, that there is a disclaiming of merit, as attaching to any action which can be performed by man, faith is discoursed of, as contain-

ing in itself the seed or principle of every religious grace, and, of course, as manifesting itself in the conduct. This bars all pretence of approach to the solidifical scheme, whether showing itself in the undisguised shape of antinomianism, or rendering this a natural although unperceived inference from a mistaken method of magnifying the grace of God in Christ. So that if we compare the eleventh article with the homily on salvation or justification, we shall perceive the consistency of what the church says in her twelfth article,—that "although good works, which are the fruits of faith, and follow after justification, cannot put away our sins, and endure the severity of God's judgment ; yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively faith ; inasmuch that by them a lively faith may be as evidently known as a tree discerned by the fruit." There is entire consistency in the affirming, in the most unqualified terms, of acceptance only through the merits of the Redeemer ; and yet, in defining the end of the acceptance to be, the bringing to the state of mind which will manifest itself in a holy life and conversation. This is the double head of instruction, in the passage in which it is said—"who gave himself for us, that he might redeem us from all iniquity, and purify to himself a peculiar people, zealous of good works."

We have stated only a few, and them with brevity, of what we name the evangelical principles of our church. That they are few, is owing to their being so far sufficient, as that they cannot consistently be held in alliance with any opinion, dissonant from the truth, that salvation is of grace. Our brevity is owing to the desire which we entertain, of noticing principally the result of the principle on our ecclesiastical concerns : the existence of the principle being considered as a matter hardly liable to be denied or doubted of.

First. There is no truth more prominent in scripture, or that more deserves to be kept in view in our meditations on its contents, than what is

affirmed where it is said—"that your faith should not stand in the wisdom of men, but in the power of God:" that is, not seem to rest on the former ground, because it is a foundation too slight for the superstructure; but maintaining its place on the latter—a revelation established by an omnipotent agency. If so, consistency dictates the position, that Christian doctrine and Christian morals should go hand in hand, for the accomplishing of their common object, the reformation of mankind. The imperfection of the moral system of the wisest among the heathen, is so clearly resolvable into the corruptions of their theology, that if there could be proved to have been among them any knowledge of God and of his attributes independently on revelation, of which however we entertain doubts, it would still follow, that the morals of christianity are essentially dependent on the disclosures which it makes of the divine economy in redemption. In addition to this, there is the notorious fact, of a deterioration in the principles and in the conduct of every body of men, from whom, in any country professedly Christian, the scriptures are concealed, or suffered to be only partially communicated, in consequence of a corrupt policy; and of the other description of persons, who desert the standard of Christ, and enlist under that of infidelity.

These considerations prove that there is an intimate connexion between the truths and the duties of our holy religion. Let it be acknowledged, that moral perfection, comprehending the state of the affections as well as the exterior of the conduct, is the ultimate end to which all religion should be considered as subservient. Still, taking into view the human character on which the dispensation is to operate, we may pronounce, that it will never accomplish its intended effect, independently on the high truth, that "God was in Christ reconciling the world unto himself."

In giving expression to our sentiments on this subject, we would be far from countenancing that love of speculation, which leads to the dis-

play of ingenuity in unprofitable controversy. Equally far would we be from countenancing the cast of character, which does not look either for instruction or for edification in religious inquiries, otherwise than through the medium of the agitation of our animal mechanism. Further, we wish to guard every conscientious professor against the speaking disparagingly of moral worth. In its strict meaning, it implies a right state of the inward man: and in its extent, it comprehends whatever is an imitation of the holiness of God. But there is an imperfection in language, which has occasioned the use of the word morality, as if it were no more than the being free from outward and flagitious sin. To deny the sufficiency of this for the constituting of acceptableness with God, is certainly the indispensable demand of evangelical truth. But in doing this, there is need of caution, lest the unwary hearer should be led to low conceptions of duties resting on the double ground of reason and revelation; considering material deficiency in them as made amends for, by the occasionally possessing of warm feelings of devotion. We have been mourning witnesses of the bad consequences of this, in its sanctioning of the want of government of the passions, and in its being a hindrance to the good offices which the social relations call for.

We have every reason to fear, that, as in a certain species of superstition, the stated performance of appointed acts of external devotion, is a mean of reconciling to the conscience all intermediate deviations from the divine law; so, a similar effect is produced even by inward sensibilities of the animal organization, in their being a palliative for a like laxity in some one or another of those offences against Christian morals, which cover themselves under a pharasaical profession.

Hitherto the subject has been spoken of generally, and without a special reference to the exercises of the pulpit: but its bearing on these is too important, as well to hearers as to preachers, not to be particularly attended to.

Therefore, secondly; If the ground

taken be correct, there should be frequently laid before congregations, with the suitable proofs and illustrations, the truths of the gospel the most prominent, and such as it cannot be divested of, without its being left a mere collection of moral precept, and a thread of historic record. We esteem it an advantage, that there is the appointed observance of certain days, to which those subjects are peculiarly appropriate: for although the pastor of a congregation ought not to need such incitements to so unquestionable a duty, yet it may be of use to them both, to have so distinct a call to subjects which might otherwise be in danger of being regarded too slightly. We do not mean to intimate, that these are the only occasions on which the truths referred to may be at large stated from the pulpit; much less would we imply, that they are not to be discoverable, except when made the professed subjects of discourse.

For this reason we go on to remark, thirdly, that if a minister should explain to his flock any passage of sacred history, or, if he should define and incite to the attainment of any religious grace, or if he should delineate and exhort to the practice of any of the moral duties; in each of these departments, and in any other that might be named, there opens an opportunity of explaining, of proving, of illustrating, and of persuading in such a manner as shall show an infusion of the virtue of evangelical truth into the discussion of every topic. In an especial manner, the motives to duty show this dependence on the spirit of the system. There can be no reasonable objection, to the proposing of motives resulting from moral fitness and from the dictates of prudence: Saint Paul himself having thought it worthy of his notice, to hold up to view "the promise of the life that now is." But the force of this will be feeble, unless we go on with him to "the life that is to come." The hope of the latter cannot be proposed with such evidence as shall render it "an anchor to the soul, sure and steadfast," except as it is furnished by the dispensation which "hath brought life and immortality

to light." But the dispensation must be taken in its full scope; since otherwise, the light is wanting, by which the life and the immortality are assured to us.

We are now entering on a subject of considerable delicacy: but it is forced on us by the preceding train of our reflections. The subject is—Do the clergy of this church, in their ministerial exercises, give sufficient manifestation of their being under the influence of what we have shown to be the evangelical spirit of the communion? In consequence of our own engagements, we are imperfect judges on this question: but we grieve when we hear of deficiency in this particular; warranting the charge, that the desk and the pulpit are at variance. We bear our solemn protest against inconsistency of this description. We hold up to all our brethren of the ministry, what we conceive to be their and our duty in this matter. And we feel consolation in being in possession of a liturgy, which continually sends forth its protest, not only against error, but against suppression of material truth; and which, even as used by an unfaithful pastor, has sometimes preserved a hearer from being misled by him, or from being ignorant of the truths on which he is silent.

We cannot but know, that the distinction between evangelical and merely moral preaching is often misapplied to discourses, which sustain Christian morals in alliance with the ground of them, in the truths of the ever blessed gospel: for there are some who confound with the latter systems of human fabrication; and some who deem nothing evangelical that stops short of the extravagances of enthusiasm. There are many such instances, each of them contradictory to all the others; and all of them wide of the simplicity of scriptural truth. The sincere minister of the gospel may derive profit from what he hears and sees of this description; since he may be admonished by it, to be more definite and the more earnest in inculcating what is thus perverted and abused. In doing this, he cannot too carefully regard an admonition,

given by a venerable prelate long since deceased, to certain American missionaries of his day. They had been accused to him of not preaching the truths of the gospel. Without presuming the justice of the accusation, of which no evidence had been transmitted to him, he advised them to be the more attentive to the preaching and the clearing of the truths, which had been misrepresented or misapplied by others. The prelate was Archbishop Secker; than whom there was none in his high station, who had been more attentive to the concerns of the then infant churches of our communion.

The weight which ought to be allowed to the admonition of that eminent person, may be estimated by the fourth consideration to be now offered, the interest which should in reason be taken in the sustaining of the point proposed by us in this address.

It ought to be sufficient for the purpose, that the losing of sight of it has a strong tendency to infidelity: to which we think it leads by a process of the mind not easily prevented. That the scriptures say much of the character of the divine Author of our religion, of his being a sacrifice for sin, of the benefit of his redemption, and of the need of it in the state of man, is what even a superficial reader of them can hardly fail to have remarked. But if these are to be overlooked, under pretence of respect for the sanctity of Christian morals, it seems to follow, that, the world being in possession of the latter, we are but little concerned in the question, by what channel of communication we have become possessed of them: any more than if a like question were to be raised in reference to the instructions of the heathen sages. It is true, as we have already remarked, that Christian morality is not long sustained in its integrity, when it has become severed from Christian doctrine. But the deterioration is induced gradually, and without men's being aware of the inconsistency of their profession in this respect. Were this not to happen, the severance must at least *take away the sanction of divine com-*

mand, than which there is no other motive sufficient to the resistance of human passion, and to be a counterpoise to the temptations of the world. In short, it was set forth by Christ in the beginning, that "the gospel of the kingdom should be preached in all the world, for a witness unto all nations." It is, therefore, to be taken in its full latitude, and cannot be narrowed by any expedient, which will not at last destroy it.

Accordingly, there is another motive to the taking of a deep interest in the subject: we mean, that wherever there is the separation here censured, it disqualifies the discourses of the pulpit from being any considerable mean of the conversion of sinners. This is a fact which may be confirmed to us by observation. The fact may be accounted for from the genius of the Christian system: for, as there can be no conversion of the heart from sin, without a beginning in repentance and humiliation; and as these would be fruitful of despair, unless met by the consolations which the gospel only can supply; the removal of the truths of the system must be a bar to reformation, and to the means by which it is to be accomplished.

We do not doubt that the consolations of the gospel are often brought home to the awakened heart, by the edifying matter of our common prayer. But when this is done independently on aid from wholesome instructions of the preacher, he is without an agency in any good which may be thus achieved; and not only so, there is lost, through his insufficiency, the influence of an important institution appointed by divine wisdom for the salvation of mankind. It will be in vain, that we may be told of the tumults of passion, which are sometimes produced by a zealous preaching of the gospel. When this happens, it is owing to errors unhappily associated with the truth. Even then, although the effects are often evanescent, yet instances occur of sinners thus converted from the error of their ways: which shows how much more lasting benefit may be accomplished by the same truths as declared in the gospel; but proclaimed

to sinners in such terms as shall cause them to reach their hearts through the medium of their understandings. Let Saint Paul be attended to, giving a lesson as to this point. He could not have delivered a more complete code of morals than when he stated that of Christianity to be "the living soberly, righteously, and godly in this present world." And yet, he began with laying the ground-work of this exhibition of Christian morals, in the "grace of God to all men," which had "appeared."

Further, we wish another motive to be considered as well by the laity as by the clergy; by both as affecting the consistency of their profession, and by the latter, as adding to this a failure of fidelity pledged under the most solemn promises, on their entering into the ministry. The motive is, that the said line of separation drawn between Christian doctrine and Christian morals, is one of the most effectual means which could have been devised for the producing of the decline, and at last the destruction of this church; which indeed ought not to be lamented, on the supposition of the correctness of the distinction made, because there will be the obvious inference, that she teaches, with great zeal, many things which are irrelevant to the spiritual and everlasting happiness of men. We see no inducements to such severance, in any instances which are brought to our recollection of religious communion formed with an accommodation to the principle. We rather consider such associations as opening an easy passage to infidelity. Still there may be consistency between the profession and the practice. But when persons so disposed insidiously intrude into the ministry of our church, there is a difference in the two cases; like that between poison, so placed as that it may be mistaken for medicine, and the same substance insinuated into the constitution, and preying on its vitals.

While we are sustaining the evangelical character of our church, and tracing the effects which it should produce as well on the laity as on the clergy of her communion, we should

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especially impress on the consciences of the latter, the engaging in this part of their work with a degree of zeal suited to its importance. The truths of the gospel may be correctly preached, while there is nothing in the manner or in the manner of the discourse, nor yet in the life and the conversation of the preacher, indicating a controlling ascendancy of the truth over his affections. We would be far from estimating his character, in proportion to the degree of animal fervour either in his public or in his private exercises. We learn from the highest authority, and we see or hear of frequent verifying of the position, that there is "a zeal not according to knowledge." What is worse, there may be a settled cast of character, moulded to the temporary feelings attendant on the hasty judgment of two of the disciples of our Saviour, when they would have "called down fire from heaven" on the inhospitable inhabitants of a Samaritan village. Even when a man is "zealously affected in a good thing," and when his zeal is manifested in the sacred desk, and on subjects suited to it; however laudable this, and however necessary in a due degree to the evincing of his sincerity, it is impossible that the degree should give a rule of measurement of the integrity of his mind; because, not knowing his heart, we cannot minutely perceive its movements; and because, so deceitful is the heart, that the agent himself may not be aware, in what degree the love of applause, or the love of rule, or some other frailty of nature, may associate itself with a general wish to promote the glory of God and the good of his fellow men. Thus, if it be not the dead fly that spoils the precious ointment of the word, yet it is a weed from nature's sour soil, causing a disrelish of the fruits of grace.

For this reason, although we approve of all well tempered zeal in instructions delivered from the pulpit, and indeed, consider the absence of it as a proof of indifference stamped on the character of the instructor; yet we see a more unequivocal test of the purity of this affection, in habitual

conversation seasoned with the salt of divine grace, unalloyed by vanity or by ostentation; in vigilance for opportunities of speaking a word in season; in reproof, so administered as not to be liable to the charge of arrogance, or of the love of censure; and in consolation conveyed under the various states of mind, which cannot but be often laid open to every minister of the gospel who is qualified for such occasions, and who feels an interest in promoting the spiritual welfare of the applicants. We know that a minister may be occupied in such employment, without the éclat which is sometimes attendant on very moderate talent, put forth to public view in the exercises of the pulpit; but while we know not how far the one is associated with vanity, either as its cause or as its effect; the other resolves itself into the sole cause of ministerial fidelity, and points to the effects of an approving conscience in the minister, and of edification to the people.

The result of the considerations which have been detailed is a solemn call to be now made by us on the members of our church generally, and especially on her clergy; on the former, to sustain, in their respective spheres, the character of the communion which has been displayed: and to be on their guard against any professors under the name of churchmen, who would be thought to have in their hands the lamp of their profession, although they have emptied it of its oil. Of clergymen of this description, we do not hesitate to say, that they are enemies under the deceitful appearance of friendship. Saint Paul has described the essentials of Christian doctrine under the image "of a foundation, other than which no man can lay;" and he has represented instructions of various sorts, under the figure of materials laid on that foundation, differing in their respective value; as "gold, silver, and precious stones," on the one hand, differ from "wood, hay, and stubble" on the other. What we are here faulting, comes under neither of these heads, but is an abandoning of the foundation.

If there be any who make inroads

on the order of the worship of our church, under the notion that they are thereby rising to a greater height of evangelism; we guard against being understood, as in any degree favouring such disorder. On the contrary, if it were given way too, there would follow the destruction of the characteristic features of our church, inherited by her from her mother church of England. It is the desire of the hearts of your Bishops, to perpetuate the principles of that church as cleared from antisciptural inventions at the reformation; and in this design we invite the co-operation of all the members of our communion.

Signed by order of the House of Bishops,

WILLIAM WHITE,
Presiding Bishop.

THE PSALMS.

Extracts from the New Family Bible now publishing by T. & J. Swords, under the direction of the Right Rev. Bishop Hobart.

(The passages within brackets are added to this edition by the American editor.)

PSALM XX. Ver. 1 The Lord hear thee in the day of trouble; the name of the God of Jacob defend thee.

[1. *The Lord hear thee in the day of trouble;*] This may be considered as the address of a people to their king, when he goeth forth to the battle against their enemies. But it is to be regarded, in a more general and useful view, as the address of the Church to Christ her king, in "the day of his trouble." She prayeth for the accomplishment of his warfare, "through the name of the God of Jacob," dwelling in him. And this warfare, though accomplished in his own person, still remaineth to be accomplished in his people, until the last enemy shall be destroyed, and death shall be swallowed up in victory. It is still "the day of trouble;" still "the name of the God of Jacob," must "defend" the body of Christ. *Bp. Horne.*]

6 Now know I that the Lord saveth his anointed; he will hear him from his holy heaven with the saving strength of his right hand.

[6. *Now know I that the Lord saveth his anointed;*] The assurance of the ancient church was built on the prophecies going before concerning the salvation of Messiah. Our assurance is strengthened by the actual performance of so great a part of the counsel of God. We know that the Lord

has "saved his anointed;" that his anointed saveth all who believe and obey him, from their sins; and, therefore, we doubt not but that by "the strength of his right hand," or by the excellency of his power, he will finally save them from death, and rescue them from the grave. *Bp. Horne.*]

9. Save, LORD: let the king hear us when we call.

[Thus the Psalm concludes, as it began, with a general "Hosanna" of the Church, praying for the prosperity and success of the then future Messiah, and for her own salvation in him, her King; who, from the grave and gate of death, was, for this end, to be exalted to the right hand of the Majesty in the heavens, that he might hear, and present to his Father the prayers of his people, "when they call upon him." *Bp. Horne.*]

It appears from this Psalm, that a nation should pray for the prince whom God hath set over them, and interest themselves in the advantages or deliverances which God grants to their governors: also that it is the favour and protection of God which makes the glory and safety of the people, and of kings; that it is to that favour, and not to their own strength and power, they are to attribute their good success; and, therefore, that kings and their subjects should strive, above all things, to obtain the favour of God. *Osterwald.*

Psalm XXI. Ver. 4 He asked life of thee, *and* thou gavest it him, *even* length of days for ever and ever.

[The life, asked by Christ, was, not a continuance in this valley of tears, but that new and eternal life, consequent upon a resurrection from the dead. For thus his petition was granted in "length of days for ever and ever." He died no more; death had no "more dominion over him." Whose disciples then are they, that wish only to have their days prolonged upon the earth, forgetful of the life which is hid with Christ in God! *Bp. Horne.*]

6 For thou hast made him most blessed for ever: thou hast made him exceeding glad with thy countenance.

[6. *For thou hast made him most blessed for ever: &c.*] Christ, by his death and passion, having removed the curse, became the fountain of all blessings to his people, in time and eternity, being himself the blessing promised to Abraham, and the object of the patriarchal benedictions. The joy communicated to the humanity of our Lord from the Divine nature, shall be shed abroad on all his saints, when admitted to view the "countenance of God" in the face of Jesus Christ. Then they shall enter into "the joy of their Lord." *Bp. Horne.*]

9 Thou shalt make them as a fiery oven in the time of thine anger: the LORD shall swallow them up in his wrath, and the fire shall devour them.

["The time of God's anger" often begins in this life, especially towards the close of it, when an evil conscience within, like a flame confined in an "oven," torments the sinner, as a prelude to punishments future and unknown, which the "wrath" of God is preparing to inflict on the incorrigible and impenitent. Let us so meditate on this sad scene, that we may have no part in it. *Bp. Horne.*]

13 Be thou exalted, LORD, in thine own strength: so will we sing and praise thy power.

[13. *Be thou exalted, Lord.*] The church concludes with a joyful acclamation to her Redeemer, wishing for his "exaltation in his own strength," as God, who was to be abased in much weakness, as man. We still continue to wish and pray for his exaltation over sin, in the hearts of his people by grace, and finally over death, in their bodies, by his glorious power at the resurrection. *Bp. Horne.*]

From this, as from the preceding Psalm, we learn that God defends just and pious kings who call upon him and trust in him; whereas he throws down and destroys unrighteous princes, and especially such as oppose the establishment of his kingdom, and the designs of his providence. *Osterwald.*

FOR THE CHRISTIAN JOURNAL.

Abstract of the Proceedings of the 36th Convention of the Diocese of Pennsylvania, held in St. James's Church and Christ Church, Philadelphia, on Tuesday, May 2, and Wednesday, May 3, 1820.

THE Convention was composed of the Right Rev. Bishop White, fifteen Presbyters, five Deacons, and Lay Delegates from nineteen parishes.

The Rev. George Boyd was elected Secretary.

The Convention having organized on the first day, adjourned till the second, when its business was formally opened by Morning Prayer by the Rev. Levi Bull, Rector of St. Gabriel's, Berks county; St. Mary's, Chester county; and Bangor Church, Churchtown; and a sermon by the Rev. George Boyd, Rector of St. John's Church, Northern Liberties,

Philadelphia. The Right Rev. Bishop White then held an ordination, and admitted Mr. Samuel Sitgreaves, jun. to the holy order of Deacons.

In compliance with the 45th canon of the General Convention, the Right Rev. Bishop White delivered the following address:

Brethren, the Clergy, and the Lay Deputies of this Convention,

In addition to the confirmations held by me in this city, I preached and confirmed in St. John's church, Norristown, on the 8th of August, and from that place proceeded, the next day, to St. Gabriel's church, Morlat-tan, where I also preached and held a confirmation. At the former of these places I have since preached and held a confirmation, on the 26th day of May last. On the 10th of October I preached three times and confirmed in Wilmington, in the state of Delaware. On the 7th of November I preached and confirmed in St. James's church, Bristol; on the 21st of the same month I performed the same exercises in St. Thomas's church, Whitemarsh; and on the 19th of December I did the same in St. Luke's church, Germantown.

The number of persons confirmed is 274.

Those ordained by me since the last convention, are, to the order of priests, the Rev. John V. E. Thorne, the Rev. Bird Wilson, and the Rev. Samuel Bacon; and to that of deacons, Charles Snowden, John Johns, and the same Samuel Bacon. This second ordination, performed so soon after the first, agreeably to a power vested by the canons, was owing to his destination to the western coast of Africa, under the appointment of the Executive of the United States. It was supposed that he might be thus the better qualified to be useful in a religious line to the emigrants. In addition to the ordinations stated, it is proper to record, that Samuel Sitgreaves, jun. has been this day ordained a deacon in your presence.

Those taken on the list of candidates since the last convention, on the recommendation of the standing com-

mittee, are Samuel Marks, Charles P. McIlvaine, Ephraim Bacon, James Doughen, John P. Banksen, Robert Piggot, and Richard Hugh Morgan.

The Rev. John V. E. Thorne, who had been ordained a deacon in the diocese of New-York, has been settled in Carlisle, and, of course, is now a clergyman of this state. The Rev. John Johns, soon after his ordination as a deacon, settled in the diocese of Maryland. The Rev. Mr. Aisquith has settled in Yorktown, having removed to that place from the diocese of Virginia. The Rev. William Richmond, who had been ordained a deacon in New-Y rk, has been and continues in the service of the society for the Advancement of Christianity. He is, therefore, to be considered as resident in this state.

At the last convention, the name of the Rev. Caleb Hopkins was omitted from the list of the clergy, under the belief that he had left, or was leaving this diocese, having obtained letters of dismissal from me with that intent; but as he still resides here, I mention it, that his name may be replaced.

It gives me pleasure to record, that since the last convention three churches are begun to be erected in this diocese. One of them is in the city of Lancaster, on the site of the old and decayed church. Another is in Easton, Northampton county; and the third is in Mantua, in the neighbourhood of this city. In the last two the congregations are small, but are making great exertions for the accomplishment of their respective undertakings.

Our ministry has received a heavy loss in the much lamented decease of the Rev. Thomas P. May, Rector of St. John's church, Norristown, and of St. Thomas's church, Whitemarsh. After giving the fairest promise of future usefulness, he has been taken from us by one of the inscrutable visitations of Divine Providence. It is an alleviation of the loss to the congregations whose esteem and affection he possessed, that there was residing within their bounds the Rev. Bird Wilson, recently ordained, but long known among them by his able and faithful discharge of the duties of a

highly responsible office in the judiciary department; and who, without delay, was chosen and settled as their pastor.

It will fall within the purpose of this address to record a visit made by me, in October last, to the city of New-Haven; and of my then and there consecrating to the episcopal office the Rev. Thomas C. Brownell, for the respectable diocese of Connecticut.

As the general convention are expected to meet in this city on the 16th instant, it will be expected of your deputies, to be prepared to vote on the question of changing the time of future conventions from the spring to the autumn. This is mentioned, in order to guard against a difficulty similar to that which arose on a former occasion, in consequence of an uncertainty, whether a reference from a general convention had been communicated to a convention of this state.

For the same reason, and lest the subject should be lost sight of, it may be proper to state, that the general convention will expect of the several diocesan conventions, reports on the state of the church within their respective bounds. With a view to this object, a committee was appointed at the last convention of this diocese, but they will not be able to complete their report until they shall have had before them the returns required by the parochial reports of the clergy.

Some unexpected occurrences have prevented the giving of a beginning to a general collection for the Theological School located in New-York. But there has been a beginning of the education of this important institution under two professors. We may hope that the time is not distant, when it will be extended on a larger scale, and that the members of our church in this state will not be backward in their contributions.

The society for the Advancement of Christianity, although the scantiness of its funds has prevented as extensive exertions as in some former years has, nevertheless, been able to send the preached word to many places where it is not often heard, as well as to institute a domestic mission in the neigh-

bourhood of the city. In proportion as the need of the beneficence of this society shall become known, there will be perceived an essential call for it in this diocese; over the extent of which there are scattered settlements of Episcopalians, each of them being too few to provide for a gospel ministry among themselves.

Although the means of the Missionary Society are still more limited than those of her elder sister, yet there have not been wanting contributions of aid towards the spreading of the gospel in the western regions of this continent; and it ought to be mentioned to the honour of the body now spoken of, that it has been instrumental in preparing for an event in which we all rejoice—the organizing of our church in the great and growing state of Ohio. The same society have extended their beneficence towards the supply of catechists, in aid of the reverend gentleman who has undertaken the pastoral charge of the Episcopalian proportion of the population, who have lately migrated, or intend soon to migrate, to the western coast of Africa. The zeal of the society has also moved them to digest a scheme of a missionary society, to extend over the American union. It will be submitted to this convention, with the views of engaging their approbation, as a step towards the submitting of it to the representative body of the whole church, soon to be assembled.

Our Sunday schools are in full possession of their grade of usefulness, and perhaps it may be said to be on the increase. When your Bishop holds up to you the importance of making instruction in the schools of this description, a branch of the religious instruction growing out of the principles of our church, it is not from ill-will towards any respectable societies professing our common faith; but it is from the desire of living at peace with them all; and under the conviction, that we should rejoice at the success of one another, in the extension of the kingdom of the Redeemer.

The society for the distribution of tracts, and that for the printing and distributing of Prayer Books, are in

successful operation, and would be much more so, were it generally known, at what a small expense contributors to those institutions may have it in their power to be extremely useful. The widows' fund is likely to increase considerably from a cause to be lamented, that the clergy generally are not anxious to purchase an interest in it for their families.

Towards the accomplishment of the object, of some of the societies mentioned, there is an institution, in which there may be a union of all who come under the name of Christian, without their surrendering of any article of their respective creeds. That institution, is the society for the distributing of Bibles without note or comment. The benevolence of the design, and the good already achieved by it, are strong inducements to the maintaining of the principles on which it was founded: since it is liable to be perverted to sectarian views; which may be done without printed notes or comments, by verbal instructions intended to supply their place.

In conclusion, permit your Bishop to remind you all, and especially the clerical members of your body, that there is at present, on the public mind, a degree of religious sensibility not always to be met with, and inviting improvement to its proper uses. When our Saviour began his ministry, he alluded to circumstances of this description, under the metaphor of a field, "white to harvest." The spirit of the sentiment is applicable to the present point of time. It is the wish of him who now addresses you, to bestow on this good work the small remainder of his life, in proportion as his health and strength may qualify him: and he now affectionately exhorts his brethren to concur with him in his endeavours, of which they are more likely than himself to see the fruit.

WILLIAM WHITE.

Dr. Plunket F. Glentworth, for several years Treasurer of the convention, having removed from the state, it was, on motion, resolved, that the *thanks of this convention* be presented to Dr. Glentworth, for the faithful

manner in which he had performed the duties of Treasurer.

On motion of Mr. Kemper, it was resolved, that in future, a treasurer of the convention, and of the Episcopal Fund, shall be chosen upon the assembling of the annual convention of this diocese, who shall remain in office until the meeting of the next convention. He shall perform all the duties usually appertaining to the office of a treasurer. His accounts shall close on the Tuesday before the meeting of the convention, and shall be submitted to the examination of the standing committee of the diocese. And the said standing committee shall report thereon to the convention.

On motion, resolved, that the convention now proceed to elect a treasurer, whereupon John Read, Esq. was unanimously chosen.

From the parochial reports of the clergy, rendered to the Bishop, and entered on the Journal, agreeably to the 45th canon of the General Convention of 1808, the following aggregate is drawn.

Baptisms, infants 304, adults 103, not specified 294; marriages 215; funerals 332; communicants 1535.

On motion of the Rev. Mr. Kemper, the following resolution was adopted:

In order that the 45th canon of the general convention may be carried into full effect, it is hereby declared to be the duty of the clergy, to state in their reports to the convention the number of adult baptisms, (if any) that have been performed by them, and to give an account of the adult and Sunday schools in their congregations.

On motion of the same gentleman the following resolution was adopted:

Resolved, that the deputies from this body to the general convention to sit in this city, on the 16th of the present month, are hereby instructed to use their best endeavours for the immediate and permanent establishment of a general Theological Seminary;

But if the plan of such a seminary should be abandoned by the general convention, it shall be the duty of the standing committee of this diocese,

to make the most strenuous exertions, with the approbation of the Bishop, to raise a fund for the support of a Theological Professor, and to adopt all such measures as shall appear to them expedient, to insure to the church a ministry of pious and learned men.

St. James's Church, Muncy Creek, Lycoming county, and — Church, Huntingdon, Huntingdon county, both lately organized, were received into union with the convention.

On motion, resolved, that in the opinion of this convention, it is highly desirable that such an alteration of the canons of the General Convention should take place, as will make the first examination a requisite for admission as a candidate for holy orders.

The following gentlemen were elected the standing committee of the diocese:

The Rev. Frederic Beasley, D. D. the Rev. James Abercrombie, D. D. the Rev. James Wiltbank, the Rev. Jackson Kemper, the Rev. George Boyd, William Tilghman, Richard Dale, Thomas McEuen, Charles Wheeler, John Read.

The following gentlemen were elected deputies to the General Convention:

The Rev. Levi Bull, the Rev. Jackson Kemper, the Rev. Bird Wilson, the Rev. George Boyd, Samuel Sitgreaves, William Meredith, Thomas McEuen, Walter Kerr.

The following resolution was offered by the Rev. Mr. Boyd, and adopted.

Resolved, that this convention highly approve the design referred to in the Bishop's address, of the establishment of a general society, for *foreign and domestic* missions; and hope that such an institution will be formed by the General Convention.

By the Treasurer's accounts current, appended to the Journal, it appears that the increase of the Episcopal Fund, during the past year, has been \$ 284 96; and that its present total amount is \$ 5806 64; and that there remained in his hands, a balance in favour of the convention fund of \$ 465 81.

FOR THE CHRISTIAN JOURNAL.

Observations on the principal Days in September, 1820.

WEDNESDAY, the 20th; FRIDAY, the 22d; SATURDAY, the 23d.

Ember Days.

THE Christian ministry, it has before appeared,* is a divine institution. Those who hold it have a commission from God himself. Its duties are transactions in his name and stead. It necessarily follows that every one who undertakes so holy an office, must be specially appointed thereto by God himself. He must, moreover, be enabled to exhibit proofs of his appointment. Else the known depravity of human nature would leave it ever doubtful whether professions of such appointment can be relied on, and, of course, whose ministrations can be regarded as possessing the validity which can appertain to none but those performed with due authority. Evidences, however strong, of faith, sincerity, and piety, cannot be admitted as sufficient proofs, because they can be only outward appearances; and the world and the church have been too often deceived by these, to justify the confidence of their leading to any certainty on so essential a point as a knowledge of the authority of him who engages in ministerial acts.

Neither, then, professions of having received a call, nor evidence in the life, however strong, of sincerity, faith, and piety, are such proofs of a right to exercise the ministry as we must naturally suppose our gracious God would provide, in order to secure certainty on the part of his people that they are in that way of salvation (due observance of the ordinances of religion) which he has appointed.

What is the evidence which the ministry of Heaven should be able to give, and which the members of the church should indispensably require?

Appointment to a divine commission can be given in but two ways—directly and indirectly.

When a person pretends to a direct commission—a call given immediately

by God himself—he must be expected to have ability to give indubitable evidence of this. It has appeared that his mere declaration to the effect, seconded, as it may be, by the most unimpeachable exhibition of holiness, will not be sufficient. All this may be hypocrisy. It has been the plea of the vilest imposters upon earth. It cannot be that God would attest his own acts no more strongly.

Nothing short of the supernatural gifts by which, scripture assures us, Jehovah has ever confirmed the pretensions of his servants, truly sent by his immediate call, can be regarded as satisfactory. To listen, for a moment, to any claims to special mission to preach the Gospel and administer its ordinances, not thus attested, is dishonouring God, by supposing that he has left his church, even in matters most intimately connected with the salvation of her members, unavoidably exposed to perpetual imposition through the delusion of fanatics, and the hypocrisy of pretenders. And these supernatural gifts must be palpably such—nothing less obvious or less sufficient than the miracles and prophecies which, in times past, were the credentials of prophets and apostles. No success of ministry, however extensive, astonishing, and apparently useful, will answer the purpose. This has, not unfrequently, fixed the admiring gaze of men on pretenders, violating the clearest injunctions of the Gospel, and subsequently proved to have sold themselves to frauds of most iniquitous character.

Unless, then, he who assumes the character, and undertakes the duties of the Christian ministry, can thus give satisfactory evidence of an immediate commission, he should not be, for a moment, trusted, without proof of his having been, indirectly, vested with authority that can come only from the great God himself; i. e. of his having received it from those whom God commissioned to impart it.

When our Saviour promised his presence with his apostles “*always, even unto the end of the world,*”*

there was evidently implied a declaration that the *ministry*, which had been formally conferred upon them, was to continue to that remote period. As, however, the fact shows that *immediate* designation to it has long since ceased, it is essential that we suppose a regular channel appointed through which it is to flow from the commission then given by himself, to the end of time; that there was power then given to persons thus appointed, to appoint others with the like power, who again might appoint others; that thus a ministry might ever remain in the world, possessing authority handed down, in regular succession, from Christ himself. It is obvious that this only can be the divine ministry. A ministry conferred by one whom God has not appointed, must be human, and not divine.

This fundamental truth may be more clearly seen and duly appreciated, by being brought within the sphere of familiar observation. Let the reader suppose any one of his acquaintance, not in holy orders, to take upon himself the exercise of clerical functions, and ordain others to do the same. He surely would not be pleased with a moment's hesitation in supposing him to regard all this as a mere imposition, and the persons so ordained, as having no ministry but one originating in their ordainer, and therefore merely human. Pretension of its divine authority would be regarded, by every sober mind, as impiety. Nor would the true character of this transaction be in the least changed, even should the imposture so far succeed as to lay the foundation of a religious sect, in which the ministry thus originating should be handed down, by successive ordinations, even to remote posterity, or be exercised with the greatest sincerity, best intentions, or most eminent success.

He, then, who exercises the ministry must know, and be able to prove, that he has been commissioned by one who received authority to that effect, through the channel in which it has passed from one to another, in regular succession, from Christ himself. Most momentous, therefore, and claim-

* St. Matt. xxviii. 20.

ing to be instituted with the utmost seriousness and attention by every Christian capable of doing so, are the inquiries—Whom did Christ authorize to impart ministerial power? And whom did those, thus authorized by him, and acting under the inspiration of the Holy Ghost, vest with the same commission? To these the authority of all claiming to be ministers of the Gospel, must be traced, or their claim cannot be admitted.

When our Saviour first vested his apostles with ministerial authority,* there was not a word used by him which can be understood as conferring any power to appoint others. The same may be said of their second commission, when, in addition to authority to *preach*, previously given, they were endued with power to pronounce a formal and effectual *remission of sins*.† Nor is there any thing like a power of transmitting their office involved in the commission given to that other grade of ministers, the seventy.‡

In St. Matthew xxviii. 20, we find the only language in which there can be regarded as implied a power to vest others with the sacred office. It is comprised in the words—"Lo, I am with you alway, even unto the end of the world." This cannot, of course, be a promise to the disciples in person; it must have reference to their *office*, and to those who, in the several periods of the church, were to stand in their stead. It must, therefore, involve a commission for the appointment of such persons.

To whom, now, were this promise and commission given?

"And Jesus came, and spake unto them."—Upon comparing this part of St. Matthew's Gospel with the corresponding parts of the others, it does not appear probable that this interview was the same as that noticed in the preceding two verses. The latter was probably the one at which was given the commission recorded in St. John xx. 22, 23. This furnishes an instance of that character-

istic of the evangelical writers—the mentioning, by one or more, of events omitted by the rest, and the continuing of the narrative without any apparent chasm. The circumstance is to be ascertained by a comparison of the several Gospels.

The use, however, of the pronoun "them" in this passage of St. Matthew, evidently refers us to the persons mentioned in the preceding verses as those to whom Jesus spake. These are expressly called "the eleven disciples," i. e. the apostles. To these, then, was made the promise and the commission given, expressed by the phrase—"I am with you alway, even unto the end of the world." It will be at once conceded, that the privileges of this promise and commission can possibly be claimed for none who were not then present, or subsequently appointed, agreeably to the tenour of the latter. The seventy, therefore, not having been present, cannot be supposed to have been included in that direct imparting of authority to confer the ministerial office. Yet these seventy were ministers of Christ. Therefore the ministry does not essentially involve that authority. Our Saviour vested with it the *apostles* only, and not *all his ministers*. It must, consequently, be granted, that had one of the seventy attempted to ordain to the ministry, without having been previously vested with the right by an apostle, he could not possibly have conferred the *Christian* ministry, but would have committed the rebellious and schismatic act of organizing another in opposition to that.

Now succeeds the important inquiry—Whom did the apostles, by virtue of this commission, vest with power to be instrumental in perpetuating the ministry?

The first designation to office by the apostles, as recorded in Acts i. was accompanied with an extraordinary manifestation of immediate divine appointment, and consisted in the raising of Matthias to their own order, of course with all their powers.

The next is recorded in the 6th chapter of the same book. "The

* St. Matt. x. St. Mark iii. 14, &c. St. Luke ix. 1—6.

† St. John xx. 22.

‡ St. Luke x. 1—16.

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whole multitude of the disciples," at the apostles' request, elected seven persons, on whom the latter, "when they had prayed, laid their hands." That these persons were thus set apart to the ministry, appears, as well from the solemnities used at their appointment, as from the fact of their having discharged the offices of public preaching and baptizing,* for which nothing but a divine commission can qualify.

Mention is also made of the apostles having "ordained elders"†.

Of these elders, as an order of ministers, frequent notice is taken in the New Testament, both under that name, and the equivalent one of *bishops*. We find, also, in the apostolical epistles, notice of *deacons*, as distinct from elders or bishops. They then, must reasonably be supposed to have held the same office which was conferred on the seven mentioned in Acts vi.

Was the power of conferring their office vested in these bishops or elders, and deacons, or either of them? This power, it appears from the exclusion of the seventy, is not essential to the ministerial character. They did not, then, possess it *of course*. Did they *by special appointment*?

It will not be denied that this power is the most important one left to the church, involving the most serious responsibility, and fraught with the most momentous consequences. It cannot be that no notice is taken of it in the apostolical writings—no direction given for its due exercise—no caution against the abuse of it, or carelessness in its use.

In Acts xx. 28—35, 1 Tim. iii. Titus i. 6—9, and 1 St. Peter v. 2, 3, the reader will find notices of the proper character, duties, and obligations of bishops or elders, and deacons; and yet he will look in vain, there or in any other part of scripture, for any intimation of their possessing an ordaining power. Perhaps he may think there is an exception in 1 Tim. iv. 14, where St Paul speaks of Timothy's authority having been "given with

the laying on of the hands of the *presbytery*." But, besides that the term *presbytery* may very properly mean an assemblage of *apostles*, St. Paul, in his 2d Epistle, expressly speaks of the same authority as having been conferred on Timothy "by the putting on of" his "hands."** Whoever, then, the "*presbytery*" might have been, "*with*," i. e. *at the time of* "the laying on of" whose "hands," Timothy's ministry was given, it was imparted "*by the putting on of*" *St. Paul's*, as the effectual mean.

There is nothing, then, in the nature of the office of the bishops or elders, and deacons, to warrant the idea of their having been vested with the right to ordain. There is no recognition of this right, as their's, in the New Testament.

At Ephesus, however, where there was a body of elders,† lived also Timothy.‡ To him St. Paul gave particular directions for the choice of fit persons to serve as bishops and deacons;§ *him* he exhorts to "lay hands suddenly on no man,"|| but "commit the things that" he had "heard to faithful men, who shall be able to teach others also."¶ To another individual, Titus, St. Paul wrote thus: "For this cause left I thee in Crete, that *thou* shouldest *ordain elders in every city*;" and gave *him*, too, directions for the choice of fit persons for holy orders.**

It is now obvious that Timothy and Titus, in their ordinations, could show divine right, because they could show apostolic appointment. There is no ground to believe, and, therefore, we should not believe, that the elders or deacons could show the same. On the contrary, there is a degree of suspicion cast on the divine wisdom in the government of the church, by supposing that they possessed the right, and yet had no directions for its due exercise. There is a degree of absurdity in supposing them to have the right, when the recognition of it, in the cases of Timothy and Titus, is so obviously

* Acts viii. 5, 12, 13, 38.

† Acts xiv. 23.

* 2 Tim. i. 6.

† Acts xx. 17.

‡ 1 Tim. i. 3.

§ 1 Tim. iii.

|| 1 Tim. v. 22.

¶ 2 Tim. ii. 2.

** Tit. i. 5—9.

exclusive, in their respective places of residence. Let us suppose that in a community in which the doctrine is held, that all ministers are upon a par, and have, *ex officio*, the power of ordaining, and in which there is a number of resident and officiating ministers, some high tribunal, to which they looked for counsel, should single out one, and direct to him, in exclusive terms, advice, in which all are interested, and acknowledge, in his case only, a right which is common to them all. Let us suppose, farther, that the right of ordination rests in no one individual, but must be exercised by an assemblage of ministers; and yet one minister is addressed by an authority, admitting this principle, as possessing this right fully in himself. To the result of these suppositions, the candid, impartial, and judicious reader may safely be referred, as a test of the admissibility of the theory, that the elders or deacons, in the apostles' days, possessed the power of orders.

May not the same reference be confidently made, in support of the proposition, that if the elders or deacons did, then, ordain, they could have imparted no ministry but one of merely human appointment, and, therefore, not the ministry of Christ? There is no evidence that they received, either from Christ, or his apostles, a right to ordain. It is unreasonable to suppose that if they had the right, it would not be clearly manifest. They would act, then, without authority, and, of course, could confer no right. No power of transmission could be possessed by those whom they ordained. To however remote a period, therefore, and by however regular succession, the ministry they imparted might be handed down, it would still always be but a human ministry.

Farther; while our Saviour remained on earth, he empowered neither his apostles, nor the seventy, to ordain. When about to leave the earth, he commissioned, to this purpose, the apostles, and not the seventy. The apostles gave the same commission to Timothy and Titus, with others, and not to the bishops or elders, and deacons. There is here a clear intimation of the divine

will, that the first of three ministerial grades, and that alone, shall possess the power of conferring orders. Had either of the others, in our Saviour's day, in the apostles' days, or in the days of Timothy, Titus, and others similarly commissioned, attempted to exercise this power, it would obviously have been contrary to the will of Christ, and could not have conferred authority. And at what period of the church were the subordinate grades vested, by him who alone could vest them, with the right to introduce a new order, and impart the heavenly commission? If this cannot be clearly shown, does it not follow that whenever this innovation has been, is, or shall be attempted, divine authority must cease, and a ministry merely human be substituted for that which Christ appointed?

Most seriously, then, does it behove every Christian to ask on whose ministry he attends—who it was that undertook to act in the name of God, and invest him with the privileges of the gospel covenant—through whose agency he seeks participation in ordinances divinely appointed as means of grace and salvation. Is it one who has received authority to act in these weighty matters—that authority which can come only by the supernatural interposition of heaven, or by regular and uninterrupted derivation from a commission thus given? Far from the present writer be the presumptuous decision, or even thought, that the ministry of none others can or will be blessed; or that divine grace will be imparted to none but those who seek it by the appointed external means. Where there is involuntary mistake as to the obligation of these, an honest and good heart will experience a gracious dispensation from him who, though he binds us, cannot himself be bound. So, involuntary mistake as to the appointed *mode* of applying the means of grace, where there is a sincere disposition and endeavour to know and do the will of God, will be accounted, not a fault, but a misfortune. All this, however, does not alter the nature of truth, nor in the least diminish the

general obligation of conformity, *in all things*, to the law and will of God—of seeking his grace in the way he has been pleased to appoint. No finite being should dare to say what omissions of duty will be absolutely unpardonable by him from whom we all need so large a share of sparing mercy. Nor should any venture to pronounce of even the least particular, that it may be safely omitted.

Surely, too, it behoves every one who engages in the momentous offices of the ministry of reconciliation, seriously to ask, Whence came his commission? Who gave him his authority? Who could, but God, or one commissioned, directly or indirectly, by him? Can it be traced to either source?

Perhaps the answer may partake of the specious doubts, or indecent ridicule which has sometimes met the advocating of the doctrine of *uninterrupted succession*. The reply is short—*Have faith in God*. Both reason and scripture declare such succession necessary in order to the maintenance, without perpetual miraculous interposition, of the divine commission of the ministry. That it will, therefore, be maintained is a proposition, the truth of which is to be tested, not by human investigation, but by God's ability to support his church. In the preservation of the ministry and the scriptures, neither of which, if lost, could possibly be restored by man, we should delight to trace the completion, thus far, of the Saviour's promise to be always with his church.

One word on a very popular objection to the doctrine here inculcated—its *uncharitableness*. Is the Congregationalist uncharitable for saying that a mere persuasion in a man's mind that he has gifts and graces fitting him for the ministry is not sufficient, without ordination by the church, i. e. its members, to authorize him to discharge its duties? Is the Presbyterian uncharitable for saying that congregational orders, or orders conferred by only one person, are not sufficient, but that the ministerial commission must be imparted by a presbytery? The answer to these questions will be a *sufficient* reply to this objection of

uncharitableness. No, the maintenance of their respective sentiments on this subject, if it does not extend to the imputation of bad motive, does not charge with voluntary ignorance or error, and does not presume to limit the extent of divine mercy, is not *uncharitableness*, but *honesty* of opinion. Christian efforts to promote these sentiments are the genuine charity which "rejoiceth in the truth."

Finally, let this subject be deeply weighed by all reflecting Christians. It may render necessary the summoning of all the independence and boldness which the truth should ever meet in a sincere and good heart. It may call for great faith, to counteract the being brought under the world's censure for illiberality; to minister support under the frowns of popular displeasure; and to surmount the trial which reflection on *consequences* may impose on the amiable sensibilities of our nature. But he must have very inaccurate ideas of the claims of truth, who will not be bold and independent in maintaining and defending it. He must have unworthy ideas of the God he serves, who will not, looking to him for support, cheerfully encounter the world's displeasure, and though an host of men were set in array against him, rejoice in being one of the little flock who suffer shame for the name, the truth, and the church of the Redeemer. He must, indeed, suffer his fears at least greatly to weaken his faith, who will shrink from what is obviously true, because of consequences. Rather let them rest with the Ruler of events. The Judge of all the earth will do right. Above all, control himself; possessed of full power to remit any of the requisitions of his laws; full of loving kindness and tender mercies; knowing the ten thousand mitigations of error presented by the almost infinite variety of their respective situations, over which men themselves have no control; and, above all, known by every faithful Christian, as the compassionate God, in whose mere and sparing mercy is the only hope of the best of men; the tenderest sensibility ought not to feel a moment's pain in leaving with him all the con-

sequences of the binding nature of any of the requisitions of his laws.

Be it the fervent prayer—be it, in their various spheres, the faithful effort of all true friends of the cause of Christ, that an union among his disciples may be restored, and perpetually maintained, “in the apostles’ fellowship,” in that ministry of reconciliation which they received from their divine Master, and the mode of transmitting which they established, under the guidance of his Holy Spirit; that this primitive and evangelical bond of Christian unity being restored, the way may be opened for the revival of that blessed state when the followers of the Lamb were of one heart and one mind, devoted to the best interests of their Master’s kingdom, and seeking to advance them in ways and by means most conformable with its due and divinely appointed order.

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THURSDAY, the 21st.

St. Matthew, the Apostle.

The saint of this day, called also Levi, was a publican, or receiver of customs. This office was odious to the Jews, on account of extortions practised by many who held it, and of the mortifying memento it perpetually presented of their subjection to a foreign power. Its name was proverbial for wickedness and disgrace. As our Saviour passed by where Matthew was engaged in his official duties, he bade him follow him. The call was instantly obeyed. He left a lucrative profession, and attached himself to the humble, self-denying, and despised ranks of the disciples of the Son of Mary. He evinced his pleasure at the change by entertaining his new Master at a feast in his own house, and then gave himself up to follow him whithersoever he went.*

These are the principal events recorded by St. Matthew. They will admit of a few edifying practical reflections.

Christ’s selecting such an important auxiliary to his cause, from a station

so much despised in the world, confirms the argument drawn from the other apostles’ having followed the humble trade of fishermen. Both stations were most unfavourable to the acquisition of influence among men. Both were calculated to bring contempt upon any enterprise, pretending to importance, in which those who held them might engage. And yet, through the instrumentality of such men, a new religion, opposed by prejudice, power, learning, and temporal interests, made its way against the most formidable obstacles, and most cruel persecutions. Surely it was—it could have been—none other than *the power of God* which wrought with them.

St. Matthew’s readiness to obey the call of Christ, even to the abandoning of a lucrative profession, conveys a lesson to us all. Few, indeed, are called, in the course of Providence, to renounce, for religion’s sake, their worldly pursuits. All, however, are called to show the inferiority of such engagements, to their care for the one thing needful. This is to be done by making religion their chief concern, and cheerfully sacrificing to its demands whatever may be an hindrance to devotion to its principles and duties. It is to be done by cheerfulness in promoting, according to our ability, the comfort of those poor whom Christ is pleased to invest with a portion of his own claim to the wealth we may possess. It is to be done by a constant guard against the covetous and mammon-serving dispositions which are so hostile to the spirit of his religion. It is to be done by liberal consecration of our worldly goods to the glory of God, and the spiritual and eternal welfare of men, by making them instrumental to the promoting of religious objects.

The Saviour’s condescension in accepting the compliment paid him by his new disciple, in entertaining him at a feast, is evidence of his pleasure, that his religion should not be a barrier to all the enjoyments of social life. The mode of expression used in this and various other places, evidently intimates that the occasions of the

* St. Matt. ix. 9, x. 3; St. Mark ii. 14, &c. St. Luke v. 27, &c.

kind on which our Lord attended were, many of them, characterized by no small degree of whatever of preparation might then have usually accompanied large entertainments. It is in the abuse, and not the grateful and proper use of the means of comfort or enjoyment Providence may afford us, that there is violation of Christian duty. But in every thing connected with worldly pleasure, the danger of excess is very imminent. Before, then, we would plead our Saviour's example in their favour, we must remember that for once that he sanctioned them, he was very often in retired prayer, in works of charity and piety, in self-denial, and in visits to the afflicted and the poor; and that never, for a moment, did he evince the least forgetfulness that however many things may innocently share attention, but **ONE THING IS NEEDFUL**; and, therefore, *that one* should be supreme in our anxiety, and never, for a moment, be willingly displaced from our remembrance and our care.

If such considerations are neglected, attention to any worldly pleasure or pursuit is sinful. If they have a perpetually controlling influence, we may and we should follow our divine Master in the pattern he has left us, of cherishing those friendly and social feelings which minister so much to good order, and mutual kindness, respect, and happiness among men.

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FRIDAY, the 29th.

St. Michael and All Angels.

A very superficial knowledge of scripture will satisfy us of the existence of the glorious and holy beings, to the celebration of whose virtues, and praying for whose services, the church consecrates this festival.

They are declared to be spiritual in their nature—creatures not connected with material bodies, countless in number, and of various orders. They are employed in the worship of Jehovah, in his immediate celestial presence, and on embassies to various parts of the universe, as instruments for the accomplishing of his designs. They appear to have a special

commission for the protection of good men during their earthly pilgrimage, and for the conveyance of their souls, on their departure from the body, to Paradise.

From Genesis to Revelation, the Bible abounds with proofs of these propositions. Let the day consecrated to the honour of these exalted beings, be improved by sincere resolutions, and devout prayers for grace, to imitate their fidelity in the service of their God and our God. Ready ministers of his will, he but speaks to them the word, and his pleasure is accomplished; devoted to his honour, they are unwearied in doing him homage around his throne.

Powerful, indeed, is the claim of gratitude which binds them to this fidelity. The perfection of enjoyment is the happy lot, the distinguished blessing, vouchsafed them by their Maker. But greater the claim of gratitude which should draw men into an humble imitation of these superior beings. Angels were never subjects of redeeming love. O, while *they* are faithful, shall *men* be remiss! Men whose nature the Son of God himself hath honoured! Men whose cause that Son of God himself espoused! O may he, the brightness of whose immediate presence excites the devotion, gratitude, and love of his celestial worshippers, warm with like holy emotions, the hearts of those, who, though made a little lower than the angels, have been more honoured, and have been subjects of more stupendous exercises of divine compassion!

Some of the angels rebelled against Heaven's high will, and suffer for it banishment from their first estate of bliss, to everlasting despair and wretchedness.* But they were ungrateful for no Redeemer's love. They sinned not against a covenant of grace. O, where shall they appear, who die impenitent under a dispensation fraught with such a mystery of mercy as that under which we are placed!

Lastly: the festival of this day should excite us to pray that, by God's appointment, we may be blessed with

the services of these ministers of his will. Not pray to *them*. This were idolatry: however the church of Rome may endeavour to impose upon the good sense of her members, by urging that the presence of guardian angels is an admitted fact, and that in prayers to them, we only crave the good offices of friends at hand. It is idolatry, because there is nothing to hinder prayers being offered to the same member of the angelic host, in various parts of the world, at the same instant. This supposes his omnipresence, and, therefore, his possession of an incommunicable attribute of Deity. It consequently makes him God.

But to him under whose control, and by whose appointment, the angels act, our prayers should be offered, that their kindly offices may extend to us, that they may protect us from danger, carry us safely through our earthly pilgrimage, and finally be trusted with the care of our souls, from their mortal prisons, to the bosom of the Father of the faithful.*

BLESSING THE TABLE, &c.

AN EXTRACT.

BLESSING the table, or *saying grace*, which is, the craving a blessing from God on our food, and thank-giving afterwards, is a necessary and Christian practice, encouraged by St. Paul; who hath taught us,† that *every creature of God is good,—if it be received with thanksgiving; for it is sanctified by the word of God*, which hath allowed it for food,‡ and prayer. From the command, § *When thou hast eaten, and art full, thou shalt bless the Lord thy God*, the Jews always say grace; as our Saviour did: || *He took the five loaves and the two fishes, and looking up to heaven, he blessed them, &c.* So did also the ancient Christians; nay, even the very Heathens had such a custom; and the contrary practice of too many, of devouring the creatures which the good God hath made and

preserved for our use, and by whose blessing it is that we are nourished and refreshed by them; without either looking up to heaven for a blessing, or returning thanks for them, is most indecent, unchristian, and atheistical.

Accession of his Majesty.

(From an English Paper.)

On the 25th ult. our venerable and afflicted Sovereign entered into the 60th year of his reign—a period longer than any of his majesty's predecessors in England and Scotland occupied the throne. Henry III. reigned in England fifty six years, and James the VI. in Scotland fifty-eight years; but the former was only nine years of age when he succeeded to the monarchy, and the latter was an infant, when, in consequence of the extorted resignation of his mother he became King; while George III. was of legitimate age on his accession to the sovereignty of Great-Britain and Ireland. Of the Peers of Scotland at his Majesty's accession, only the Duke of Gordon, born 1743, who inherited the title in 1752, is alive.

The twenty Judges of the Court of Session and Exchequer in Scotland, have been exactly three times renewed during this reign; the appointments to the bench being sixty in number, exclusive of two promotions of Puisne Judges to the President's Chair. Of the Members of the Faculty of Advocates at the accession, four are alive, viz. Robert Craig, of Riccartoun, and Robert Berry, both admitted in 1754, and Sir Day Campbell, and James Ferguson, of Pitt-ur, the present member of Parliament for Aberdeenshire, both admitted in 1757. Of the Society of Writers to the Signet of the accession, only one, Cornelius Elliot, of Wooller, is in existence. Of the Peers of England and Ireland, at the commencement of this reign, five are alive, viz. the Earl, now Marquis Drogheda, the Earl of Carlisle, Earl Fitzwilliam, Viscount Netville, and Viscount Bulkely, all of whom were under age at the accession, with the exception of the Marquis of

* See St. Luke xvi. 22.

† 1 Tim iv. 4, 5.

§ Deut. viii. 10.

‡ Gen. ix. 3.

|| Matt. xiv. 2.

Drogheda, now in his ninetieth year, and at the head of the generals of the army.

THE SETTING SUN.

BY JOHN CLARE.

THIS scene, how beauteous to a musing mind,

That now swift slides from my enchanted view;

The sun sweet setting yon far hills behind,
In other worlds his visits to renew:

What spangled glories all around him shine;

What nameless colours, cloudless and scene,

(A heav'nly prospect, brightest in decline,)

Attend his exit from this lovely scene.
So sets the Christian's sun, in glories clear;

So shines his soul at his departure here:
No clouding doubts, or misty fears arise,

To dim hope's golden rays of being forgiven;

His sun, sweet setting in the clearest skies,

In faith's assurance wings the soul to heaven.

CONFIRMATIONS.

THE Right Rev. Bishop Hobart visited St. Andrew's Church, Staten-Island, on Sunday, August 6th, 1820, and administered confirmation to about one hundred persons.

We see it stated in the Otsego Journal, that the Right Rev. Bishop Hobart, in his late visit to the northern part of this state, has administered the rite of confirmation to nearly 300 persons in that county alone.

ORDINATIONS.

AT an ordination held in St. Paul's Church, Red-Hook, on Wednesday, the 16th of August, Henry P. Powers was admitted to the holy order of Deacons; and on the following day, in Trinity Church, Athens, Moses Burt was admitted to the same order, by the Right Rev. Bishop Hobart.

On Saturday, September 9th, at St. Michael's Church, in Bristol, the Rev. Addison Searle, of New-Hampshire, was admitted, by the Right Rev. Bishop Griswold, to the holy order of Priests. Prayers by the Rev. Mr. Carlile, of Salem. Attending Clergy, the Rev. Mr. Crocker, of Providence, and the Rev. Mr. Taft, of Bristol.

A NEW WORK.

"Select Portions from the authorized version of the whole Book of Psalms, in metre, with the Hymns annexed." Published by E. J. COALE, Baltimore.

This volume is very handsomely executed, and is embellished with a neat appropriate engraved frontispiece. It is designed for the use of the members of the Protestant Episcopal Church, in public and in private worship. *Selection and arrangement*, by inserting only those verses which are adapted for general or particular use, and arranging them in such manner as to give them full effect, appear to be the objects of this work.

It has been printed under the superintendence of the Right Rev. Bishop Kemp, and several of the Clergy of Maryland. The selections amount to upward of two hundred and twenty, and are said to contain "all the most beautiful and devout portions of the Holy Psalter." A similar work has long been in use in the Protestant Episcopal Churches both in England and in Ireland; and it is expected this publication will be acceptably received by the Churches in this country, for whom, with great care and attention, it has been prepared. [*Fed. Gaz.*]

☞ T. & J. Swords respectfully request the Secretaries of the several Diocesan Conventions, and Protestant Episcopal Religious Societies, and all others who may possess information connected with the design of their Pocket Almanack, and Christian's Calendar, to favour them with the same as soon as possible. What they principally wish, are lists of the Clergy in the respective States, Standing Committees, Secretaries of Conventions, times of meeting of Conventions, and Officers and Managers of Protestant Episcopal Religious Societies. They trust it will be deemed obviously proper, in order to the avoiding of confusion, that there be no register of societies of whose elections, during the current year, they will not have been informed. They have received many gratifying testimonies of approbation, by the members of the Church, of their design in publishing the Almanack. They trust it will be perceived that the entire completion of the design, by furnishing the Church with a full Ecclesiastical Register, cannot be within their power, or that of any other editor, but must flow from co-operation by active friends of the Church in various parts of the union. This they, once more, most respectfully and earnestly solicit.

IN the notice in our last of the conferring of the Rev. Dr. Turner's degree, Union College, Schenectady, and not Yale, should have been named.

THE
CHRISTIAN JOURNAL,
AND
LITERARY REGISTER.

No. 10.]

OCTOBER, 1820.

[Vol. IV.]

Annals of Scottish Episcopacy. By the Rev. JOHN SKINNER, A. M. of Forfar.

(Continued from page 263.)

THE thanks of the Convention having been voted to the Preses "for the able and candid manner in which he had conducted the business of the meeting," as also to the Clerk for his important services, it was forthwith dissolved; the Preses and Clerk subscribing the minutes, from which the above account of its proceedings is faithfully extracted. Nor can the Annalist forbear from here recording an instance of pure and disinterested friendship to the cause of Scottish Episcopacy, and of zeal for its prosperity,—such as may be equalled, but never was and never will be surpassed. Three of the invaluable personal friends whom Bishop Skinner had been fortunate enough to acquire during his stay in London, now informed him, that such was the interest which they felt in the repeal of the penal statutes, and such their anxiety to see the sound and orthodox Episcopacy of Scotland alike respected as it was respectable, "they had formed themselves into a Committee of Correspondence with the Committee appointed in Scotland by the Laurencekirk Convention, and had determined to meet once a week, or as often as occasion might require, for the communication of intelligence, and to deliberate on the most proper steps to be taken for the speedy relief of a Church they so much venerated."

Two of these gentlemen are yet alive, and to mention their names is enough to satisfy such of the readers of these Annals as may have heard of them only by "the hearing of the ear," that as men of professional talents and acquirements, of unimpeachable integrity, fidelity, and worth, of

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sound religious and political principles, they have, at this day, no superiors in church or state—the Hon. Sir James Allen Park, one of the Judges in his Majesty's Court of Common Pleas, and the Rev. George Gaskin, D.D. Secretary to the London Society for Promoting Christian Knowledge, &c. The third gentleman, William Stevens, Esq. Treasurer to Queen Anne's Bounty to the Clergy of England, lives only in the good name which he had secured to himself by his never ceasing endeavours "to adorn the doctrine of God, his Saviour, in all things;" and the reader may be assured that this name will become extinct in the Annals of Scottish Episcopacy, only when that Episcopacy, like time itself, shall be no more.

The following letter to Bishop Skinner, from the near relative and beloved friend of Mr. Stevens, the amiable and accomplished Bishop Horne, then Dean of Canterbury, may serve to show how happy the Episcopal Church in Scotland might deem itself in such a patron.

LETTER XVII.

THE DEAN OF CANTERBURY TO BISHOP SKINNER.

"Deanry, Canterbury, Dec. 15, 1789.

"It gives me great pleasure to hear that the Convention went off so well, and that all is harmony amongst you.

"When I consider that last session of Parliament you had not one opponent in the Commons, and only one among the Lords, I am ready to hope, if that one be gained, (and unless he can you may all sit still,) the business might be done without the trouble and expensæ of a delegacy coming to London. But you may say, Who can gain him? I should imagine either the Archbishop or the Bishop of Bangor the most likely to do it; or at least,

after trial, to inform you whether he is to be gained or not. If he is, it might not perhaps be necessary for an application to be made again to the members of Parliament individually, &c. which is a tedious and laborious work. All this I write on supposition that there is no opposition stirred up on fresh grounds, of which you will get intelligence if there should be any thing of the kind on foot.

"I am glad you have heard from my friend and kinsman, Mr. Stevens, who knows the trim of the times as well as any man. He has certainly had conversation with the Archbishop on the subject, and therefore I do not think it improbable his Grace may have chosen to communicate through him any advice he may have thought useful upon the occasion,—and a better adviser you cannot have.

"As to the point of law, how you should proceed, or whom you should send, &c. you must be yourselves the best judges. Believe me, &c.

"GEORGE HORNE."

1790.] The first act of the Committee was, with the approbation of their respected co-adjutors above named, to transmit letters to the Lord Chancellor, and to the Attorney and Solicitor General, apologizing for any impropriety or neglect which might have happened in the mode of application last year, and requesting the powerful support of these great officers of the crown, in carrying the repealing bill through the present session of Parliament. These letters being despatched early in January, 1790, the manner in which they were delivered, and the reception which they met with, will appear by the following extract of a letter to Bishop Skinner, dated London, January the 28th.

"Your Committee agreed, that instead of delivering your general letters in person, they should be sent, accompanied by a card, to each of the great men, that they might have an opportunity of considering the contents, and of conferring together. I have since endeavoured to see the Attorney-General, but in vain, as he is indisposed. I had a short conversa-

tion, however, with the Solicitor yesterday, and he said he had not seen the Chancellor, (who, I know, has been confined for ten days;) that he himself was a warm friend to the Clergy, and particularly to those of the Episcopal Church; but he feared that, on account of the Dissenters, we had come at a bad time. He, however, declined giving any opinion as to the part he meant to take, until he had seen the Lord Advocate's letter, and conferred with the Attorney-General. Thus at present the matter stands as to them; but I am happy to give you better accounts from Dr. Gaskin, who, by the hurry of business, is himself prevented from writing for a few days.

"The good Doctor waited on the Bishop of Bangor, who received him with much kindness, and confessed himself friendly to your cause. He cheerfully undertook to deliver, in person, your general letter to the Chancellor, and said, that he would, from time to time, communicate with Dr. Gaskin, upon the steps most proper to be taken. But he was most decidedly of opinion, that your business must be postponed to that of the Dissenters; as he is satisfied, that one main ground of your former miscarriage was, that the nature of your demand, and the description of persons you were of, were not fully understood.

"His Lordship has also promised to consider the point, whether the bill should be introduced in the upper or lower house, and to let us know. And, as he has been so good as to introduce our cause to the Chancellor's notice, I think we should be determined by his opinion. Of the same mind with the Bishop of Bangor, as to time, is the Bishop of Salisbury; with whom Dr. Gaskin has also done you much service."

Early in the year 1790, Lord Gardenston, at that time one of the Judges of the Court of Session in Scotland, wrote the following laconic but interesting letter to the Lord Chancellor, in favour of the Scottish Episcopal Clergy; and that, as far as is known to the Annalist, of his own accord, without the solicitation of any one.

LETTER XVIII.

LORD GARDENSTON TO LORD THURLOW.

*“Edinburgh, Jan. 20, 1790.**“My Lord Chancellor,*

“As one of the Judges in Scotland, and as I had an occasion of being acquainted with you when at London, many years ago, in the great Douglas’ cause, I take the liberty (I am sure with a good intention, and I hope without impropriety) to offer, for your Lordship’s consideration, my humble testimony in favour of the Episcopal Clergy in this country.

“Though bred a Presbyterian, I have ever revered the order and decency of the Episcopal Church. In doctrine they are soundly Protestant. Their principles in regard to government are now reformed, and not less loyal than ours. I am so much convinced that this measure will be a public good, that I have resolved to endow, and establish, at my private expense, an Episcopal chapel in my village of Laurencekirk, now in a remarkably flourishing progress.

“I flatter myself your Lordship will receive this address with indulgence; and I have the honour to be, &c.

“FRANCIS GARDEN.”

Bishop Skinner was informed, by letters from London, of date the 3d of February, that the Attorney-General entered very fully into the subject of the bill of repeal, proving himself to be well versed in the history of the Scottish Episcopal Church, and the points upon which its spiritual authority depended. In the learned gentleman’s opinion, the blunder committed last year had no connexion with parliamentary etiquette; but as the Scottish Episcopalians came, confessing themselves delinquents, and that they were willing to renounce, and had renounced their errors, the matter should have been first debated in the cabinet; that the ostensible servants of government, as a body, and not individually, might have been satisfied that their professions were sincere. Instead of which, the first officer of the crown was not consulted, but the

bill of relief was introduced as a private matter.

The Attorney-General was much pleased that the Chancellor had been written to by Lord Gardenston; and also that the Bishop of Bangor had undertaken to introduce the Committee’s letter and cause to the Chancellor’s notice. And he was quite sure, that when the bill was understood, there would not be a man to oppose the prayer of the petition, it was so very reasonable and just. For his part, he was a warm and zealous friend to it, and would do every thing in his power to assist. He was also convinced, that no more could be required of the Episcopal Clergy in Scotland, than to swear allegiance for the time to come, without any retrospect whatever.

“It is universally agreed,” added Bishop Skinner’s correspondent, “that the business must be postponed to the Dissenters’ bill; for even the Bishop of St. David’s, (Bishop Horsley) who is a warm friend to the cause, told Dr. Gaskin, the other day, that ‘your bill must not be received until that is disposed of.’ Indeed, it is not to be expected that the Church of England will go to the field to assist an ally, when she herself is attacked in her own fortress.”

About this time, it appears, that Bishop Abernethy Drummond, having had an interview with the Lord Advocate, found him of the same mind with the Attorney-General. He wished that the bill of repeal should not be pushed during this session, lest, by stirring up the opposition of the Dissenters, the success of it might be endangered for ever; adding, moreover, as a reason for delaying it another year, that the last session of a parliament was always timid, the first of a new one as constantly bold and confident.

Bishop Skinner finding matters in this critical situation, and anxious to have the opinions of the other members of the Committee, thought it necessary to call a meeting of them, and, as Preses and Convener, appointed the same to be holden at Perth, on the 24th day of February. Before the

meeting, however, took place, he received a letter from Dr. Gaskin, mentioning very fully his late correspondence with the Bishop of Bangor, and giving the following additional information.

"Last Thursday I was again with the Bishop, when he told me that he had delivered your letter to the Chancellor, who did not seem to understand the matter, but that he (the Bishop) meant to confer with him again. The Chancellor mentioned to the Bishop his having received a letter from Lord Gardenston. The Bishop desired to see again your printed case, which, though perhaps in his possession, he could not find. Fortunately I was in possession of a copy, which I told his Lordship I would send to him next day; when I sent it, I wrote to him that we had it in contemplation to reprint the sheet, and that if his Lordship would be so good as suggest any alteration, it would be attended to.

"This morning it was returned to me by the Bishop, with a letter, in which is the following clause:—'I have returned the case of the Episcopal Clergy in Scotland, and after perusing it with care and attention, I am of opinion that it ought to be reprinted as it now stands, and this should be done without any further delay.'

"Accordingly, it is gone to press, and a considerable impression will be struck off, which, at a proper time, we shall cause to be conveyed into proper hands. The Dissenters' application for the test repeal coming on in the same session is an awkward thing; for though there is no manner of similitude in the two cases, there are many persons, both in and out of Parliament, who will not give themselves even a little trouble to examine the difference. This made the Attorney-General start the idea of postponing it till next year, but it will be best to follow the advice of the Bishop of Bangor and the Chancellor, if the latter can be had. On the whole, your little Committee think that things augur well."

On the 24th of February, in consequence of the appointment of their *Chairman*, the great Committee met

at Perth. Members present, Bishop Skinner, the Reverend Messrs. Allan, Gleig, and Aitkin, (appointed Secretary), John Stirling, of Kippendavie, and John Niven, of Peebles, Esqrs. Bishop Strachan and Mr. Patullo sending valid excuses, yet cordially approving of the resolutions formed, of which the following statement is extracted from the minutes.

"The Preses gave the Committee a detail of an extensive correspondence which he had held on the subject of the proposed act of repeal, particularly with Dr. George Gaskin, James Allan Park, and William Stevens, Esqrs. all of the city of London. The Committee having considered that correspondence, and heard each others sentiments on the present state of the affairs of this Church, were unanimously of opinion, that an application should be made in the present session of Parliament, for obtaining redress of the grievances complained of; and that as the session may soon be at an end, and much influence may be necessary for ensuring success, it was resolved that the applications should be made without delay, and the assistance of such persons or bodies requested as were most likely to promote the business.

"With that view the Committee resolved to draw up and transmit to each of the Universities of Oxford and Cambridge, a letter soliciting their support, together with a copy of the case which had been printed for the information of the members of both houses of Parliament, that they might see the state of the Church, and the nature of the relief of which she stood so much in need. Agreeably to this resolution, letters both in English and in Latin were written and subscribed by all the members present, and transmitted to the Rev. Dr. Horne, then Dean of Canterbury, and President of Magdalene College, for the University of Oxford, and to the Rev. Dr. Farmer, for the University of Cambridge.

"The Committee further considering that Dr. Gaskin, and Messrs. Stevens and Park, had exerted themselves with much zeal on behalf of this Church, and had generously offered to meet a

stated times in London, as a committee of correspondence with the Scottish Committee, for carrying on the intended application to Parliament, resolved that the thanks of the Committee be given to those worthy gentlemen, and that they be authorized to meet and act as before mentioned." A letter to this effect was immediately written and subscribed; while it was resolved, "that on account of the great distance from each other, at which the members of the Committee lived, the Preses and Secretary should be empowered, and were empowered accordingly, to correspond in their name with the London Committee, and to take such steps for bringing the proposed repeal to an issue, as might conduce to the general interests of religion in this part of the united kingdom, and be consistent with the constitution and dignity of the Episcopal Church in Scotland."

On his return from the meeting at Perth, Bishop Skinner received a letter, informing him that the Archbishop having been waited on at his own request, and having had explained to him every thing that had been done since the Scottish Bishops had been at Lambeth, his Grace was not only very much satisfied with the steps that had been taken, but hoped and trusted that the bill would now succeed, being in a very proper train. "The Archbishop," concludes the letter, "sees no necessity for any of your brethren taking a journey to London, as detention in town might be tedious and expensive; at the same time he is of opinion, that the bill ought to be brought forward this session of Parliament, not only on account of the poor Clergy who are injured by the delay, but for the sake of those people who at present go to no church at all, and whose morals are consequently injured. I am sure that this opinion must give you, as it gave me, very great pleasure."

About a fortnight prior to the receipt of the above, a letter arrived from Dr. Gaskin, dated March the 6th, informing Bishop Skinner that a meeting of the little sub-committee had just been held, and that they had been

honoured with a visit from Sir William Dolben, one of the members for the University of Oxford, who assures us of his disposition to render you all the service in his power. The letter from Perth (continues the good Dr.) came to hand, and in the name of my two colleagues, as well as in my own name, I am authorized to assure you, and do assure you, of the alacrity with which we are all engaged in the cause of the Scottish Episcopal Church, and of the hope which we entertain, that, through the divine blessing, our efforts will not be in vain. No explicit reply has yet been had from the Chancellor, but from circumstances we are led to conclude that he will not stand out in opposition to your most reasonable requests. If we cannot get Sir Archibald Macdonald to introduce the bill, nor any other lawyer, we have reason to believe that Sir William Dolben will do it; but it is Sir William's opinion, that the introduction would more fitly come from a professional man.

"We are of opinion that it will not be advisable just now to trouble the English Universities, and therefore Mr. Stevens has written to Dean Horne, as I have to Dr. Farmer, requesting them to suspend the communication of their papers, until they hear from us again on the subject. Since the receipt of your letter, I have not had an opportunity of seeing the Bishop of Bangor, as he is gone to Bath, whence, however, he will return in the course of a few days.

"In the bill a clause will certainly be introduced against receiving your letters of orders as qualifications for English preferment; but it will be such a clause as shall cast no more slur upon the spirituality of your character than the clause in the American Episcopal Bill does upon the spiritual character of the American Bishops."

Immediately on receipt of this intelligence, Bishop Skinner communicated it to the other members of the Committee; and being of opinion that no time was to be lost in adverting to the proposal mentioned in the above paragraph, he drew up a representation on behalf of the Committee, etc.

ting forth, that "having taken into their serious consideration a proposal for inserting a clause in the repealing bill, whereby no letters of orders granted by the Scottish Bishops shall be admitted as qualifications for preferment in the Church of England, and being apprehensive that such a clause, if expressed in general terms, without any reference to the expediency of it, or any discretionary power left to the proper judges of that expediency, might eventually prove very hurtful to the cause of Episcopacy in Scotland, they thought it their duty to suggest, with all becoming deference to the judgment of others, what appeared to them the probable consequences of it, and to propose the following clause as sufficiently answering the end which the proposers of the clause had in view, and at the same time preserving such strict candour and equity towards the Scottish Episcopal Church as implied not the least doubt of the validity of its orders.

"And be it enacted by the authority aforesaid, that no Pastor or Minister of the Episcopal Communion in that part of Great-Britain called Scotland, although ordained by a Protestant Bishop, and according to the form of ordination of Deacons and Priests in the Church of England, as required by law, shall be thereby entitled to induction into any benefice within that realm, unless it shall appear expedient to the Bishop of the diocese within which such benefice lies: Nor shall a presentation to any benefice, or a call or invitation from any congregation in Scotland, to be its Pastor, be deemed a legal title for qualifying any person to receive letters of orders from an English Bishop. Provided always that nothing herein enacted shall disqualify any Pastor or Minister ordained as aforesaid, from being a Chaplain in his Majesty's army or navy."

The representation, of which the above is the substance, was signed by the Preses and Secretary, and transmitted to Dr. Gaskin on the 18th of March, 1790, with a request that he would take the most proper method of communicating the contents, and of

enforcing the purpose of it. Dr. Gaskin's reply, dated March 26, is as follows.

LETTER XIX.

DR. GASKIN TO BISHOP SKINNER.

"On the day of receiving your favour of the 18th inst. I wrote a letter to Bishop A. Drummond, in reply to one I had received from him; and because I could not then write also to you, I requested him to acknowledge for me the receipt of yours, enclosing the representation signed by yourself and Mr. Aitkin.

"It happened that I had an immediate opportunity of showing your letter and representation to the Bishop of St. Davids, of whom you may be assured that he is your hearty well wisher, and that he has precisely the same views of your spiritual character, as Bishops of the one Catholic Church of Christ, as you have yourselves, and will not only rejoice to see the penal statutes removed, but will also use his best endeavours to remove them. I requested his Lordship to take the papers home with him, and favour me with his judgment of the clause framed by you, and of the reasons on which you had framed it. His Lordship, the day after, sent for me, to confer upon the matter, and to dine with him. I went for these purposes yesterday, when the Bishop gave me his full and undisguised opinion, that such a clause as you had framed was inadmissible, and that if every Bishop on the English Bench would give his consent to the introduction thereof, still he was confident it would not pass the Houses of Parliament. The King, his Lordship observed, is, in a certain sense, the head of the Church, and without his permission our Bishops are not to consecrate any Bishop, nor is any British subject, obtaining the Episcopal character without the King's permission, so far to be acknowledged a Bishop as that his Episcopal acts shall have a civil effect in the established Church of England. It does not follow, that because the same regard is not paid to the letters of orders of a Protestant Bishop in Scotland as to those of a English Bishop abroad, therefore the

validity of the former, in a spiritual or ecclesiastical sense, is in the least degree a doubtful point. But the fact is, that considering the regal supremacy in Britain, our Bishops think that they cannot introduce into their Church persons admitted to holy orders by a Bishop in Great-Britain, to whose consecration the King, in virtue of his supremacy, had not given his consent.

"There are Bishops of the Popish persuasion in England, and no doubt in Scotland, of whose valid Episcopacy no more doubt is to be entertained than of your Episcopacy, or of the Episcopacy of the English Bench. But the letters of orders of one of these Bishops would not have the same effect towards an English institution as those of a foreign Popish Bishop; and, in this view you are supposed to stand in the same predicament as do the Popish Bishops who are British subjects.

"By an act of the legislature, Episcopal government in Scotland is done away, at least as far as the legislative acts of man can do it away; and since the passing of that act the King of Great-Britain has not given his permission, his *congé*, for the consecration of any Scottish Bishop. The King of Great-Britain, therefore, as King, knows nothing of any such Bishops; and our Bishops must not be allowed to give a civil effect in the Church of England to their letters of orders. Hence, the whole difficulty with respect to introducing in the bill such a clause as you have framed, arises from the peculiar nature of our Ecclesiastical constitution. If, of their own accord, any three English Bishops were to consecrate me, I should certainly be vested with the real Episcopal character, and you would give all the effect in your power to my Episcopal acts; but the English Bishops would not be authorized to admit letters of orders granted by me as legal qualifications to institution. Such, on the main, is, I believe, the judgment of the Prelate whom I have consulted respecting your clause, and it is his opinion that I need not produce it more publicly. I shall wait, however,

your direction. Mr. Park is not yet returned from the circuit, and for a few days I have had no opportunity of seeing Mr. Stevens. As soon as the Bishop of Bangor returns from Bath, I shall wait upon his Lordship on your concerns. The Chancellor has not yet been sufficiently explicit, but there is a quarter from which we shortly expect to hear his sentiments. You are not to wonder at the appearance of tardiness, and I am sure you will not attribute it to negligence on the part of your London agents. We have done what was in our power; and, on the whole, I augurate well as to the event. I requested Bishop A. Drummond to transmit to you a copy of the clause which we had framed, to which the good Bishop Horsley has suggested an excellent addition; but whether the whole or any part of it will be accepted, we cannot yet tell:—

'And be it further enacted, that a presentation to any benefice, or a call or invitation from any congregation in Scotland, to be its Pastor or Minister, shall not be deemed a legal title for qualifying any person to receive holy orders from any Archbishop or Bishop in the Church of England.'

"P. S. You have been informed, I believe, that I had a very pleasant reception from the Lord Advocate, and that he promised to do your Church all possible service as to expediting the business."

To this most interesting communication Bishop Skinner was induced, on the 5th of April, to make the following reply.

(*To be continued.*)

Sermon by the Lord Bishop of Calcutta.

(From the Missionary Register for July, 1820.)

ON Saturday, May 8, 1819, his Lordship held a confirmation, in St. George's Church, at Pulo Penang, or Prince of Wales Island; and on Sunday, the 16th, addressed to the inhabitants, from the pulpit of the same Church, the most salutary counsel from Phil. i. 27. *Only let your conversation be as becometh the Gospel of*

Christ; that, whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, striving together for the faith of the Gospel.

His Lordship applies this passage to the situation of Christians in India:—

“Different as are the circumstances of the Christian world in modern times, especially in countries where our religion is fully established, it is yet difficult for us to read such passages as my text, and many others in the writings of the Apostles, without some application of them to the condition of the Church in India. We are here, for the most part, small societies dispersed through a territory of vast extent: the Christian Churches already existing in the lifetime of St. Paul, probably did not occupy so wide a field as do our English Churches in this quarter of the globe: there is, indeed, one point of difference, which is sufficiently obvious: the primitive Churches arose and subsisted under every discouragement, and were exposed to hostility and persecution; while we have nothing to dread from the heathen around us, but are ourselves the ruling power. This difference, however, though in other points of view it carries with it important considerations, affects not the application of my text: to you, at this moment, as it was then to the Philippians, every clause of it may be suitably addressed. Prosperity and independence have their trials, as well as adversity and depression: and I may fitly exhort you to *let your conversation be as cometh the Gospel of Christ, so that I may hear of your standing fast in one spirit, and with one mind striving together for the faith of the Gospel.*”

The distinguishing principle of a Christian community, is thus most truly stated:—

“The basis of all Christian society must be faith in Christ. The heart must be sensible of its weakness and its wants, and of the utter insufficiency of man to his own well-being. The conscious need of a Saviour, and a thankful acceptance of pardon and

peace as offered in the Gospel, are indispensable to the general Christian character; and, of course, to qualify and dispense men to be members of a really Christian community.”

On another important topic his Lordship speaks with great discrimination and force:—

“Let me caution you against the easy mistake, that you are *standing fast in one spirit*, if in truth you are sunk into indifference: men are apt to believe that they agree in religion, and even take credit to themselves for the agreement, when the subject does not sufficiently interest them to afford any cause of discussion. Unity is indeed, precious in the sight of God, and lovely in the eyes of men: but remember, that religious unity supposes that we are really religious: in no other case does it deserve the name: and in candour I must admit, that better are differences when all are in earnest, than the mere semblance of Christian agreement, when the great and vital doctrines of the Gospel are little regarded.”

Of the change which has been already effected in the settlement at Pulo P-nang, we quote an animated description:—

“What was this island only a few years since, but a blank in the moral creation? Its hills and its forests served only to exhibit to the mariner a scene of wild and cheerless grandeur, as he passed the inhospitable shore. No associations dear to the mind were awakened at the approach: the charities and the arts of civilized life were here unknown: here man, even in his rudest state, had as yet no fixed abode. How altered is now the scene! A numerous and increasing population—an active and beneficent government—streets resounding with the occupations of industry—cultivated fields and thriving plantations—residences bespeaking comfort and opulence—our arts, our language, and our laws introduced into this remote corner of the east! these surprising changes invite reflection, and cannot be contemplated with indifference.

But, what it is even more to my

purpose to remark, and without which all else were unsubstantial, our holy faith is here established; to guide those, who know the truth, in the way of salvation; and to be a light to lighten the Gentiles around, if haply they may be turned from their vanities to the living God."

The National System of Education has been introduced into the settlement. On this subject his Lordship remarks:—

"From an institution which is still in its infancy, and has been subject to local difficulties, very much perhaps was not yet to be expected. Some good has assuredly been done, and more is in progress; and I know not of any permanent impediment to its exhibiting hereafter all the improvements, the arrangement, the facility, the precision, and the benign moral effect on the minds of the scholars, which are so conspicuous in the National System, as now practised in England.

"I commend, then, this institution to your continued patronage and care. Let it be an object of your warmest zeal. It is not easy to estimate its eventual importance: at any rate, great blessings will assuredly be imparted to the children themselves; but its influence may be of wider extent. This island is an advanced post of civilization to the eastward: from this little seminary it may be the purpose of the Almighty, in his own good time, to send forth those who shall disseminate a knowledge of his attributes, and of the way of salvation. We presume not, indeed, to fathom his counsels; but we humbly hope for his blessing, while we employ the appointed means, leaving to his wisdom the issue."

His Lordship's concluding remarks demand the serious consideration of the different Christian communities throughout the extensive diocese of India:—

"All Christian graces and virtues; all, indeed, which belongs to faith, to piety, to order, and to peace, must work together in forming a Christian community which shall do honour to

the Gospel of Christ. To all these I beseech the Being, 'without whom nothing is strong, nothing is holy,' to incline your hearts; and that he will 'nourish you with all goodness, and of his great mercy keep you in the same.'

"Vast as is the extent of this diocese, and various as are the duties imposed on me, I must not hope, even if life be spared me for some years to come, to be an eye witness of your progress; but, though absent, I shall endeavour to *hear of your affairs*; and, I trust, that what I shall hear will afford me satisfaction and comfort; that so my visit to this place may be associated in my mind with something even more gratifying than your personal attention and kindness—I mean, your advancement as a Christian community; and the probable extension, through your means, of the kingdom of Christ."

Death of a voluntary Victim on the Funeral Pile.

(From the same.)

Mr. Hampson writes, from Gokol Gunge, under date of Oct. 17, 1819:

"To-day my attention was attracted by a crowd of persons on the side of the Ganges, about 300 yards from our cottage. I inquired the cause of it, when I was informed that there was going to be a Suttee. I requested brother Harle to accompany me to the spot, with the view of preventing, if possible, the inhuman deed. We went to the place where the crowd was collected, and where the woman was waiting till the necessary preparations were made for her burning. Some Brahmins, who saw us coming, fearing that they should be interrupted in their sanguinary proceedings, met us, and attempted to dissuade us from going; assigning, as a reason, that all the other women would run away if we went. However, we persevered, and, on our arrival, saw the dead body lying with the feet in the river; and, by the side of it, the wife of the deceased—a woman about twenty-six years of age, and of an interesting ap-

pearance. Her body had apparently been rubbed over with clarified butter and saffron: the bottoms of her feet were painted red; and on her head, in the place where females generally divide their hair, there was a stroke made with vermilion, nearly from the crown to the brow. The officers of government were about to take down her confession, in which she said she was the wife of the deceased; that she had prepared his food; and that, of her own free will, she desired to be burnt with him. Others also bore testimony to the truth of the statements which she had made; and the officers, being satisfied, departed.

"There was now no time to be lost with the Christian Missionary; accordingly brother Harle stepped forward, and made an appeal to her judgment and her feelings, on the dreadful act which she was about to perform. Having interrogated her closely on the point of its being ENTIRELY HER OWN WISH, she unhesitatingly replied in the affirmative. He then reasoned with her for some time on the crime of self-murder; in answer to which she said, '*Amar bhalo hobe—Amar bhalo hobe:*' literally, '*My good-will be!—My good-will be!*' Being asked if she knew where she was going, she replied, '*To Heaven.*'

The Missionaries endeavoured to awaken her fear of future punishment; but finding that this had no effect on her, they appealed to her natural affections:—

"Are you willing to leave all the dear friends who are now looking on you? Are you willing to leave all your neighbours? Have you no regard for your aged mother, who is sitting by you? And have you no love for that dear child, only six years of age, which you are about to leave in the world without any one to provide for it? In reply, she said, God would give food to her child: she could not attend to the advice given her; and, bowing her head to the ground, she hoped she should receive a blessing. Brother Harle again attempted to speak to her on the impropriety of her conduct; but the poor woman, finding

that she was not blessed by him, turned away her head in apparent disgust."

While the Christian Missionaries were thus exerting themselves to rescue this wretched victim, a scandalous scene was exhibited near the spot.

"From the woman," Mr. Hampson says, "we went to the prepared pile, and found a Brahmin in contest with the friends of the deceased, respecting the sum that he should receive for repeating the prescribed ceremony for a Suttée. Other Brahmins were quarreling with those who had erected the pile, for not having brought a sufficiency of wood; and telling the terrified undertakers, that they would lose their caste on account of it. At length the officiating Brahmin being agreed with, and all the materials being ready for the burning, the Suttée went through the formula of devotion necessary on the occasion."

This formula was as follows:—

"She was conducted by two persons into the Ganges, where having dipped three times, she returned to the Brahmin, who stood on the banks of the river, and repeated after him the usual incantations. She was then stripped of her clothes and bracelets, and dressed in a new piece of cloth; after which she made an offering of a plantain and some rice to the goddess. Three new combs were then placed in her hair; and, having bathed her husband twice with the water of the river, she was led to the place of her *fiery trial.*"

The closing scene cannot be contemplated without horror.

"Here the crowd, consisting of five hundred persons, set up their hideous death-howl; but with countenances at the same time expressive of the most heartfelt pleasure. Yea, I am persuaded, that the English breast has not a more joyous sensation on seeing the launch of a ship, than these inhuman beings experienced at the launch of an immortal spirit, loaded with all its aggravated sins, into an awful eternity!

"The deluded woman having arrived at the body, bestrewed it with

flowers; and, after walking twice round the pile, laid herself upon the wood, and embraced her partner for the last time. The attendants then tied the bodies together with strong bandages of hemp, and soon covered them from the human eye with the wood prepared for the purpose. Two bamboos were next placed over the wood, and, with them the woman was held down by eight men. The use of the bamboos we endeavoured to prevent, but in vain. The pile was immediately kindled; and two persons, one scattering powdered rosin, and the other throwing oil, to increase the flame, walked round it; and, adding iniquity to iniquity in this deed of cruelty and blood, when the blaze ascended, the murderous crowd rent the air with a shout of joy,

“We retired from a scene so heart-rending to the Christian philanthropist, so derogatory to our species, and so offensive to God.”

FOR THE CHRISTIAN JOURNAL.

Abstract of the Proceedings of the Bishops, Clergy, and Laity of the Protestant Episcopal Church in the United States of America, in a General Convention held in St. James's Church, in the City of Philadelphia, from the 16th to the 24th of May, inclusive, A. D. 1820.

THE Convention was composed of the following members:

HOUSE OF BISHOPS.

The Right Rev. William White, D. D. of Pennsylvania, presiding Bishop.

The Right Rev. John Henry Hobart, D. D. of New-York.

The Right Rev. Alexander Viets Griswold, D. D. of the Eastern Diocese.

The Right Rev. Richard Channing Moore, D. D. of Virginia.

The Right Rev. James Kemp, D. D. of Maryland.

The Right Rev. John Croes, D. D. of New-Jersey.

The Right Rev. Nathaniel Bowen, D. D. of South-Carolina.

The Right Rev. Thomas C. Brownell, D. D. L. D. of Connecticut.

CLERICAL DEPUTIES.

Maine.—The Rev. Petrus S. Ten Broeck.

New Hampshire.—The Rev. Charles Burroughs.

Massachusetts.—The Rev. James Morse, and the Rev. Thomas Carlile.

Vermont.—The Rev. George Leonard.

Rhode-Island.—The Rev. Salmon Wheaton, and the Rev. Nathan B. Crocker.

Connecticut.—The Rev. Ashbel Baldwin, the Rev. Daniel Burhans, and the Rev. Birdsey G. Noble.

New-York.—The Rev. David Butler, the Rev. Thomas Lyell, and the Rev. Benjamin T. Onderdonk.

New-Jersey.—The Rev. Charles H. Wharton, D. D. the Rev. John C. Rudd, the Rev. John Croes, jun. and the Rev. Lewis P. Bayard.

Pennsylvania.—The Rev. Levi Bull, the Rev. Jackson Kemper, the Rev. George Boyd, and the Rev. Bird Wilson.

Delaware.—The Rev. Richard D. Hall, and the Rev. John Foreman.

Maryland.—The Rev. John P. K. Henshaw, the Rev. William E. Wyatt, D. D. the Rev. William Wickes, and the Rev. Samuel C. Stratton.

Virginia.—The Rev. William H. Wilmer, D. D. the Rev. Wm. Meade, the Rev. John S. Ravenscroft, and the Rev. George Lemmon.

North-Carolina.—The Rev. Adam Empie, the Rev. Richard S. Mason, and the Rev. Gregory T. Bedell.

South-Carolina.—The Rev. John J. Tachudy, and the Rev. Christopher E. Gadsden, D. D.

LAY DEPUTIES.

Maine.—Robert H. Gardiner, Esq. *Massachusetts.*—Hon. James Lloyd, and Dudley Atkins Tyng, Esq.

Vermont.—Col. Josiah Dunham.

Rhode-Island.—Col. Thomas Lloyd Hahey, and Col. Alexander Jones.

Connecticut.—Gen. Matthias Nicoll, Richard Addams, and James Lambert.

New-York.—Hon. Philip S. Van Rensselaer, and Richard Harrison, Esq.

New-Jersey.—Joseph V. Clark, Esq. and Peter Kean, Esq.

Pennsylvania.—Samuel Sitgreaves, Esq. William Meredith Esq. Thomas McEuen, Esq. and Walter Kerr.

Delaware.—Hon. Kensey Johns.

Maryland.—Hon. John C. Herbert, Francis S. Key, Esq. Tench Tilghman, Esq. and William Donne, Esq.

Virginia.—Col. William Mayo, Philip Nelson, Hon. Charles F. Mercer, and John Nelson, jun.

North-Carolina.—Duncan Cameron, Esq.

The two houses organized on the first day; the house of Bishops, by the Right Rev. Bishop White, according to the rules of the house, taking the chair, and the Rev. William A. Muhlenberg being appointed Secretary; and the house of Clerical and Lay Deputies, by the election of the Rev. William H. Wilmer, D. D. President, the Rev. Ashbel Baldwin, Secretary, and the Rev. John C. Rudd, Assistant Secretary.

The two houses then adjoured until the 2d day, when the formal opening of the Convention was solemnized by the performance of Morning Prayer by the Rev. John S. Ravenscroft, an appropriate sermon by the Right Rev. Richard C. Moore, D. D. and the administration of the holy communion by the Right Rev. the presiding Bishop, assisted by other Bishops present.

The Protestant Episcopal Church in the State of Maine, having furnished evidence of its acceding to the Constitution of the Protestant Episcopal Church in the United States, was received into union with the General Convention.

The thanks of the Convention were returned to the Right Rev. Bishop Moore for his sermon.

It was resolved in the house of Clerical and Lay Deputies, as the opinion of that house, that the practice of returning thanks for sermons preached before the General Convention, and requesting copies for publication ought to be discontinued.

The following "instructions to be observed in editions of the Book of Common Prayer," were adopted by the Convention:

1. That special attention be paid to the title page and table of contents, so that nothing may be omitted or added.

2. That the Book of Common Prayer be distinguished from the Book of Psalms in metre, the articles of religion, and sundry offices set forth by this church, viz.—*The form and manner of making, ordaining, and consecrating Bishops, Priests, and Deacons*—*The form of consecration of a church or chapel*—*A prayer to be used at the meetings of convention*—*An office of institution of ministers into parishes or churches*—all which are of equal authority with the Book of Common Prayer; but which, when bound up with it, ought not to appear as parts thereof.

The following documents were laid before the house of Clerical and Lay Deputies, agreeably to the 45th canon:

From Maine, a copy of the constitution of the church in that state, and a journal of their first convention.

From New-Hampshire, written journals for 1817, 1818, 1819.

From Massachusetts, printed journals for 1819, 1820.

From Vermont, written journals for 1817, 1818, 1819.

From Rhode-Island written journals for 1818, 1819, 1820.

From Connecticut, printed journals for 1818, 1819.

From New-York, printed journals and Charges for 1817, 1818, 1819, and an Episcopal Address.

From New-Jersey, printed journals for 1817, 1818, 1819, one Charge, and a written document on the state of the church.

From Pennsylvania, printed journals for 1818, 1819, 1820.

From North-Carolina, printed journals for 1817, 1818, 1819.

From South-Carolina, printed journals for 1818, 1819, 1820.

The following communication from the house of Bishops, was concurred in by the house of Clerical and Lay Deputies:

In the convention of 1817, on the last day of the session, the house of Clerical and Lay Deputies requested the house of Bishops "to designate

and establish some specific edition of the Old and New Testaments, without note or comment, to be considered as the authentic version or standard, by which the genuineness of all the copies of the Holy Scriptures, used by the members of this church, is to be ascertained, thereby to secure them against perversions, and the people of our communion from error either in discipline or doctrine."

It was understood that this call on the Bishops was occasioned by an error in certain editions, in which there was a corrupt rendering of Acts vi. 3, in contrariety to the original, and tending to sustain a species of ordination unknown in Scripture. It was also understood, that the Bishops were expected to bestow their attention on the subject individually, after the rising of the convention.

We have accordingly kept it in our minds: and the result of our observation is, that as in England the printing of the Bible is the privilege of persons specially confided in, and acting under the danger of heavy penalty in case of the non-performance of their trust, whether from design or from carelessness, it will be sufficient to engage in strict conformity to one of these authorized editions. If incorrectness is found in any of them, we believe it to have happened but seldom. In comparing our different experience, we recollected but few instances; and in these instances, there was no injury to the sense.

In recent English publications, an edition by Eyre and Strahan, in 1806, and again in 1812, is spoken of as the most perfect extant. We have not seen it, but are of opinion, that on the ground of the correctness of the English editions generally set forth under a patent, and of what is said of this edition in particular, it may be safely trusted to as a standard.

We ought to caution against the confounding of any of the said editions with others from the same country, issued by an evasion of the law. This fraud is practised by the appending of a few notes in the lower margin, with the intent of their being either retained or cut off at the pleasure of the

purchaser. We have seen very corrupt copies of this description; which may be distinguished by attention to the bottoms of the title pages.

In regard to the editions which have been printed within the United States, we have found them generally as correct as could have been expected, considering the great difficulty of avoiding typographical errors, and that the press is without responsibility. We however conceive, that the guarding against errors of any description is an object worthy of the care of the church.

The house of Bishops are aware that the present communication does not go to the extent of what was contemplated by the last convention: and therefore they propose the following resolution:

Resolved, That the house of Clerical and Lay Deputies appoint a committee of their body, who, together with the presiding Bishop of the house of Bishops, and the Bishops of this church in New York, Maryland, and New Jersey, shall, in the recess of the convention, take such measures as they may find suitable, for the establishment of a standard, according to which all copies of the scriptures, to be recommended to the use of the members of this church, shall be printed.

The following gentlemen were accordingly appointed by the house of Clerical and Lay Deputies—The Rev. Mr. Wilson, Rev. Dr. Wharton, Rev. Dr. Wyatt, Rev. Mr. Kemper, and Samuel Sitgreaves, Esq.

The following resolution was adopted:

Resolved, that it be made known to the several state conventions of this church, that it is proposed to consider, at the next General Convention, and, if deemed expedient, finally to ratify, the following alteration of the first article of the constitution:—

By striking out so much of the first article as relates to the time of holding the General Convention, and by inserting, after the words "United States of America," in the said article, the words "at such time in every third year, and;"—and further, by inserting, after the word "convention,"

the following clause;—"and in case there shall be an epidemic disease, or any other good cause to render it necessary to alter the place fixed on for any such meeting of the convention, the presiding Bishop shall have it in his power to appoint another convenient place, (as near as may be to the place so fixed on) for the holding of such convention."

The following report on the state of the church was adopted in the house of Clerical and Lay Deputies, and sent to the house of Bishops, agreeably to the canons.

REPORT.

The house of Clerical and Lay Deputies, in compliance with the 45th canon, have taken a general view of the state of the church, and offer to the house of Bishops the result of their inquiries, respectfully requesting that venerable body to draw up and cause to be published, a pastoral letter to the members of the church.

Maine.

The church in the state of Maine, which, for many years, had become greatly depressed, and almost extinct, has, within a few years, assumed a more flourishing aspect. It consists of two congregations—the one in Gardiner, the other in Portland. Both of these congregations are supplied with pastors, whose labours have succeeded to the extent of the rational expectations of the friends of the church. Rev. G. W. Olney is the Rector of Christ Church, Gardiner; and Rev. P. S. Ten Broeck, of St. Paul's church, Portland.

Agreeably to the recommendation of the Right Rev. Bishop Griswold, a convention of delegates from those churches was held in Brunswick, on the 3d day of May, 1820, at which time they acceded to the constitution of the Protestant Episcopal Church in the United States of America, and elected delegates to the General Convention. They are again annexed to the Eastern Diocese.

New-Hampshire.

There are nine Episcopal churches in this state. St. John's Church in

Portsmouth, of which the Rev. Charles Burroughs is Rector, has eighty families, eighty communicants, and about seventy catechumens; and reports, during the last three years, fifty-three baptisms, twenty-two deaths, and three marriages. Trinity Church, in Holderness, of which the Rev. Robert Fowle is Rector, has about thirty families, and reports, during the last three years, twenty-six baptisms, eight marriages, and nineteen deaths. Union Church, in Claremont, of which the Rev. James B. Howe has recently been instituted rector, in the place of the Rev. Mr. Barbour, who has left the church, reports ninety-five communicants and seventy catechumens. Major Ashley, of that town, lately left to the church a legacy, which will probably yield an annual income of seven hundred dollars. Another Episcopal society has been formed in the village of Claremont, and they have purchased a meeting house for a place of worship. This society is associated with Union Church, and the Rev. J. B. Howe officiates for them every third Sunday. The Episcopal church in Cornish contains about twenty families. The Rev. George Leonard has been chosen its rector, and officiates for them every third Sunday. St. Thomas's Church, at Concord, was organized in March 1818, and has thirteen families, and ten communicants. Christ Church, at Bradford, was organized in July, 1817, and contains ten families, and reports thirty seven baptisms. St. Peter's Church, Drewsville, has been formed three years, has an annual income of one hundred and thirty dollars from church property, and has ten families, who propose soon to erect a chapel. Christ Church, at H-pinton, has twenty families. In the vacant churches of this state, religious services are generally performed by lay readers, and occasionally they have been favoured with the labours of missionaries.

Massachusetts.

The church in this state still continues as in a flourishing a situation as it was at the time of the meeting of the

last General Convention. The church at Marblehead has been vacated by the removal of the Rev. B. B. Smith to the diocese of Virginia, and this, it is believed, is the only change of importance that has taken place. There is a very general attention paid to the observance of the canons and rubrics, and with but very few exceptions, the established usages of the church. A large and elegant stone church, of which the Rev. Samuel F. Jarvis, D. D. has been chosen Rector, is now nearly completed in the town of Boston, besides which, a few small congregations have been collected in other towns. Exertions are making to call the attention of the friends of our church to the subject of missions to such small portions of our communion as are to be found in many parts of the state. A circular letter for this purpose has been published, and it is expected that much good may result from such a measure. On the whole, we regard the situation of the church in this state as promising.

The churches in this state, are Trinity Church, Boston, Rev. J. S. J. Gardiner, D. D. Rector; Christ Church, Boston, Rev. Asa Eaton, Rector, which reports, for the last two years, one hundred and twenty nine baptisms, and two hundred and thirty communicants; St. Peter's Church, Salem, Rev. Thomas Carlile, Rector, reports, for the last three years, twenty-eight baptisms, and consists at present of one hundred families, and fifty-two communicants; St. Paul's, Newburyport, Rev. James Morss, Rector, reports, for the last two years, forty-six baptisms, and eighty-six communicants. St. James's Church, Greenfield, and Trinity Church, Montague, Rev. Titus Strong, Rector, baptisms, for the last year, twenty-three, communicants seventy-two; Christ Church, Cambridge; St. Andrew's Church, Hanover, Rev. Calvin Walcott, Rector, reports, for the last year, twenty-five baptisms, and forty communicants; the church at Quincy, reports sixteen communicants; Trinity Church, Marshfield; St. Matthew's Church, South Boston; church at Bridgewater, has ten communicants;

St. Michael's Church, Marblehead, has twenty-four communicants; St. James's Church, Great-Barrington; church at Lenox; church at Lansborough; church in Dedham, in which the Rev. Chever Felch officiates; and the churches in Newton and Houghton.

Vermont.

The church at Vermont appears to be in a prosperous condition. The number of communicants has considerably increased since the last report. Three new churches have been erected and consecrated, and a subscription is now filed for building another, this season, at Windsor. A church is also erecting at Guilford, which last town, we are informed, has almost unanimously attached itself to the doctrines, discipline, and worship of the Protestant Episcopal Church. Some new congregations have recently been organized, and all, it is hoped, are, through Divine grace, increasing in piety and in the virtues of the Christian life. Though there have been some acquisitions to the number of the clergy, there is still a want of the labours of more, and a wide field is open for their active and pious exertions. The extensive demesnes of the church in this state, are not yet secured; but a suit is now pending before the federal circuit court for their recovery, which, if gained, will place the temporalities of the church in a respectable condition.

Rhode-Island.

The church in Rhode-Island continues in a prosperous and flourishing condition. During the last three years, one new church has been erected. Sunday schools have been established in all the congregations, and the number of communicants has very considerably increased. There is a church missionary society in and for that state, which promises to be useful. In some of the parishes, at the present time, there is an awakened concern for spiritual things, and a more than usual attention to religious duties. There is also generally a decided and increasing attachment to the peculiarities of our communion: and it is be-

lieved that in no one of the United States, are the order, worship, and rules of the Episcopal Church, better, or more uniformly regarded.

The churches in this state are—
St. Michael's, Bristol, Right Rev. A. V. Griawold, Rector, who reports, for the last three years, ninety-two baptisms, and one hundred and sixty-nine communicants; Trinity Church, Newport, Rev. Salmon Wheaton, Rector, reports, for the last three years, one hundred and thirteen baptisms, and one hundred and fifty communicants; St. John's Church, Providence, Rev. N. B. Crocker, Rector, reports, for the last three years, fifty baptisms, and one hundred and fifty-nine communicants; St. Paul's Church, North-Providence, Rev. J. L. Blake, Rector, reports, for the last three years, thirty-eight baptisms, and fifty-five communicants. At St. Paul's Church, S. Kingston, Rev. Mr. Burge, Deacon, officiates.

[The following was received by the Committee of Publication, after the rising of the Convention, and by them inserted in the Appendix to the Journal.

Eastern Diocess.

Since the last General Convention, eight hundred and sixty-six persons have been confirmed by the apostolic rite of laying on of hands. Twenty have been admitted as candidates for holy orders; of whom there are ten still remaining on the list. Messrs. James B. Howe, George Taft, Alston Gibbs, Calvin Wolcott, George Otis, Joel Clapp, Herbert Marshall, Carlton Chase, Patrick H. Folker, Jasper Adams, Addison Searle, Edward Lippitt, Rudolphus Dickinson, Isaac Boyle, Marcus A. Perry, and Milton Wilcox, have been ordained Deacons. The Rev. Stephen Beach, Gideon W. Olney, Chever Felch, George T. Chapman, George Leonard, Benjamin B. Smith, Calvin Wolcott, James B. Howe, George Taft, Patrick H. Folker, and Joel Clapp, Deacons, have been admitted to the order of Presbyters. The Rev. William Montague, of Massachusetts, and the Rev. James Nichols, of Vermont, having declared their intention no longer to

officiate as ministers of this church, have been suspended from all exercise of the said ministry, according to the second canon of the General Convention, in the year of our Lord 1817. Seven new churches have been erected and consecrated to the worship of Almighty God. Two more, it is expected, will soon be finished. And a good house, already built, has been obtained by a new parish in Claremont, New-Hampshire. The churches have been regularly visited, and are generally in a flourishing state.]

Connecticut.

Since the last General Convention, in many respects, no material change has taken place. Of the clergy, several have removed, and some have been added. The *Notitæ Parochiales* of the annual conventions evince a manifest increase of the church in the diocess, many particulars of which are necessarily omitted in consequence of the vacancy of the Episcopate for several years. But it is with no small satisfaction we state the recent consecration of the Right Rev. Thomas C. Brownell, D. D. LL. D. to that sacred office. Under his ministrations, by the Divine blessing, the increase of the church in piety, numbers, and respectability, is gradually advancing. Since his consecration, a number of churches have been visited, and the holy rite of confirmation administered to about four hundred persons.

With regard to the fund for the support of the Episcopate, it appears from the report of the Treasurer, at the last Convention, that it then amounted to about sixteen thousand dollars; and there is a probability that the diocesan will soon be relieved from all parochial duties.

The churches generally are in good repair, and the congregations remarkable, not only for their regular attendance, but also for their fervency of devotion.

The Episcopal Academy of the diocess at Cheshire, under the superintendence of the Rev. Tillotson Bronson, D. D. principal, and the Rev. Asa Cornwall, assistant, is flourishing.

and the number of students gradually increasing.

On the whole, the diocese is, at present, more prosperous and flourishing than at any former period. The greatest harmony prevails among the Clergy and Laity, and all are peculiarly united in their attachment to the liturgy, and distinctive doctrines of the church.

New-York.

The diocese of New-York consists at present of the Bishop, 56 Presbyters, 15 Deacons, and 118 organized congregations.

Since the last General Convention the following persons have been admitted, by the Bishop of this diocese, to the holy order of Deacons:—Asahel Davis, Samuel Nichols, William H. Northrop (since deceased), George H. Norton, David Brown, Leveret Bush, Thomas Osborne (since removed to South-Carolina), Intrepid Morse (since removed to Ohio), Charles McCabe, Alexis P. Proal, George Upfold, M. D. John Grigg, jun. James W. Eastburn (since removed to Virginia and deceased), George B. Andrews (since removed to Connecticut), James J. Bowden (since removed to Maryland), John V. E. Thorn (since removed to Pennsylvania), William Richmond (since removed to Pennsylvania), Deodatus Babcock, William Barlow, William H. De Lancey, Frederick T. Tiffany, and Benjamin P. Aydelott, M. D. belonging to this diocese; and John Toland, of the island of St. Martin's, West-Indies; and, by letters dismissory from the Right Rev. the Bishop of that diocese, Lemuel Burge, of Rhode-Island.—Total 24.

Within the same period the following Deacons have been ordered Priests—the Rev. Joshua M. Rogers, the Rev. Samuel Johnston (since removed to Ohio), the Rev. Ezekiel G. Gear, the Rev. Gregory T. Bedell (since removed to North-Carolina), the Rev. Nathaniel F. Bruce, M. D. (since removed to Connecticut), the Rev. Cha. W. Hamilton, the Rev. David Brown, the Rev. George H. Norton, the Rev. Henry Anthon, the Rev. Thomas Breintnall (from Pennsylvania), the

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Rev. Hugh Smith (since removed to Georgia), the Rev. Lucius Smith (from Connecticut), and the Rev. Samuel Nichols, of this diocese; and the Rev. John Toland, of St. Martin's, West-Indies.—Total 14.

The following clergymen have been instituted to the following rectorships:—the Rev. Evan M. Johnson, to that of St. James's Church, Newtown, Queen's county; the Rev. William B. Lacey, to that of St. Peter's Church, Albany; the Rev. Thomas Breintnall, to that of Zion Church, New-York;—the Rev. Russell Wheeler, to that of Zion Church, Butternuts, Otsego county; the Rev. David Brown, to that of St. James's Church, Hyde-Park, Dutchess county; and the Rev. Gilbert H. Sayres, to that of Grace Church, Jamaica, Queen's county.

In addition to the above, the following clergymen have taken charge of the parishes annexed to their respective names:—the Rev. Nathaniel Huse, from Connecticut, of St. Paul's Church, Paris, Oneida county; the Rev. Samuel Phinney, from Pennsylvania, of St. Andrew's Church, Col-denham, Orange county; the Rev. John Brown, of St. Thomas's Church, New-Windsor, Orange county; the Rev. Charles McCabe, Deacon, of St. James's Church, Milton, Saratoga county; the Rev. Cyrus Stebbins, of Christ Church, Hudson, Columbia county; the Rev. Alexis P. Proal, Deacon, of St. John's Church, Johnstown, Montgomery county; the Rev. George Upfold, M. D. Deacon, of Trinity Church, Lansingburgh, Rensselaer county. and Grace Church, Waterford, Saratoga county; the Rev. David Huntington, of St. Peter's Church, Waterville, and St. John's Church, Delhi, Delaware county; the Rev. Henry M. Shaw, Deacon, from North-Carolina, of Trinity Church, Utica, Oneida county; the Rev. Lucius Smith, of St. Peter's Church, Auburn, Cayuga county; the Rev. Ravaud Kearney, of Trinity Church, New-Rochelle, Westchester county; the Rev. Henry U. Onderdonk, of St. Ann's Church, Brooklyn, King's county; the Rev. William Barlow, Deacon, of St. John's Church, Cardaiga, Ontario county; the Rev.

Samuel Nichols, of St. Matthew's Church, Bedford, Westchester county; the Rev. John Grigg, jun. Deacon, of St. John's Church, Philipsburgh, Westchester county; the Rev. Jonathan M. Wainwright, from Connecticut, (assistant minister) of Trinity Church, New-York; the Rev. William A. Clark, of Christ Church, Balston-Spa, Saratoga county; the Rev. George Otis, Deacon, from the Eastern Diocese, of St. Paul's Church, Waddington, St. Lawrence county; and the Rev. Frederick T. Tiffany, Deacon, of Christ Church, Cooperstown, Otsego county.

A number of the clergy of this diocese continue to prosecute the arduous and all important labours of the missionary service. Besides older missionaries, whose names appear in the last triennial report, there have been engaged in this service since the last General Convention, the Rev. Amos Pardie, from Massachusetts, the Rev. George H. Norton, the Rev. Leveret Bush, Deacon, the Rev. Deodatus Babcock, Deacon, and the Rev. Francis H. Cuming, Deacon, from New-Jersey.

The following persons are at present candidates for orders in this diocese:—James P. Cotter, James P. F. Clarke, William B. Thomas, George W. Doane, Moses Burt, G. M. Robinson, Eleazar Williams, Ezra B. Kellogg, John Garfield, William Jarvis, William Thompson, Richard Bury, Lawson Carter, Benjamin Dorr, Peter Williams, jun. William L. Johnson, Alonzo Potter.

Since the last General Convention, this diocese has been deprived, by death, of the Rev. Henry Moscrop, the Rev. John Bowden, D. D. the Rev. William H. Northrop, Deacon, the Rev. Theodosius Bartow, and the Rev. Barzillai Bulkley. But a still more afflicting source of the diminution of its clergy, has been found in the painful necessity of exercising ecclesiastical discipline, by the suspension from the ministry of the Rev. Timothy Clowes, and the Rev. Nathan Felch; and the degradation of Thomas Y. How, previously suspended under the 2d canon of the General Convention of 1817.

There have been duly organized in this diocese, and received into union with its convention, St. Paul's Church, Redhook, Dutchess county; St. John's Church, Monticello, Sullivan county; St. Paul's Church, Buffalo, Niagara county; St. Thomas's Church, Mamaroneck, Westchester county; St. Paul's Church, Ticonderoga, Essex county; St. Thomas's Church, New-Windsor, Orange county; Zion Church, Sandhill, Washington county; St. Paul's Church, Turin, Lewis county; St. Michael's Church, Genesee, Ontario county; Zion Church, New-York, (the former corporation of this name, having, upon the destruction of their house of worship, been legally dissolved;) Grace Church, N. rway, Herkimer county; Christ Church, North Hempstead, Queen's county; St. John's Church, Delhi, Delaware county; St. Paul's Church, Waterloo, Seneca county; and St. Peter's Church, Verona, Oneida county.—Total 15.

The following churches have been consecrated by the Bishop:—St. Paul's Church, Windham, Greene county; Christ Church, Balston-Spa, Saratoga county; St. Paul's Church, Turin, Lewis county; St. Paul's Church, Waddington, St. Lawrence county; Zion Church, Onondaga West-hill, Onondaga county; St. Paul's Church, Richmond, Ontario county; Zion Church, New-York, (rebuilt after destruction by fire,) Christ Church, Binghamton, Broome county; Zion Church, Butternuts, Otsego county; St. Paul's Church, Redhook, Dutchess county; St. Philip's Church, New-York, (erected for the accommodation of the coloured members of the church in that city;) St. Peter's Church, Oneida Castle, Oneida county, (the congregation of which is composed of Indians, and in which there is used a translation of our liturgy in the Mohawk language,) St. Peter's Church, Waterville, Delaware county; St. Paul's Church, Paris, Oneida county; and St. George's Church, Newburgh, Orange county.—Total 15.

The reports of the missionaries and parochial clergy, published in journals of the last three conventions, fur-

nish an aggregate of four thousand six hundred and eighty-nine baptisms, of which four hundred and nine are specified as cases of adults, and eighty-seven of Indians. The aggregate number of confirmations is not given in the journals of 1817 and 1818. In 1819 the Bishop reported one thousand four hundred and seventy-four. In that and the previous year, he confirmed one hundred and forty-five Indians. The number of communicants reported at the last convention, is four thousand two hundred and thirty-five.

No small share of the prosperity of this diocese is to be ascribed to missionary services. The number of labourers at present engaged in them is fifteen. The peculiar situation of the immense portion of the diocese, formed by the western district of the state, renders these services indispensable, and should excite our brethren in New-York to increasing exertions in their support; while the similarity of cases between that section of their state and the new states and territories of our union, should command for these services, as intimately connected with the duty of extending missionary labours to the latter, the approbation of the church generally.

It is proper that we here notice the efforts made by our brethren of this diocese, for the religious instruction of the Indians, within the borders of their state. The Oneida tribe have now a handsome and commodious church, and are still enjoying the faithful services of their licensed catechist and lay-reader, Mr. Eleazar Williams, who is himself of Indian extraction, and a candidate for holy orders. He leads their devotion in their church, by the use of a translation of our liturgy into the Mohawk language; in which they join with every appearance of devout attention, and with the full effect of proper participation. A young Indian of the Onondaga tribe, son of a chief, who was killed in the service of the United States, during the last war, is now making suitable preparation for devoting ardent piety, great zeal, and natural talents of a most respectable order, to the work of the ministry among his countrymen,

The congregations of this diocese receive frequent visits from the Bishop. The clergy are generally distinguished for conscientious observance of the canons and rubrics of the church. The laity, in conjunction with their pastors, have formed numerous associations for distributing the Holy Bible, the Book of Common Prayer, and other approved religious books and tracts; for aiding the ecclesiastical authority in the support of missionaries; and for the interesting and inestimable charity of Sunday school instruction.

Upon the whole, we have reason to be thankful for the continuance of the divine blessing to this portion of our Zion, and to hope that it proves, in some good degree, instrumental in that promotion of the glory of God, of the interests of evangelical piety, and of the eternal welfare of the human race, for which the church of God was established.

(To be continued.)

FOR THE CHRISTIAN JOURNAL.

Observations on the principal Days in October, 1820.

WEDNESDAY, the 18th.

St. Luke, the Evangelist.

IN the saint of this day we behold the eminent servant of the cross, who, bred to the profession and practice of the healing art, and bringing to its functions a mind stored with various knowledge, gained at home and abroad, cheerfully renounced its advantages and emoluments, and devoted himself, as an active agent, to the cause of Christ's religion. Of the incidents of his life, but little information is to be had. The Gospel, however, which bears his name, and the Acts of the Apostles, are monuments of his instrumentality in promoting the best of objects, which will ever make the pious members of the church rejoice to render due observance to the day which she consecrates to the celebration of his memory. These works are both dedicated to Theophilus, who, from the title "Most Excellent," appears to have been a person of eminence and

dignity, of whose conversion this evangelist was probably the instrument.

From the last of these books we learn more of the events of his life than from any other source. The frequent use of the first person plural pronoun from the 10th verse of the 16th chapter, to the end of the book, it appears that St. Luke was St. Paul's companion in, at least, most of the journeys, labours, and perils recorded in that portion of sacred history. This circumstance furnishes evidence of the sincerity of his devotion, and the fidelity of his ministry. His attachment to the unwearied apostle, and to the cause in which he laboured, appears from his remaining with him at a period of his travels when he was deserted by all others;* and justly entitled him to the endearing epithet—"the beloved physician."† His faithfulness in the ministry gave him also a just claim to the commendation of which, it has been the uniform opinion of the church, he was the subject—"the brother, whose praise is in the gospel throughout all the churches."‡

Thus eminently useful became this great man, when he transferred the powers of his mind, and the active devotion of his time, from the care of the bodies, to that of the souls of men; and when, especially, those powers were strengthened, and that activity directed, by immediate inspiration, fitting him to become a spiritual physician, enlightened with knowledge, and characterized by fidelity, which justly claim the confidence of all who need the exercise of his kindly office. And who do not? Who partake not of those spiritual maladies that render indispensable "the wholesome medicines" which "the physician of the soul"§ is commissioned to administer? Who that contemplates the human character as illustrated by human actions, or looks into his heart, watches its movements, marks well the tendency of its ruling passions and affections, sees their influence on his life

and character, and then asks how man, an intelligent and immortal being, should reasonably be expected to rank in the scale of moral worth—can, for a moment, doubt that his nature is miserably perverted from its primeval excellence, and become the prey of moral and spiritual diseases, most loathsome and debilitating? Who that forms any rational ideas of the Great Supreme, and his moral government—who, especially, that receives the record he has given of himself in his inspired word, can doubt, that, but for his interposing compassion, this sickness must be even unto death—death spiritual and eternal?

That compassion has been exercised. Means are provided for the mitigation and ultimate eradication of all our spiritual distempers—for our gradual restoration to that spiritual health and vigour with which our nature was once blessed. The saint of this day, qualified and commissioned by the Great Divine Physician,* was faithful in dispensing these means. For this purpose he travelled much, and laboured hard and long. But his services were not merely extended to those with whom he had personal intercourse. He has left behind him invaluable testimonies of supernatural skill in directing to proper remedies for all the diseases of the soul. In his Gospel, he has detailed, with much particularity, those leading events of the incarnation, birth, life, ministry, death, resurrection, and ascension of our Lord, in which were exhibited proofs of his character as Mediator between God and man, possessed of the necessary union of the natures of both; and which constituted the means whereby he accomplished its momentous functions. The *Acts of the Apostles*, also written by this evangelist, contains the history of some of the great events, by which, during the ministry of those inspired men, was manifested the agency of Providence in maintaining, vindicating, and promulgating the system of religion built upon the facts recorded in the Gospels; and furnishes various data,

* Compare 2 Tim. i. 15, and iv. 11.

† Col. iv. 14.

‡ 2 Cor. viii. 18.

§ See the Collect for the day.

* See St. Matt. ix. 12.

whence may be collected its genuine principles.

In yielding an enlightened assent to that system, and manifesting its operative influence on our hearts and lives, is to be found the remedy provided for all our spiritual maladies.

The first requisite for its successful application is an humble conviction that we need it. "They that be whole need not a physician, but they that are sick."* And unless we are sensible that we are so, we will neither appreciate the value, nor seek the kind offices of him who alone can heal. There may be a general respect for the character and ministry of Christ, an allowance of the excellence of his religion, and an uniform outward application to its duties; but there cannot be that lively interest in these subjects, that all-controlling principle of faith, that supreme reliance on the merits and grace of redemption, that earnest seeking of pardon and salvation, through the blood of the everlasting covenant, which are essential to the genuineness of the Christian character,—without a deep, humble, contrite sense of our depravity and guilt, our utter destitution of all claim to the mercy of heaven, and the inevitableness of our everlasting perdition, without its mere and sparing mercy.

With these feelings deeply rooted in our hearts, we shall have that thorough sense of our need of the Great Physician of the soul, which he is pleased to regard as the first step of preparation for the effectual working of the healing, renewing, and sanctifying influences of his grace. To feel that we need him, and in earnest to seek him, will not fail to be blessed. We shall find him sufficient. The means his holy word prescribes will bring peace, and comfort, and health, and joy to our souls—will strengthen us, that we may run and not be weary, for the prize of an incorruptible crown, may walk, and not faint, in the way that leads to immortality—will nourish and preserve us unto life and health eternal.

Christian reader, know you not this

from happy experience? Have you not found the value of this great Physician? Have you not experienced the glorious change from conscious depravity and guilt, from misery, wretchedness, perhaps almost despair—to a lively, consoling, blissful view of your Saviour's all-sufficiency, and of your interest in the merits of his atonement? Have you not found peace in the blood of his cross, and enjoyed, through him, the smile of your heavenly Father's reconciled countenance? O give God the praise. With lively gratitude look upon yourself as a living witness of his sparing mercy, and renewing and sanctifying grace. But remember, these were not exercised for the superseding, but for the directing of your moral agency. Through them, you must employ this aright, so as not to neglect the gift that is in you, nor "quench the Spirit"† which would work within you, and having been "once enlightened, and tasted of the heavenly gift, and" been "made partaker of the Holy Ghost," to "fall away;"‡ but so as to "profit" by "the manifestation of the Spirit given to" you,§ and "give diligence to make your calling and election sure."¶ Be not, then, high minded, but fear—fear lest the goodness of God puff you up, and be thus turned to your greater condemnation—fear lest, after all your advantages, you should become a castaway.

Or are you, reader, insensible of your need of the wholesome medicines of the Gospel? Alas! know you not that your spiritual maladies, unless checked by them, will inevitably be unto death? If you are not a speculative unbeliever, look into the Scriptures, and see the testimony they bear to man in his natural state, see what they require, before he can consider himself in a state of safety, and of acceptance with God. You will find this to be a radical change of heart, commencing with a deep, contrite, and humbling conviction of the necessity of that change, and of the influence of divine grace to effect it. Surely, then, you must

* St. Matt. ix. 12.

† 1 Thess. v. 19.

‡ Heb. vi. 4, 6.

§ 1 Cor. xii. 7.

¶ 2 Pet. i. 10.

have been but a very partial observer of your own heart and life, not to feel these truths. O, if the word of God is worth regarding, if the salvation of your soul is worth a care, if everlasting perdition has ought in it to terrify, think of these things before it is for ever too late.

In the saint of this day, let the minister of Christ delight to contemplate a pattern for all physicians of the soul. In his labours he set them an example. The doctrines embraced in the inspired records he has left, are the healing spring to which they should have recourse when they would minister to the relief of souls suffering under the complicated maladies brought upon them by sin. In that whole deportment, which entitled him to the appellation of the brother whose praise is in the *Gospel*, they should all strive to be his humble imitators. Where but in the *Gospel*, should the minister of Christ seek for praise? The *Gospel* is the rule by which he is required to govern his life and ministry—the rule by which he is to be judged at the last great day. The spirit and principles of the *Gospel*, then, and they alone, should have over him a controlling influence. All praise otherwise gained, and especially what is gained by pusillanimous fear of encountering the world's disapprobation for boldness, independence, and constancy in maintaining that spirit and those principles, however flattering it may be, however delightful and peaceful it may render his course of life,—will minister nought to his comfort at the approach of the summons to his great account—will prove a wretched substitute for the *praise of God*.

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SATURDAY, the 28th.

St. Simon and St. Jude, the Apostles.

Of these two apostles, but little mention, except merely by name, is made in scripture. Ecclesiastical history, however, although that too is very brief in noticing them, gives evidence of their fidelity in their Master's cause, and of their attaining ulti-

mately to the crown of martyrdom. But little as is now known of them, a day is coming when their services in the *Gospel* will be fully known, and pious Christians see that they deserved the honour of having their memories celebrated in the church.

Some light is thrown on the peculiar characters of these saints respectively, by an incidental notice of the former, and by the short Epistle of the latter.

There were two Simons, who were distinguished from each other by the surnames *Peter* and *Zelotes*.* The latter is the one this day commemorated. His surname—according to the rule usually followed in applying such distinctive appellations, and its own signification—was probably expressive of his character and dispositions, being peculiarly marked by earnestness and zeal. This is a great virtue in the Christian life. It would seem inseparable from a due estimate of the claims of God, and of the value, obligations, and responsibilities of religion. When, however, there is a natural temperament favourable to its maintaining a controlling influence over the mind, the most jealous care should be taken, and the most earnest prayers offered for the guidance and aid of divine grace, that it may assume a direction, and be preserved within bounds, consistent with the meekness, purity, and charity of the *gospel*. Without this, there will be imminent danger of its hurrying into feelings and acts derogatory to the honour of God, at variance with the spirit and principles of true religion, and destructive of the evangelical character and hopes of its subject. Thus governed, however, it is an evidence of sincerity and fidelity, and is most favourable to promoting the glory of God, and the salvation of the soul of him who cherishes it, and the souls of others over whom he may have influence.

Zeal, controlled and regulated by Christian principles and affections, is an essential quality in him who ministers in holy things. That to

* St. Luke vi. 14, 15.

him are committed the advancement of the honour of God, the interests of the church which Christ purchased with his blood, the care of souls in danger of perishing everlastingly, an agency in adding to the number who shall eternally set forth the praises of God and of the Lamb: surely these are facts the consideration of which must fill with liveliest earnestness and zeal, every heart not devoid of sensibility, perverted by levity, or hardened by sinful habits.

The only writing which either of these apostles has left, is a short epistle by St. Jude, which appears principally designed to guard the Christians, to whom it is addressed, against the departures from evangelical doctrine and order, which, even thus early, had made their appearance. The fact of their existence led to the precept, which cannot but be seasonable as long as error in religion is suffered to remain on earth,—“Earnestly contend for the faith which was once delivered unto the saints.”*

A very slight perusal of the evangelical writings will convince us, that, as long as human nature remains in its present depraved state, the Christian life will be a perpetual warfare. From a thousand quarters oppositions arise to the course of duty which, according to the prescriptions of the Gospel, is to occupy that life. Sometimes they spring from within, from the favourite passions and affections of our depraved nature. Sometimes they are presented by the world, with all the imposing recommendations of honour, profit, or pleasure. Sometimes they are in the shape of corruptions of those religious principles and duties, an operative regard to which is the appointed mean of holiness here, and happiness hereafter. The combatting of these last appears to be the species of spiritual warfare more immediately subjoined by this apostle. They may also be considered as, in some respects, the most dangerous, because often wearing the show of religion itself, and, therefore likely to be successful, even where there may

be a considerable discipline of the baser passions and affections of our nature, and a care not to be too much swayed by the honours, profits, or pleasures of the world.

It must be acknowledged by all friends of evangelical truth, that as salvation is the unmerited gift of God through Jesus Christ, we must not presume to expect it upon any other terms than those which he has been pleased to appoint. However imposing may be the estimate of the world on the subject of goodness, and however, to a merely superficial judgment, what is usually esteemed moral excellence may appear sufficient to recommend to the favour of God, and fit one for his promised rewards,—an understanding enlightened by true knowledge of human nature, a just comparison of it with the divine, and a calm consideration of the regard that is due to the doctrines of the scriptures, must perceive that all this cannot be enough if it falls short of their requisitions. Now it is as clear as language can make it, that they not only require attention to the generally received moral duties and obligations, but also the bringing of the mind under the influence of sound doctrine, and the yielding of obedience to positive religious prescriptions. Whatever, therefore, has a tendency to detract from either of these, in their evangelical purity, must be hostile to our best interests, should be carefully avoided by all Christians, and prudently opposed in the execution of the apostolic precept—“Earnestly contend for the faith which was once delivered unto the saints.”

The contest, however, should be a Christian one, instituted from purely Christian motives, and conducted in a purely Christian spirit. In maintaining it, a lesson should be learned from the example of “Michael the archangel,” urged by this same apostle, who, “when contending with the devil, durst not bring against him a railing accusation.”** All unchristian animosity, uncharitable suspicions, and unkind reproaches, should be avoided,

as inconsistent with the Christian profession, and perverting that which might be every way useful and proper, to being injurious, and absolutely sinful.

Especially should those who are formally "set for the defence of the gospel," be ever on the alert "to banish and drive away from the church all erroneous and strange doctrines, contrary to God's word, and to bring all such as are committed to" their "charge, unto that agreement in the faith, that there be no place left among" them "for error in religion."[†] This cannot be done without earnestly contending for the faith which was once delivered unto the saints. In this holy contest, however, will not be found the post of ease; it will not be favourable to fear of responsibility; it is not that which, in this sinful world, is popular; it requires much independence, and indifference to worldly censure; it is often here rewarded by nought else than the consciousness of duty and of the divine approbation. But what better reward can the minister of Christ wish here? What reward, independently of these, can he innocently desire?—Little to him will be the judgment of men—**THE JUDGMENT OF GOD IS BETTER.** Even to fail in so honourable a duty, and one so sacredly binding, is more desirable to him than all the ease he can enjoy, and all the smiles of popular favour that may be lavished upon him, while shrinking from it.

But he should not despair of a blessing. He should still hope in God, cherishing the confidence that sooner or later HE will perform his sure promise to purge his church from error, and show her in all the glories of millennial purity and unity. That in doing this, he will undoubtedly use human instruments, and that all who endeavour, in however humble a degree and measure, to advance the interests of truth, will be among these instruments, should encourage him to go on and hope unto the end.

* Phil. i. 17.

† The Form and Manner of Ordering Priests.

FOR THE CHRISTIAN JOURNAL.

The Death of St. Stephen.

And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. *Acts vii. 59.*

LET us draw near and contemplate this scene. The Almighty Saviour has left the world, and his first martyr is about to expire for his truth. The enemies of St. Stephen, hating to be reformed, have listened to his words with an impatience equalled only by their impenitence, and are unable to resist the wisdom and the spirit by which he has spoken.

Blinded by rage, and literally stopping their ears against the expostulating voice which would reclaim them to salvation, they are now rushing forward in their wrath to expel from their city this man, "full of faith, and great in wonders and miracles."

It is a very small aggravation of his suffering that he is cast out from among the habitations of men, to meet death under the open firmament of heaven. His beloved Master has, in the same manner, suffered before him, and from that opening heaven has confirmed the faith of his disciple, by the vision of his glorious ascension.

In full prospect of the joy that there awaits him, this holy man shrinks not from the hour that clothes him with immortality. No longer concerned in the chances and changes of this mortal life, he is ready, even at this sudden call, to finish his course with joy; exulting, that by his death as well as by his life, he may glorify his Saviour. All his cares for himself are drawn to a single point; and while his enemies are preparing the means of his destruction, he has only to commend his spirit to his Saviour. See! he kneels; but it is not to his persecutors. He supplicates; but it is not for that vengeance which heaven in its justice might fearfully answer. The near prospect of immortal bliss banishes from the heart all hatred and revenge. He is extenuating the crime of his murderers, and his dying supplications are uplifted on their behalf.

And after this can they yet proceed in their work of death? Yes; huma-

nity has abjured their bosoms, and having wilfully given themselves up to the influence of horrid passions, "they know not what they do." At this moment one might almost expect the very stones they are collecting to cry out, and reproach their obduracy. But even this miracle would doubtless fail to move them.

Throwing aside their garments, they lay them at the feet of that infatuated zealot, whose youthful aspect should bespeak the ardour of generous sensibility and high-minded sympathy. But though young in years, he is mature in the cruelty of his intolerant purpose, and hesitates not to stand forth a voluntary accomplice in their guilty design.

And now, formed in inglorious array, they commence the tragic deed. The meek and unoffending victim is dreadfully assailed. Yet no emotion of complaint or reproach agitates his tranquillized bosom. Patient, silent, unrepining, he receives the quick repeated blows, as the messengers of a gainful death. Were he thus expiring amidst animating plaudits and cheering acclamations, surrounded by pomp and circumstance, and enthusiastic admiration, this composure might be the result of ambitious courage or earthly pride; but hated, despised, reviled, and scorned, truly he is sustained by celestial strength.

At length the frail bonds of life are severing, and he is fast yielding under the inflictions of brutal violence. There! he has sunk to the earth! his Saviour has indeed received his spirit! The Christian martyr sleeps! Hail, illustrious and highly privileged saint! to whom it is first permitted to follow thy Redeemer in a cruel exit, by impious hands. Who does not envy the sublimity of thy righteous death? But thou shalt not be alone in thy blessed consecration of thyself to him who died for thee. In prophetic foresight I behold a "noble army of martyrs," who, like thee, shall be "slain for the word of God, and for the testimony which they hold"—like thee, "faithful unto death, they shall receive from their Saviour a crown of life."

The enemies of St. Stephen
Vol. IV.

ing killed the body, have nothing more that they can do." Will not returning thought melt them into tears of regret, and acts of atonement? No; with demoniac exultation they resume their garments, thinking, with applauding and congratulating Saul, that they have "verily done God service." In sullen and wrathful joy, their bosoms still heaving with rancorous animosity, they return to their own city; and even conscience has stilled its scorpions, reserving to a more dreadful hour to raise its upbraiding voice.

That miserable youth accompanies their guilty steps. Nothing softened by his participation in this cruel work, he hurries forward, exceedingly inflamed with wrath, to demand new victims to his fury. Wretched, deluded man! if the scene which he has just left has not awakened an emotion of pity in his heart, reason will in vain address him, and nothing short of a voice from heaven will bring him back to humanity, or curb the vengeance of his unrelenting spirit.

Let us not go with him to those further scenes of disgraceful violence which he eagerly meditates. Let us not go with him from house to house, and from city to city, in quest of innocent blood. Rather let us return to that scene where death, robbed of its terrors, has ceased to be victorious—where the righteous man, peaceful in his last end, has found the blessed reward of those who die in the Lord.

We are not now approaching a spectacle of pageantry and state, where worldly pomp and splendour have sought a momentary triumph over man's last enemy. We are not approaching that more affecting exhibition of becoming and respectful sorrow, where, in the calm abode of domestic quiet, "the good man meets his fate." No gorgeous canopy—no splendid couch is here. Even those appropriate means and appliances of comfort with which respect and affection fondly sooth the mortal hour, are not here permitted to have place. The saint has fallen on the instruments of his death, and a bed of stones supports the body they have bruised.

The friends of the holy man are

now taking the place of his dire enemies, and hearts of flesh animate the bosoms which surround the lifeless body. Among those who with anxious yet melancholy step press forward, I see many of whom the world is not worthy, and who are soon destined to follow in martyrdom the friend they deplore. They who "count not their own lives dear unto death," who rejoice to suffer in the cause of their Redeemer, are yet penetrated with deep sorrow for their brother who has gone before them. The faithfulness of his life and the immortality of his hope abate nothing from their grief for the cruelty and violence which have pursued him to a painful death, and the Christian tenderness of their bosoms breaks forth in great lamentations.

But not like their agony of grief and distress is the expression which lingers upon the features of the martyr. His is not the mere eloquence of a dauntless soul, speaking from a silent countenance; for the whole council of his persecutors have already confessed its super-human resplendence, when "they beheld his face like the face of an angel." His is the inspired foretaste of celestial peace—the lofty and consoling animation of an immortal victory. It is a heavenly radiance, which in the calm aspect of his features, and the sacred composure of his whole frame, reflects the bright exultation of his glorified spirit.

Gently and affectionately these devout men raise their brother from his couch of stones. With emulating officiousness they support his unconscious frame. In deep and indignant sorrow they mark the wounds by which it has been mangled. Alternately they moisten his hands, his face, and his feet with their tears: and at length, after long protracted offices of melancholy attention, they carry him to his burial. "Looking for the general resurrection in the last day and the life of the world to come," they have committed his body to the ground, and earth shall mingle with earth, ashes with ashes, dust with dust, "until at the second coming of our Lord Jesus Christ in glorious majesty to judge

the world, the earth and the sea shall give up their dead, and the corruptible bodies of those who sleep in him shall be changed and made like unto his own glorious body."

The melancholy tribute has now been paid to their departed friend. Their grief is soothed into sadness, and with reflections too large for distinct conception, they return in silence to their path of duty in an ungrateful world. The pious work which affection has performed is not without its reward; and in glowing prospect they anticipate the hour when, having finished their course here in faith, they too shall rise to be united to their glorified Lord, who has forewarned them in this world of afflictions, tribulations, and cruel death, but has promised them, in the world to come, life everlasting.

A short Account of the Illness and Death of Mr. N—— D——.

(From the Christian Guardian, for Aug. 1820.)

His health began to decline the beginning of December, 1817, and his complaints soon appeared to be of a fatal nature. He suffered severely from an asthmatic affection, which often caused him sleepless nights; but, during the whole of his long and trying illness, patience had its perfect work; not a murmur escaped his lips, but "The will of the Lord be done!" was his constant language.

On Saturday, February 14th, he spoke in a very affecting manner of his approaching end: "To-morrow," said he, "is the blessed Sabbath. Ah! we may not have many Sabbaths to spend together on earth; but I wish to have no will but God's, whether for life or death. O that I may be found ready, with my lamp trimmed and burning!" During a violent paroxysm of asthma, he was praying that it would please God to suspend his cough for a short time; but, said he, "I hope I am not impatient; I desire to be wholly resigned to the will of God."

Feb. 23d. Before he left his chamber he spoke of the great things God had done for his soul, and of the peace he enjoyed; he advised me to read

Doddridge's Rise and Progress again and again, saying, it was fit for a Christian from his first setting out to his dying hour. Soon after, the Rev. Mr. — called. They had much conversation on the happiness of heaven. After Mr. — had prayed, Mr. D. said, "*That* is my anchor: I have travelled forty years in the wilderness; it is so many years since I set out in the ways of the Lord, and I have always found prayer my support." In the evening, while coughing violently, he said, "It is the will of God.

'I the chief of sinners am;
But Jesus died for me.'

This I can say from the bottom of my heart."

His daughter said, "I am grieved to hear your cough has been so troublesome." He replied, "It is what pleases God, and I desire to be resigned to his whole will; he will support and comfort me: it is the Lord, let him do what seemeth him good. No more pain or sickness in the heavenly world, whither I am going." At another time he said, "I have had a peaceful, serene night, for God has been with me, and therefore my disturbed nights are not so distressing to me as they appear to others."

Soon after Mr. H. D. called, to whom he said, "I am afraid you do not see me better; but why should I say *afraid*? for I am not afraid to die. Resignation to the divine will is the only specific under all our afflictions; I should have sunk under my numerous trials, if it had not been for my religious principles. What a mercy, if we are looking alone to Jesus Christ for salvation! We are all guilty sinners, and must trust only in his merits; but at the same time we must evidence that our faith is genuine by the holiness of our lives."

At another time he said, "I think a sudden death a great favour; it is like a transition: but I would not wish to choose. The most suitable prayer for me; and the one I would wish to die with, is, 'God be merciful to me, a sinner.'" At night he said, "I feel more like myself than I have done for some time; perhaps I may yet be spared. I pray I may for your sakes;

but I would wish to have no will of my own. My heavenly Father knows what is best for you and me."

March 7th. This day he appeared worse, and expressed himself thus: "The nearer we live to God, the more enjoyment we shall have, the more we shall bring down heaven to us, and feel some of those joys unspeakable and full of glory. In the night, when I awoke, I felt as if I was dying, and I wished to be prepared for the worst: why should I say '*the worst*?' it will be the *best* for me. I felt as composed and happy as ever. I did in my life; 'for me to live is Christ, and to die is gain.' My race is almost run out, but I do not regret it; our times are in God's hands, and what a prospect I have before me! There is the valley of the shadow of death, it is true; but *that* is soon passed, and then what a heavenly inheritance!"

March 27th. He was much weaker; he walked up stairs with great difficulty. He said, "I think I shall not continue long; what a blessed transition it will be from earth to heaven!" He then addressed his children: "My dear children, I shall be sadly disappointed if I do not meet you in heaven. Cleave unto God with full purpose of heart; God will never forsake you if you do not forsake him; he will be your God through life, even unto death, if you trust in him. Never neglect reading the Scriptures daily; be diligent in private prayer; he cannot be a Christian who neglects these duties. I think I shall not live to see my dear H. but give him the same advice; I cannot give him better."

March 28th. Mr. D. was now confined to his room, and the following Sunday to his bed; and from this time his "outward man decayed very fast, but his inward man was indeed renewed day by day."

April 10th. In the afternoon he was so faint that we thought he would expire; but reviving for a moment, he sunk into a slumber; on waking, he said, "I have had an easy sleep. O that I had sweetly slept in Jesus; all my trust is in him; the sure refuge and hope of glory;

'I the chief of sinners am;
But Jesus died for me.'"

Seeing us weep, he said, "Do not mourn; I am going to my Father's house." On his daughter saying, "I hope you will have a better night," he replied; "So I shall if I go to glory to-night; there will be everlasting day. What a blessed assembly shall I soon join! Lord, now lettest thou thy servant depart in peace; these were my dear mother's last words, and can I use better, except I add my old prayer, God be merciful to me a sinner; with these words I desire to die. I trust in him at all times; ye people, pour out your hearts before him, God is a refuge for us, he never disappoints the expectations of those who seek him: I have found it so in numberless instances." He then desired a prayer to be read for a dying sinner. One of *Jenks's* was read: when it was finished, he said, "That has revived me indeed."

April 14th. He said, "I suffer a great deal at times, but I wish to be kept from murmuring.

'Give me a calm, a thankful heart,
From every murmur free.'"

At length he was so faint and low, that he thought himself dying; he desired his daughter to read a prayer, and added his fervent Amen at the close of every petition. He said, "I feel like a dying man; nothing will do me good till God releases me in his own good time. I will not be impatient.

'O death, where is thy sting? O grave, where is thy victory?'

'The sure foundation of my hope
Is in a Saviour's blood.'"

April 15th. The sun shining brightly, he said, "I love to see the sun shine; but what a glorious sight it will be to see the Sun of Righteousness! I wonder I do not anticipate the joys of heaven with more delight, but my weak body weighs me down."

Sunday, April 19th. Mr. D. altered greatly for the worse. His agonies were distressing; he could not lie down owing to the pain and oppression on his chest; but his mind was peaceful and serene, and his patience exemplary. He said, "He was com-

fortable; God does support me, and he will support me." Towards evening his pain increased; but he was still in the same happy frame; he said, "Lord Jesus, receive my spirit. My Lord and my God afford dying consolations in this trying hour. I suffer much, but not so much as I deserve. Blessed be God, these light afflictions, which are but for a moment, shall work for us a far more exceeding and eternal weight of glory. They seem heavy to flesh and blood, but they are light when compared to the glory that shall be revealed." Seeing his son, he said, "Is that my dear S.? O keep close to God; the nearer the better. God bless and keep you all, and grant that when you come to die, you may have an easier passage out of this world. I would not wish to complain. God is infinitely wise, and knows what is best for me."

In the night our feelings were indeed tried to witness his sufferings under such extreme pain, without being able to afford the least relief; but his Christian behaviour was a lesson which I hope we shall never forget. Not the slightest mark of impatience was visible. Mrs. D. never left his bedside. He frequently said, "O that I had wings like a dove; then would I flee away and be at rest." At another time he said, "I must keep heaven in my view, Christ in my heart; and, O do thou, Lord, put the world under my feet."

On Monday, April 20, it pleased God mercifully to abate his pains, and he lay comfortable, but too weak to talk much. The Rev. Mr. W— called; he was much pleased to see him. Mr. W— said, "You have lately been contemplating angels (alluding to a picture which Mr. D. had lately painted of an angel contemplating the cross,) and you are now going to be with angels." Mr. D. looked at him with a sweet smile, and repeated with great energy—

"When I survey the wondrous cross,
On which the Prince of Glory died;
My richest gain I count but loss,
And pour contempt on all my pride."

On Tuesday he lay in a very tranquil state, but unable to express much;

he appeared to be engaged in prayer; his countenance was remarkably serene. When asked how he felt, his constant reply was, "Very comfortable." Once he said it was impossible to describe his inward feelings. At another time, "O, I will mount to thine abode;" and now the closing scene drew near! All Tuesday night he was sinking very fast: on Wednesday morning, about three o'clock, his daughter was standing, watching him, when he said, "Who is that?" She said, "It is E—." Mr. D. replied, "Sweet dear, God bless her, and keep her." These were the last words he was heard to utter. He continued to breathe shorter and shorter, till eleven o'clock on Wednesday morning, April 22, 1818, when he departed, to be with the Saviour he loved, in the most serene and peaceful state. "Let me die the death of the righteous, and let my last end be like theirs. Mark the perfect man, and behold the upright, for the end of that man is peace."

THE PSALMS.

Extracts from the New Family Bible now publishing by T. & J. Swords, under the direction of the Right Rev. Bishop Hobart.

(The passages within brackets are added to this edition by the American editor.)

PSALM XXII. This Psalm contains a most full and clear prophecy of our blessed Saviour's passion, and the propagation of his Gospel. It is entitled a Psalm of David; and I doubt not but that the greatest part of it related primarily to David himself. It contains a most pathetick and poetical description of his own sufferings and calamities; but expressed in such figures as were most literally fulfilled in the sufferings of Christ. *Archdeacon Randolph.*

It is very properly appointed to be used on Good Friday, as it contains a wonderful prophecy of our Saviour's sufferings; and he himself repeated the first verse of it while he was hanging on the cross. *Travell.*

Ver. 1 My God, my God, why hast thou forsaken me? *why art thou so far from helping me, and from the words of my roaring?*

1. *My God, my God, &c.*] Christ, the beloved Son of the Father, when hanging on the cross, complained in these words, that he was deprived, for a time, of the Divine presence and comforting influence,

while he suffered for our sins. If the Master thus underwent the trial of a spiritual desertion, why doth the disciple think it strange, unless the light of heaven shine continually upon his tabernacle? *Bp. Horne.*

2 O my God, I cry in the day time, but thou hearest not; and in the night season, and am not silent.

[**2.** *O my God, I cry in the day time, but thou hearest not;*] Even our Lord himself, as man, prayed, "that if it were possible, the cup might pass from him;" but God had ordained otherwise, for his own glory, and for man's salvation. *Bp. Horne.*

6 But I am a worm, and no man; a reproach of men, and despised of the people.

[**6.** *But I am a worm, &c.*] He who spareth all other men, spared not his own Son; he spared not him, that he might spare them. The Redeemer of the world scrupled not to compare himself, in his state of humiliation, to the lowest reptile which his own hand formed, a "worm," humble, silent, innocent, overlooked, oppressed, and trodden under foot. *Bp. Horne.*

15 My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death.

15. *My strength is dried up &c.*] In other words, I am quite exhausted and dried up, like a piece of a broken pot: so extreme is my thirst, that I am scarce able to utter my complaints; but am just upon the point of expiring, and returning to the dust of the earth. How exactly was this prophecy verified in the person of our blessed Lord, when he sweat as it were great drops of blood, and endured all the agonies of the cross! *Travell.*

[**For our sakes, Christ yielded himself, like "water," without resistance, to the violence of his enemies; suffering his "bones," in which consisteth the strength of the frame, to be distended and dislocated upon the cross; while, by reason of the fire from above, to the burning heat of which this Paschal Lamb was exposed, his heart dissolved and melted away. The intenseness of his passion, drying up all the fluids, brought on a thirst, tormenting beyond expression; and, at last, laid him low in the grave. Never, blessed Lord, was love like unto thy love! Never was sorrow like unto thy sorrow! *Bp. Horne.*]**

16 For dogs have compassed me: the assembly of the wicked have enclosed me: they pierced my hands and my feet.

[How often, O thou Preserver of men,

in thy Church, thy ministers, and thy word, art thou thus compassed, and thus pierced? *Bp. Horne.*]

17 I may tell all my bones: they look and stare upon me.

[17. *I may tell all my bones: &c.*] The skin and flesh were distended by the posture of the body on the cross, that the bones, as through a thin veil, became visible, and might be counted; and the holy Jesus, forsaken and stripped, naked and bleeding, was a spectacle to heaven and earth. *Bp. Horne.*

18 They part my garments among them, and cast lots upon my vesture.

18. *They part my garments &c.*] This was so far true of David, that his enemies spoiled his goods, and rifled his substance. But it is particularly remarkable, that at our Saviour's crucifixion the soldiers divided his garments among them, and his coat being without seam, they would not rend it, but cast lots for it; and thus, as the Evangelists themselves tell us, this Scripture was fulfilled. Such exact agreement in these minute circumstances could not occur casually; and it carries with it a striking proof of the interposition of God, and a strong confirmation of the truth of the Gospel. *Archdeacon Randolph.*

19 But be not thou far from me, O Lord: O my strength, haste thee to help me.

[19. *But be not thou far from me, O Lord:*] The circumstances of the passion being thus related, Christ resumes the prayer with which the Psalm begins, and which is repeated, ver. 10, 11. The adversary had emptied his quiver, and spent all the venom of his malice; Messiah, therefore, prayeth for a manifestation of the power and favour of heaven on his side in a joyful and glorious resurrection. And to a resurrection from the dead every man will find it necessary to look forward for comfort. *Bp. Horne.*]

22 I will declare thy name unto my brethren: in the midst of the congregation will I praise thee.

[22. *I will declare thy name unto my brethren:*] The former part of the Psalm is prophetic of the passion. The strain now changes to a hymn of triumph, in the mouth of the Redeemer, celebrating his victory and its happy consequences. This verse is cited by the Apostle, Heb. ii. 11. "Both he that sanctified and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren, saying, I will declare thy name unto my brethren," &c. And accordingly, when the deliverance, so long wished, and so earnestly prayed for, was accomplished by the resurrection of Jesus from the dead,

he "declared the name of God," by his Apostles, to all his "brethren;" and caused the Church to resound with incessant praises and hallelujahs: all which are here represented as proceeding from the body, by and through him who is the head of that body. *Bp. Horne.*]

24 For he hath not despised nor abhorred the affliction of the afflicted; neither hath he hid his face from him; but when he cried unto him, he heard.

[24. *For he hath not despised &c.*] The great subjects of praise and thanksgiving in the Church, are the sufferings of the lowly and afflicted Jesus, and the acceptance of those sufferings by the Father, as a propitiation for the sins of the world; which acceptance was testified by raising him from the dead; inasmuch as the discharge of the surty proved the payment of the debt. The poor and afflicted brethren of Christ may take comfort from this verse; for if they suffer in his spirit, they will be raised in his glory. *Bp. Horne.*]

26 The meek shall eat and be satisfied: they shall praise the Lord that seek him: your heart shall live for ever.

[A spiritual banquet is prepared in the Church for the meek and lowly of heart; the bread of life and the wine of salvation are set forth in the word and sacraments; and they that hunger and thirst after righteousness shall be "satisfied" therein: they "who seek" the Lord Jesus in his ordinances, ever find reason to "praise him;" while, nourished by these noble and heavenly viands, they live the life, and work the works of grace, proceeding still forward to glory; when their "hearts shall live for ever" in heaven. *Bp. Horne.*]

31 They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done this.

[The promised and expected race shall spring forth at the time appointed, and proclaim the "righteousness" which is of God by faith, to ages and generations yet unborn; who hearing of that great work, which the Lord shall have wrought for the salvation of men, will thereby be led to glorify him in the Church, for the same, to the end of time.

Rise, crown'd with light, imperial Salem rise!
Exalt thy tow'ring head, and lift thy eyes!
See a long race thy spacious courts adorn;
See future sons, and daughters yet unborn,
In crowding ranks, on ev'ry side arise,
Demanding life, impatient for the skies!
See har'rous nations at thy gates attend,
Walk in thy light, and in thy temple bend.

MESSIAH. *Bp. Horne.*]

We are presented in this Psalm with a very plain prophetick description of our Lord's sufferings and profound humiliation. Here we read those very words

which he uttered at his crucifixion, "My God, my God, why hast thou forsaken me?" Here we see portrayed the insults offered to him by the Jews while he hung upon the cross, his hands and his feet pierced, his garments divided by lot, and the principal circumstances described of his passion and death. God was pleased that all these things should be foretold by David, to the end that, when they come to pass, we might have the clearest proof of his being the true Messiah. The contemplation, therefore, of this Psalm ought, on the one hand, to strengthen our faith in Jesus, the Saviour of the world; and, on the other hand, to quicken our hopes in him, while it sets before us the glory to which God has exalted him after his sufferings, and which he now enjoys at the right hand of the Father. *Ostervald.*

FOR THE CHRISTIAN JOURNAL.

The Lamentation of David on Saul and Jonathan, slain on Mount Gilboa.

(Extracted from the Minutes of the New-York Calliopean Society.)

Au wretched Israel! look where yonder rise

Those towering mountains on Gilboa's plain;

There sunk in night your boasted glory lies;

There, Israel, lie your bravest heroes, slain.

Oh! publish not in Gath this tale of woe;
Nor let Askelon hear the mourner's voice,

Lest with triumphant joy their bosoms glow:

Lest in our fall our enemies rejoice.

Henceforth accursed let Gilboa's mounts remain,

Let dew descend no more upon their tops;

Henceforth, no more revived by genial rain,

Let them no longer yield the sacred crops.

For basely there the warrior's shield was left;

There from the foe our chosen heroes fled;

There lost to hope, of every help bereft,
Degraded royalty ignobly bled.

Where battle raged,—where the mighty rose,

The sword of Saul ne'er there inactive shone,

Nor 'mid the squadrons of his country's foes,

E'er harmless fell the arrows of his son.

Few could with Saul and Jonathan compare.

In outward beauty or internal grace,

Swifter than eagles cleave the yielding air,

They o'er the campaign urged the rapid race.

Stronger than lions when in bloody fight
They met the foe, dread seiz'd the fiercest breast:

Alike in swiftness and alike in might,
They sunk united in eternal rest.

Mourn, maids of Israel, Saul's untimely end—

To deck your beauty e'er was his delight,

With scarlet robes, on which promiscuous blend,

The purest gold and pearls of dazzling light.

How fell our heroes in that fatal strife!

Ah! now their mangled corpses strew the ground!

There hapless Jonathan, in prime of life,
In pride of health a bloody grave has found.

Can David cease to wail his cruel fate?

To me the kindest friend he ever prov'd;
He lov'd me more than loves the tend'rest mate;

He lov'd me more than ever virgin lov'd.

FOR THE CHRISTIAN JOURNAL.

THE biennial Convention of the Protestant Episcopal Church in the Eastern Diocese was held at Newport, Rhode-Island, on Wednesday and Thursday, the 28th and 29th ult.—Prayers were read by the Rev. Mr. Olney, of Gardiner; and a sermon was delivered by the Rev. Thomas Carlile, from 1 Cor. ix. 16,—“For though I preach the gospel, I have nothing to glory in; for necessity is laid upon me; yea, woe is unto me if I preach not the gospel.” After which the Bishop proceeded to admit the Rev. Carlton Chase, of Vermont, to the order of Priests; and the Convention assembled for business in the Church. There were present delegates from Vermont, Massachusetts, Rhode-Island, and Maine. A very interesting address was read by the Bishop, and is to be published with the journals of the Convention. Mr. Alfred L. Baury, of Guilford, Vermont, was admitted to the holy order of Deacons, on Thursday; prayers by the Rev. Mr. Carlile, and a sermon by the Bishop.

The Rev. Alfred L. Baury engaged to officiate in Christ Church, Guilford, Vermont.

Extracts from English Papers.

A ROMAN MONUMENT DISCOVERED.—They write from Besançon as follows:—“The researches made by excavation at Mendrence, in the Department of Doubs, have put us in possession of a fine Roman monument, part of which, already laid open, may give an idea of its importance. This monument is an amphitheatre, which would contain from 20,000 to 25,000 spectators conveniently seated. The walls, of hewn stone, are in the finest preservation. Among other remains are found small bronze medals of CONSTANTINE the Great, of CHRISPIN, and of the younger CONSTANTINE. There are also fragments of pottery and of glass vessels. The excavations continue.”

THE King has been pleased to order a congé d'élire to pass the Great Seal, empowering the Dean and Chapter of the Cathedral Church of Winchester to elect a Bishop of that See, the same being void by the death of Dr. Brownlow North, late Bishop thereof; and his Majesty has also been pleased to recommend to the said Dean and Chapter, the Right Reverend Father in God, George,* now Bishop of Lincoln, to be by them elected Bishop of the said See of Winchester.

PHILOLOGY.—M. Frederick Adebarg, Counsellor of State to the Emperor of Russia, has lately published, in 153 pages, “A View of all known Languages, and their Dialects.” In this view we find in all 987 Asiatic, 587 European, 276 African, and 1264 American, languages and dialects, enumerated and classed; a total of 3114.

THE Governor of New-Hampshire has issued his proclamation, appointing Thursday, the ninth day of November next, to be observed as a day of Thanksgiving and Prayer in that State.

THE Governor of the new State of Maine has appointed the 13th day of November next, to be observed as a day of Thanksgiving and Prayer throughout that State.

DIED.

At Greenburgh, Westchester county, New York, on Wednesday evening, September 13, HENRY BREWERTON SWORDS, son of Mr. James Swords, of this city, in the eighteenth year of his age.

The deceased was a student in Columbia College, and had visited the country for the purpose of spending a part of the vacation, at the close of which he was to have entered on the duties of the junior

class. A mysterious Providence so ordered it that in two weeks he was brought home only to be thence followed by mourning friends to the house appointed for all living.

Very tender is the sympathy which should be excited by this sudden disappointment of parental and fraternal hopes. It is sincerely felt by the writer of the present article. But it is his happiness to know that the case admits of the most sure and precious alleviation that can be ministered to human woe. Sudden as was the period thus put to the advancement of the deceased in human science, he has left most encouraging evidence of having attained to that knowledge which is unto salvation—the knowledge of Jesus Christ, and him crucified, and of the necessity and all sufficiency of his grace. This supported and consoled him under the certain approach of the summons to eternity; and when nature was fast failing, animated him to most joyful professions of the strength of his faith, and of his entire and firm reliance on the merits of Christ's atonement; and filled him with a sure and certain hope, full of immortality. That, through grace, he was enabled to die such a death, and leave a testimony of such a faith, must, surely, be, to those bereaved, a source of such lively gratitude—such confidence of his having experienced an unspeakably blessed change—and such delightful reflection on his resting now in joyful hope, and for ever beyond the possibility of failure; of the bliss of heaven; and must afford such a powerful motive, and such strong encouragement to prepare to meet him where separation will be for ever unknown,—that they cannot but be ready to say, with holy Job, “The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.”

May his young companions, and others of their age, whose eye may fall upon this article, be also encouraged, and be warned—be encouraged to make, in time, the Saviour their refuge and strength; and be warned not to delay, for neither the day nor the hour can be known, when it may be for ever too late, to cry, *Lord, Lord.*

They do right, in devoting much ardour, diligence, and time to the improvement of their intellectual faculties, and to the acquisition of the various useful branches of human learning; but infinitely better, infinitely more important is it, also to consecrate much of ardour, of diligence, and of time, to being made wise unto salvation. This will profit them when all worldly pursuits will be as nothing worth: it will mature their minds for knowing even as also they are known in that perfection of their nature, to which, by grace through faith, it will be raised in regions of everlasting purity and bliss.

* Dr. Tomline, formerly Prebendary.—*Ed. G. J.*

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[Vol. IV.]

Annals of Scottish Episcopacy. By the Rev. JOHN SKINNER, A. M. of Forfar.

(Continued from page 295.)

LETTER XX.

BISHOP SKINNER TO DR. GASKIN.

I HAD just finished and sent off my last letter to Mr. Park, of the 31st of March, when the post brought me your favour of the 26th, the contents of which made me regret that I had not received it a day sooner, as, in that case, I might have been prevented from giving unnecessary trouble, where it is both my duty and my wish to be as little troublesome as possible.

I need not, however, take up your time in making repeated apologies for thus adding more and more labour to the task which you and your colleagues have so generously imposed upon yourselves, as, knowing that I represent and act for a suffering community, you will readily excuse my doing all in my power to obtain as complete and effectual a redress of their grievances, as their peculiar circumstances will admit.

I see the force and propriety of that train of reasoning which you have so correctly detailed from the conference you had the honour to hold with the venerable Bishop Horsley, on the subject of my last letter and representation. I am well convinced that his Lordship's views of the pure Episcopal character, are as just and accurate as his friendship to our cause has been hearty and uniform, ever since he was made acquainted with it. A mind bold and discerning like his Lordship's, can easily distinguish between those spiritual powers, which a valid Episcopacy necessarily implies, and that civil effect to these powers which a

temporal establishment only can grant. But, alas! the bulk of mankind are so poorly endowed with this discriminating faculty, that they will not be able to perceive the distinction; so that where the civil effect is peremptorily refused, they will be apt to suspect that the spiritual power is at least tacitly denied.

It is this unhappy tendency, which the world daily exhibits, to confound things in their real natures perfectly distinct, that alarms our fears on the present occasion, and makes us entertain such apprehensions from the proposed clause in our Repealing Bill absolutely incapacitating us from officiating in the Church of England.

The great difficulty in attempting to remove the cause of these apprehensions arises, as you justly observe, from the peculiar nature of your ecclesiastical constitution. But as that constitution is already so well defined, and firmly established by statutes well known to all concerned, might it not have been expected that no new act, or clause of an act, would have been necessary to explain or ratify what has been long sufficiently understood, and duly observed by those whose business is to provide "*ne quid detrimenti ecclesia capiat.*" Had this matter been permitted to remain *sub silentio*, as was happily intended by the last year's Bill, in our favour, we should have been perfectly easy under the supposed incapacity of our Clergy to hold livings in the Church of England, because our adversaries would have had no new handle against us; and it was on this footing that the Archbishop himself, as we were told, wished the matter to rest, fully satisfied that the Legislature had provided sufficiently already against any encroachments on the rights and privi-

leges of the Church of England, and desirous of casting no slur on our orders as to their spiritual effect in Scotland; though unrecognized by the law of the land, these orders could have no civil effect in England. Happy had it been for us, and for the cause of Scottish Episcopacy, if his Grace's opinion had prevailed; as in that case no suspicions could have been entertained of the English Bishops being unfavourable to the spiritual powers of the Scottish Episcopal Church. And had any Scottish ordained Clergyman been so ambitious as to aspire after a presentation to a living or cure of souls in England, the Bishop in whose diocese the living or cure was situated, might very properly have said, "I make no doubt of the spiritual authority of the Scottish Bishops in their own Church, but as the law neither of England nor of Scotland recognizes any such Bishops, their orders cannot be sustained as legal qualifications for institution here, nor have any civil effect within the Church of England."

Such an answer would have settled the business immediately, and would have prevented any further attempts of a like kind. We are far from thinking it unreasonable that the patrimony of the Church of England should be effectually secured to her own sons. We beg leave only to request of her venerable fathers that this security may be preserved in such a form as throws not even a shadow of doubt on the validity of our orders, nor interposes any legal obstacle to communion in things spiritual, between the two churches.

We are well convinced that those worthy Prelates whom you have consulted on this tender subject, have paid the most friendly attention to it; as a proof of which, I am happy in acknowledging the favourable addition which has been suggested to the clause, of which you send me a copy. Yet the candid and equitable design of that addition might be evaded, (and often I fear would be evaded,) by our candidates for English orders procuring a title from some of the Clergy in the northern dioceses of England, and

by their being ordained within such dioceses upon this legal title. To procure this title, and afterwards to quit the cure on which it was founded, for a Chapel in Scotland, might, in certain cases, be attended with trouble. But it is a sort of trouble which an enterprising young man would cheerfully undergo, rather than accept of such orders as malice working upon ignorance might represent as of no validity. To prevent such abuses, therefore, equally hurtful to the cause of Episcopacy in both parts of the kingdom, would be an object worthy of the piety, prudence, and good sense of the English hierarchy; and to their superior judgment and penetration must we refer the determination of this weighty and important matter. It has been suggested to me, that a direct application to some of their Lordships, particularly to the Bishops of Bangor and St. Davids, might be of great use. But, for my own part, I think it more prudent to commit the management of the business to you, and our other zealous friends. This letter, if you think proper, may be shown to such of the Bishops as shall honour you with a conference on the subject, or perhaps greater justice may be done to the contents of it by using your own arguments, if not by putting mine in a proper dress. In a word, having already intrusted the whole of this business, (which, however simple in itself, seems now to be entangled in consequential difficulties,) to the care of our London Committee, on whose zeal and activity we have the utmost reason to rely, I have only, in the name of all concerned, to entreat that you will do with us and for us the best that is in your power, and not allow our troublesome animadversions to abate your assiduity in our behalf, or interrupt the progress of the main design, "A repeal of the penal laws."

This is the principal object of our present solicitude, and, after the assurances of support which you have received, and the hopes which, in consequence of these assurances, you so kindly cherish, we cannot but flatter ourselves that the present Parliament

will do something for us. A second disappointment would undoubtedly make people suspect that there is still some ground for Government to be dissatisfied with us; and such a suspicion, if we have enemies, (as who, or where are they that have not?) would certainly give them a great advantage against us. With respect to the new clause in our Bill, which, doubtless, has excited fears of future harm, we have lifted up our voice against it, in a modest, and, I trust, inoffensive manner. If we cannot be heard, there is no help; we must here submit to the will of our earthly superiors, and confide the care of the Church, and every faithful portion of it, to its Almighty Head, our Heavenly Sovereign, in humble expectation that he will "make all things work together for good to them who" sincerely "love" and seek to please him. In name of all concerned, I have the honour to be, &c.

Before this letter could have reached Dr. Gaskin, Bishop Skinner received

LETTER XXI.

DR. GASKIN TO BISHOP SKINNER.

Anxious to communicate to you all the information respecting the concerns of your Church in my power, I embrace the earliest opportunity of writing to inform you, that I have this morning (April the 8th) had a long conference with the Bishop of Bangor, on the subject of your Bill. His Lordship, who, you may be assured, is your very hearty friend, sees your hierarchy in its true point of view, and is for having it as explicitly acknowledged as to its inherent spiritual power, as is that of the American Bishops. He even commissions me to assure you of this; so that I do hope, after all, that we shall get every thing, excepting an allowance of your actual ministrations in the Church of England. The clause here enclosed was framed by his Lordship last year, and he intended to introduce it, in case the Bill had been suffered to go on. This is what he now recommends; and if it be suffered to pass, there will evidently be a clear Parliamentary re-

cognition of your spiritual character, although your ministrations are confined to the other side of the Tweed. If we can obtain this, it will be more than I expected a few days ago. The Lord Advocate is unfortunately gone to Bath, but he will return very soon. I shall, immediately on his return, wait upon him again, and on the suggestion of his Grace of Canterbury, desire him, without delay, to go in person to the Lord Chancellor and Mr. Pitt. After this, two of the Bishops have explicitly assured me, that they have no doubt of their being able to convince his Lordship of the fitness of granting our request.

The Bishop of Bangor does not think Parliament so near its dissolution as some people do; and if so, we may still have sufficient time for our purpose. God, we confidently trust, is with us; therefore let us not be cast down, but humbly hope all things will go well.

The clause mentioned in the above, as framed by the Bishop of Bangor, runs thus: "Provided also, and be it hereby declared, that no person or persons; admitted to the order of Deacon or of Priest, by any Bishop or Bishops, so consecrated, shall be thereby enabled to exercise his or their respective office or offices, within any of his Majesty's dominions, except Scotland aforesaid, in the manner herein before mentioned." The words being very little varied from a similar clause in the act passed anno 1786, by which certain persons were permitted to be consecrated for the Episcopal Church in America, and which expressly disqualifies all such Bishops, or the persons consecrated or ordained by them, from exercising their office within any part of his Majesty's dominions. And the enactment may be further illustrated by what daily occurs in both the army and navy of Great-Britain, when a man, though duly promoted to the rank of a General or of an Admiral, &c. is permitted, by the Commander in Chief, or Board of Admiralty, to exercise the functions of his office in the East or West-Indies, or in such and such foreign parts only.

Yet even a clause of this restrictive nature was not likely to meet with assent, as appeared by

LETTER XXII.

DR. GASKIN TO BISHOP SKINNER.

“ London, April 22, 1790.

“ I acknowledge receipt of your letter, dated April the 18 h, and am truly sorry to inform you, that your suggestion respecting the Bishop of Bangor’s original clause was right. We have been obliged to abandon it; and what are the precise terms in which the clause is now to be framed, I do not certainly know, though I expect to hear in the course of this day or tomorrow.

“ The Bishop of St. Davids is still anxious for the introduction of his addition, depriving our Clergy of the power of holding any cure or chapel in Scotland. On this account he is desirous of being furnished with instances of persons being ordained by English Bishops, in order to officiate in Scotland. The day before yesterday I wrote to Bishop Abernethy Drummond on the subject, and desired him to send his answer by return of post. You may also be able to give us information of the same sort, and we request you will favour us with it without delay.

“ Mr. Jones, of Nayland, has been in town, and has had a long, interesting, and satisfactory conference with the Archbishop on the subject of your Bill; and Mr. Stevens, having just left me, is gone where he will meet his Grace, so that the next letters you receive will, I trust, be brimful of good news, at least they will contain important information. You may be assured that we act, in your business, in perfect unison, and are all three equally zealous in pursuing the best means in our power, and in such a way as shall be most likely to secure the end.

“ May God give success to our labours, and grant to every part of his church the blessings of peace and prosperity.”

Of the same date with the foregoing, Bishop Skinner received information that the Lord Advocate for

Scotland, having arrived in London on the evening of the 13th of April, had, the day after, a conversation, in the House of Lords, with Lord Chancellor Thurlow, on the Scottish Episcopal Bill, the result of which was, that the Chancellor would think of what had passed for a day or two, and let his Lordship know his sentiments. Two objections, it appeared, had arisen in Lord Thurlow’s mind; the first was, that the Scottish Bishops derive their authority from the Pretender; the second, that they were desirous of acquiring temporal ecclesiastical jurisdiction, by legislative sanction. The London Committee rejoiced to find these the only serious objections in this great man’s mind; because, say they, “ an instant of time will now set him right;” and then add, “ we have written three letters,—to the Archbishop of Canterbury, to the Bishops of Bangor and St. Davids, stating the Chancellor’s objections, and requesting their immediate assistance, so that, we trust, a few days now will determine the event of this cause.”

In reply to Dr. Gaskin’s letter, intimating the Bishop’s desire to be furnished with instances of persons being actually ordained by English Bishops “ in order to officiate in Scotland,” Bishop Skinner writes as follows:—

LETTER XXIII.

BISHOP SKINNER TO DR. GASKIN.

“ Aberdeen, April 29, 1790.

“ I wish it were in my power to give such explicit information on this head as might lead to farther inquiry into the manifest irregularity of that scheme which has been productive of so much unhappy division among the Episcopalians in Scotland.

“ That within the last forty or fifty years a considerable number of candidates for holy orders have gone from this country, and obtained ordination in England, with no other view but that of officiating in chapels in Scotland, is a fact well known in every corner of this country. On what titles they were ordained, or whether they produced a call or obligation for a certain living from the Congregations which they were to serve, it is impossi-

ble for me to say. But the following instances consist with my own knowledge, and have happened since I entered into the Church.

"In the year 1763 I was collated by Bishop Gerard, then Bishop of this diocese, to the charge of an Episcopal Congregation in the parish of Ellon. A year or two after I was settled, two gentlemen of the neighbourhood wished to have a qualified Clergyman set up in opposition to my ministry. With this view they agreed with a Mr. Blake, then a Presbyterian schoolmaster, who proceeded to London, and was certainly ordained by the Archbishop of Canterbury of that day.*

"This Gentleman having found the encouragement inadequate in a country village, was speedily removed, by the interest of some friends, to a small Chapel in Aberdeen, where he now resides; and, if report speaks true, has shown himself decidedly inimical to our Bill. Much about the same time a similar attempt was made to oppose a brother Clergyman of mine, in the parish of Lonmay, in Aberdeenshire, by a Mr. Bruce, who also got orders purposely in England; but from what Bishop I cannot say. His endeavours in the country proving also abortive, he left his situation there abruptly, and now officiates in what is called the English Chapel of Arbroath, in the county of Forfar. About the year 1770, a Mr. Laing, in the little town of Peterhead, in the county of Aberdeen, was actually ordained in Peterhead, where Bishop Kilgour, the Bishop of the diocese, had his pastoral charge, by Dr. Trail, Bishop of Down and Connor, in Ireland, then travelling for his amusement. And about six or seven years ago, a Mr. Stephen was recommended by the Countess of Errol; and ordained by the Archbishop of Canterbury to succeed a Mr. Mason, whom the Countess had brought from England on her marriage with the late Lord Errol. This gentleman now officiates in the parish of Cruden, Aberdeenshire, in a Chapel opposed

by the Scottish Episcopal Clergyman.† Other instances there certainly are of persons being ordained in England for the purpose of officiating as Episcopal Clergymen in Scotland. I have particularized the above, because they have occurred in my own time, and in that part of our Church with which I am more immediately connected. When my colleague, Bishop A. Drummond, shall have furnished you with his list, I hope you will have it in your power to satisfy his Lordship of St. Davids, that the additional clause which he has proposed may be productive of the happiest consequences to the cause of Episcopacy in this country. With regard to the progress of our main business, though it is not very pleasant to lie under imputations which are owing entirely to ignorance, yet I feel myself somewhat relieved by hearing that the opposition of a certain great man is founded on objections which can be so very easily removed. The Scottish Bishops can all take God and a good conscience to witness, that their authority has no more connexion with 'the Pretender,' than has the authority of the Archbishop of Canterbury, or that of the Lord Chancellor himself! And as to their desiring any temporal jurisdiction in their ecclesiastical capacity, it is what you know they have repeatedly and solemnly disclaimed in every stage of the business now in agitation.

Bishop Abernethy Drummond having, about this period, been requested, by a gentleman belonging to the established Church of Scotland, to consecrate a burying-ground on his property: and having sent the Bishop of Carlisle, Dr. Douglas, a copy of the

† It did not then occur to Bishop Skinner that Dr. Moore, in ordaining Mr. Stephen, required no title beyond that of domestic Chaplain to the Earl of Errol; while it is but doing justice to Mr. Laing, of Peterhead, as well as to Mr. Stephen, of Cruden, (although both are now in the silent grave,) to state that they both united themselves and flocks to the Scottish Episcopal Church, and entered with heart and hand on promoting the general union of Episcopalians in Scotland, as will be shown in the sequel.—*Annals.*

* Dr. Secker became Archbishop of Canterbury in April, 1768, and died in 1768.—*Annals.*

form of consecration which he made use of, received from his Lordship the following answer:—

LETTER XXIV.

THE BISHOP OF CARLISLE TO BISHOP
ABERNETHY DRUMMOND.

"I was favoured with yours of the 14th, enclosing your very excellent form of consecrating a burying-ground.

"Were it known among us in this part of the island, how liberally the Scottish Presbyterians think about their own Episcopalians, your Bill would meet with fewer obstructions.

"I put lately into the hands of the Archbishop of Canterbury, a letter from Dr. Campbell, of Aberdeen, in which he laments to me the fate of your last year's application, and bears the strongest testimony, that the granting the indulgence you have petitioned for, will, so far from giving offence, be highly agreeable to those of the establishment in Scotland. You will understand from your agents here what are the Chancellor's objections to your Bill. Endeavours, I make no doubt, will be used by the Archbishop, and others of our Bench, to rectify his misapprehensions, and I heartily wish those endeavours may be effectual."

On receiving the information contained in this letter, Dr. Campbell's good offices having been purely voluntary, and therefore the more gratifying, Bishop Skinner waited on him, and, in name of the whole Bishops and Clergy of the Scottish Episcopal Church, gave the Doctor most hearty thanks for the friendly part which he had acted, in conveying to the Bishop of Carlisle such a favourable testimony in their behalf. But the testimony of friends was, at the time, of no avail. A letter from Dr. Gaskin arrived, the commencement of which augured what the sequel would be.

LETTER XXV.

DR. GASKIN TO BISHOP SKINNER.

"It is with most painful reluctance that I sit down to communicate to you, as from your London Committee, the contents of a letter from the Lord Advocate to Mr. Park, I will trans-

scribe the whole of it, and afterwards subjoin some observations.

"Sackville Street, April 30, 1790.

"Dear Sir,

"I am to blame in having been so long in answering your letters. But I wished to see the Attorney-General, with whom I have at last met, and conversed on the subject.

"With every wish to forward the cause of your clients, if I may so term them, we both at last concurred in the expediency of urging the repeal this Session; and, I am satisfied, on good grounds. It is impossible for me to go again to the Chancellor, even supposing my ideas to have been different from those I have just now stated, unless his Lordship was to send for me, and hint at a desire of being farther informed on the business.

"I beg therefore that you would communicate to Dr. Gaskin, and the other gentlemen concerned in London, that they may intimate to their friends in Scotland, the inexpediency, as well as the impossibility, of bringing their case at present under the consideration of Parliament. I am, &c.

"R. Dundas."

"To Mr. Park—"

"You will, I presume, with us, consider this as a final damper to all our hopes and expectations this Session; and I am persuaded, you would counsel us to say, 'God's will be done.' One consolation, which at present we experience, is, that every step which seemed likely to promote the accomplishment of our wishes, has been industriously pursued, and nothing, I am persuaded, has been done to injure you. Another consolation is, that at this instant you stand on better ground than at any former period. Nothing has occurred which can induce you to entertain a doubt of success with the new Parliament; and very many particulars conspire, all encouraging us to renew our application next winter, with cheerful confidence that it will not be renewed in vain.

"Your church is now better known on this side of the Tweed than it has been for many years past. The spiritual character of yourself, and your

worthy colleagues, is most explicitly recognized by the Prelates of our Bench; and I am persuaded they are most willingly ready to lend their helping hand towards the accomplishment of your wishes. The business, however, they all agree, must be considered as a State measure, and without the Great Officers of State nothing can be done. Of their concurrence next Session no doubt is to be entertained; and the Lord Advocate himself assured me, that he would then be in Parliament, and would think it his duty to bring forward your Bill.

"On such considerations as these, in addition to the justice of your cause, and the firm belief that 'God is with us,' we are not in the least dispirited, although, for the present, we are disappointed.

"I hope no material injury from the delay will befall any part of your community, but that the same gracious Providence, which, during the period of a long and gloomy winter, has kindly watched over the shepherds and your sheepfold, will continue to you protection from without and grace from within. I need not at this time add more than that, if it please God to continue life and health to Mr. Park, Mr. Stevens, and myself, until the time of renewing the business come round again, we shall be most cheerfully ready to be employed in whatever way the Committee of Delegates of the Scottish Episcopal Church shall judge fit.

"I must trouble you to communicate the substance of this letter, with our respectful compliments to the rest of the Committee of Delegates; and be assured that I am, with inviolable attachment to your cause and to yourself, yours," &c.

"London, May 3, 1790."

In addition to the information and friendly suggestions conveyed in the above letter, the very next post brought Bishop Skinner a short note from Dr. Gaskin, in these words:—

"This moment the enclosed reached me. It will give you some comfort, and therefore I put you to the

expense of postage. Communicate its contents to your brethren.

"The Bishop of St. Davids has at last spoken to the Chancellor, but he found him so extremely uninformed upon the business, that he says it will take him too much time to make him understand it, to give us any reasonable hope of success this Session. The Bishop says, that the Chancellor expressed a desire to hear him further upon the matter in private, but begged he would defer the interview till the Spanish business is a little blown over.

"The Bishop designs to breakfast with the Chancellor on Saturday, the 15th instant, when he will enter fully into the subject, and he thinks he shall be able so thoroughly to possess him with the merits of the cause as to enable us to begin early in the ensuing Session. And, indeed, when I consider the ability of our advocate, and the anxious zeal which he has displayed in the cause of Scottish Episcopacy, we have every thing to hope. The Bishop added, that he meant also, a day or two before he goes to the Chancellor, to have half an hour's conversation with Mr. Park, that he may be certain he is master of the subject. He desired me likewise to say from him, by way of comfort to our friends in Scotland, that there is no doubt of their ultimate success; that their cause, and their rights, as a sacred body, are better understood in England than ever; and that if the Bill is put off, it is not from a doubt of the propriety of their request, but to be imputed rather to the urgency of public affairs, which had hitherto prevented the Chancellor from giving their Bill that attention which it is necessary for him to do before it can pass into a law.

"This is most clearly my own opinion of the Scottish Episcopal Church, which I think, (and I know that you agree with me,) has already greatly emerged, even without any Bill, from that obscurity in which it has been involved, and from that oppression under which it has so long and so unjustly laboured. Were it nothing else, the countenance it has received from, and the zeal which has

been displayed by, some of the most learned and distinguished Prelates of our Bench, entitle her already to hold up her head, as a very distinguished and venerable branch of the Church of Christ.*

As soon as possible after receiving the above friendly communications, Bishop Skinner acquainted the other Members of the Committee with their contents. All joined in regretting this unluckily delay in the business entrusted to their management. At the same time they felt no small satisfaction in reflecting, that no part of their own conduct, or of the conduct of their highly valued friends, could be charged as the cause of this repeated disappointment. On the 18th of August, this year, the Diocesan Synod of Aberdeen having met, the Bishop laid before his Clergy an account of the several steps which had been taken during the last Session of Parliament for obtaining the relief so ardently desired; when the Clergy unanimously approved of the conduct of their Delegates, and thanked the Committee for their zeal and assiduity, recommending to them at the same time to solicit the aid of well disposed Noblemen and Gentlemen, particularly the support and countenance of the Right Honourable the Earl of Kellie,* of whose zeal in the cause of Scottish Episcopacy the Clergy of this Church could not but be highly sensible. The Members of the Synod also ordered their Clerk to transmit an extract of their proceedings, signed by their Dean, to the Deans of the other Dioceses of the Church, to be by them laid before their brethren of the priesthood, for their consideration and concurrence. In consequence of

* Archibald Erskin, the seventh Earl of Kellie, who died in the 62d year of his age, anno 1797. A nobleman, of whom, in a short Memoir of his life, it is justly said, that "being himself a member of the Scottish Episcopal Church, and having long regretted the restraints which were laid upon her worship, it was chiefly owing to his unwearied exertions, that, in 1792, those restraints were removed by Act of Parliament." See "*A Short Account of Lord Kellie's Life and Opinions*," by Dr. Hays, of Stirling.

this resolution, the Church was unanimous in expressing the full confidence which it continued to have in the Committee of Delegates, cordially thanking them for past exertions, and requesting them to continue to use their best endeavours in forwarding the important trust to which they were appointed.

(To be continued.)

FOR THE CHRISTIAN JOURNAL.

Abstract of the Proceedings of the Bishops, Clergy, and Laity of the Protestant Episcopal Church in the United States of America, in a General Convention held in St. James's Church, in the City of Philadelphia, from the 16th to the 24th of May, inclusive, A. D. 1820.

(Continued from page 307, and concluded.)

New-Jersey.

THE state of the Church, in the diocese of New-Jersey, through the Divine goodness, still continues, however slowly, to improve.

Though there has been but one addition to the number of congregations since the last report (the church at Paterson), yet there has been an increase of members and of communicants in several. More clergymen now belong to the diocese, and possess cures, than at any former period. The Churches, with scarcely an exception, are in excellent repair. One of which, St. Michael's Church, at Trenton, has been lately rebuilt, in an elegant style, and others have been improved and repaired. The vacant Churches have enjoyed the regular administration of the word and ordinances, more frequently than formerly. They have been annually visited by the Bishop, some of them oftener; several of them by the Rectors in their vicinity; and all of them, by Missionaries. There is, therefore, cause for gratitude to the Divine Head of the Church, that, struggling with difficulties and discouragements, as our section of it has been for many years, we are yet permitted not only to live, but to anticipate, with considerable confidence, a still better state of our ecclesiastical affairs.

Since the preceding General Convention, the Bishop of the diocese has admitted to priests' orders, the Rev. James Montgomery, formerly a Deacon, in the diocese of Pennsylvania; and to Deacons' orders, Samuel Brighton Stratton (since removed to Maryland), Francis H. Cuming (since removed to the diocese of New York), George H. Woodruff, and Clarkson Dunn.

Two institutions have taken place within the same time, the Rev. James Montgomery, to the Rectorship of St. Michael's Church, Trenton (since removed to the diocese of New York), and the Rev. Abiel Carter, lately of the diocese of Pennsylvania, to the same Rectorship.

Two candidates for holy orders have been admitted.

Confirmations have been administered in eight churches. The number confirmed was one hundred and fifty-three. The number of baptisms reported, since the last General Convention, is four hundred and eighty-two, and the present number of communicants, upwards of eight hundred. The rubrics and canons of the church are generally observed with attention, and the authority of the church respected.

The funds of the corporation for the relief of widows and children of clergymen of the Protestant Episcopal Church in this state; of the Episcopal Society for Promoting Christian Knowledge and Piety; and the fund for supporting Missionaries, have increased considerably since the last report. The permanent fund of the Episcopal Society has advanced from four hundred and seventy-five, to upwards of eight hundred dollars; at the same time a very considerable number of Bibles, Prayer Books, and religious tracts have been gratuitously distributed by the Society, among the needy members of the church, and others.

The number of instituted Rectors, in the diocese, is nine. The whole number of Clergymen, fifteen; three more than were reported at the last meeting.

Pennsylvania.

There are, at this time, in the state of Pennsylvania, thirty clergymen of the Episcopal Church; the greater part of whom are engaged in the discharge of parochial duty.

The following persons have been ordained deacons, in this diocese, since the last General Convention: Richard S. Mason, William A. Muhlenberg, Henry R. Judah, Samuel C. Brinckle, Manning B. Roche, Thomas Breintnall, William Westerman, Joseph Spencer, John Rodney, Bird Wilson, William S. Wilson, Charles G. Snowden, John Johns, Samuel Bacon, Henry Pfeiffer, and Samuel Sitgreaves, jun.

The following Deacons have been ordained Priests: the Rev. George Sheets, the Rev. Albert A. Muller, of South Carolina, the Rev. Jacob M. Douglass, the Rev. Charles M. Dupuy, the Rev. Thomas P. May, the Rev. Frederick Dalcho, M. D. of South Carolina, the Rev. John V. E. Thorn, the Rev. Bird Wilson, and the Rev. Samuel Bacon.

There are, at present, the following candidates for orders in this diocese: Samuel Marks, Charles P. M'Ilvaine, Ephraim Bacon, James Doughen, John P. Banks, Robert Piggot, Richard H. Morgan, Joseph Mason, Peter Van Pelt.

This diocese has been deprived by death, of the Rev. Absalom Jones, the Rev. Thomas P. May, and the Rev. John Campbell.

St. Thomas's Church, Whitemarsh, St. Luke's Church, Germantown, and Christ Church, Leacock, Lancaster county, have been consecrated by the Bishop.

New Churches are erecting at Lancaster, Easton, and Montua.

Four recently organized parishes have been received into union with the Convention of the diocese.

The number of baptisms since the last General Convention, has been one thousand six hundred and sixty-eight, and of confirmations, seven hundred and twenty-four. The number of communicants reported to the last diocesan convention, is one thousand five hundred.

From the representations of the Missionaries who are sent out under the patronage of the Society for the Advancement of Christianity in Pennsylvania, the agreeable intelligence is derived, that a degree of religious sensibility is perceptible among the members of our communion generally, and an attachment to the distinctive principles of our church, which, it is hoped, will, in time, lead to the most beneficial results. Under the influence of this pious zeal, the Missionaries who have been sent into the interior parts of the state have been thankfully received, and cordially welcomed; and under their labours, congregations have been collected and organized, which will soon be able to erect for themselves places of public worship, and support their pastors.

Societies have been established and respectably supported, for Sunday School instruction, for distributing the book of Common Prayer, and religious tracts. The Episcopal Fund is rapidly increasing, and the Corporation for the Relief of Widows and Orphans of Clergymen has an extensive fund, which promises to answer the purposes of its establishment.

Upon the whole, it may be remarked, that the Church in Pennsylvania, under the blessing of her Divine Founder and Head, is as rapidly increasing in prosperity as, when all circumstances are considered, we have any reason to expect.

Delaware.

The state of affairs and the cause of religion, it is believed, are certainly improving; and it is hoped, the set time to favour this part of our Zion is near at hand. Since the last General Convention, several churches in the state have been repaired, and placed in good order, and have received considerable additions of families and communicants. There are fourteen churches in this state, and the most of them have regular and stated religious services, and those which are not thus favoured, are visited occasionally by the clergy of the state. The church in Wilmington has especially been favoured with

God's blessing within two years past, and has arisen from its desolate state. At Newcastle the prospect is brightening. The churches in Kent county are promising. At Middletown exertions have been made to rescue the fine building the congregation of St. Ann's possess, from dilapidation; and the labour, bestowed lately upon them, has not been in vain.

The conventions of late have been more interesting, and are well attended; and the rules of the church are well observed. The churches in Sussex county are in an improving state. Some of the congregations have made considerable exertions to repair their places of worship; and their labours have not been in vain.

On the whole, we have great reason to be thankful to the Great Head of the Church, that our prospects in this state justify the hope, that, ere long, by the faithful co-operation of the clergy and laity, we shall yet see more "refreshing times from the presence of the Lord," and the cause of our Zion in this state arise from the desolations of many generations.

There are in the state of Delaware, four officiating clergymen. There are about two hundred communicants. There have been one hundred and fourteen persons confirmed; and one candidate received for holy orders, viz. Mr. Wells Wolf.

Maryland.

It appears from the journals of conventions held in this diocese since the General Convention, that eight hundred and nineteen persons have been confirmed, eight churches have been consecrated, fifteen persons have been admitted to holy orders; eight to the office of Deacon, and seven to that of Priest; and nineteen clergymen have removed into the diocese, from other states. Several religious societies have been established, and some are already productive of much good. Among these, are the "Prayer Book and Homily Society of Maryland," "the Baltimore Female Tract Society," (both of which receive some degree of support from persons not residing in that city), and the Sunday

Schools attached to the different parishes of the diocese. In several parishes, where the ministry could not be obtained or supported, gentlemen, distinguished by their piety and standing in society, have received from the Bishop the appointment of lay readers; and thus are instrumental in preserving among the members of our church their attachment to her most devout and excellent services. Though much pressed by the cares of an extensive parish, containing about four hundred families, the Bishop continues to discharge the duties of his office throughout the diocese; and it was remarked, in his last statement to the annual convention, that, with the possible exception of some remote chapels, he had then completed his tour of Episcopal visitation.

The canons and rubrics of the church are, it is believed, in most respects, generally observed; and, upon the whole, we are allowed to cherish the hope that the prosperity of the Protestant Episcopal Church continues to strengthen and increase in Maryland, that her principles are better understood than formerly, that prejudices once entertained against her are removed, that there is an increased attachment to her rites and ordinances, and that true religion is gaining ground in the hearts and lives of her members.

Virginia.

The Almighty continues his gracious smiles to this part of his church. Since the last General Convention a considerable number of new congregations has been formed, and a large increase of ministers been added. The number of regular congregations is about fifty, and of officiating ministers thirty. The most delightful unity prevails amongst the ministers. A strong attachment binds them and their congregations together. The conduct of communicants is becoming more and more serious and consistent; and very few are now to be found, who bring reproach upon religion and the church by immoralities, or an attendance upon the vain and sinful amusements of the world. The services of

the church are more punctually and zealously observed, and promise to be esteemed in proportion as they are duly understood. The ordinance of baptism especially, which has hitherto been so neglected, or lightly and profanely performed, begins to excite the more serious attention of the clergy and laity. Whereas the directions of the rubric enjoin the most public and solemn performance of it, where the prayers of the whole congregation may be obtained, it has been too customary, either through a false modesty or irreligious indifference, to prevail upon ministers to disobey the rubric, and let down the ordinance to a mere private ceremony, which has often been accompanied with unbecoming frivolity and mirth. The impiety of such a proceeding now appears in its true colours; and a reformation has already begun, and considerably advanced, which, it is hoped, will be aided and supported by the general voice of the church.

In this diocese a fund for the Episcopate has been commenced.

The college of William and Mary has made an offer, which promises important benefits to students of theology, and has elected a clergyman of our church a professor therein, who will take charge of such students.

A society has been organized to assist indigent young men who are candidates for the ministry, and from which the most beneficial results may be expected.

North-Carolina.

At a period no more remote than the fall of 1816, the Protestant Episcopal Church in this state was nearly at the lowest point of depression. There were, indeed, some who felt a lively interest in her welfare, and who wept when they remembered Zion. But, like Israel of old, they hung their harps upon the willows in almost hopeless anguish. Even those few houses of God, which had, for some years before, occasionally or steadily resounded with his praise, were closed and deserted; and the pious of our communion, though attached both by education and principle

to the church of their fathers, despairing of seeing her ever again arise from the dust, stood ready to abandon her cause, and to unite themselves with any among whom they could enjoy, in any measure, the benefit of divine ordinances. But, blessed be the name of the Lord, the set time for him to have compassion upon this part of Zion had come. He viewed with an eye of relenting mercy the desolations with which his justice had visited her sins. The prayers of the faithful were heard by the Great Head of the Church, and the decree was sent forth—Let Jerusalem be rebuilt.

In the spring of 1817, was held the first Protestant Episcopal Convention ever held in North-Carolina. At which were present lay delegates from four different parishes, and three of the clergy, whom Divine Providence had, for the time being, brought to that state. Of these, two have since removed, the Rev. Bethel Judd, Rector of St. John's Church, Fayetteville, to whom has succeeded the Rev. Gregory T. Bedell; and the Rev. John C. Clay, Rector of Christ Church, Newbern, whose place is now supplied by the Rev. Richard S. Mason. Besides these three, the church in this state is blessed, at present, with the labours of four others, the Rev. John Avery, Rector of St. Paul's Church, Edenton; the Rev. John Phillips, who is settled in Trinity Church, Tarborough, and performs stated services at various places in its vicinity; the Rev. William Hooper, Professor in the University of North-Carolina; and the Rev. Thomas Wright, Missionary. Mr. Hooper will also act in the capacity of Missionary, as far as it may be in his power; and the Rev. John Toland is daily expected, who will engage in the same service.

Besides these seven clergy, there are, at present, six candidates for holy orders.—William M. Greene, George S. Phillips, Robert Davis, William Lowry, John Davis, and Burton H. Hicocks.

Since the last General Convention, the Right Rev. Richard C. Moore, D. D. has admitted the Rev. Richard

S. Mason to the holy order of Priesthood; and William Hooper, Thomas Wright, and Henry M. Shaw, to that of Deacons. The last mentioned of these gentlemen, has since removed to the diocese of New York.

The Right Rev. Bishop Moore has also consecrated a new church lately erected in Fayetteville, by the name of St. John's Church; and held confirmations at various places, where were confirmed as follows: Fayetteville, sixty; Newbern, fifty-three; Edenton, thirty; Wilmington, one hundred and thirty-eight; amounting in all to two hundred and eighty-one.

It may tend farther to throw light on the condition and history of the church in this state to remark, that, a few years ago, the number of communicants in all our churches did not exceed fifty; whereas, they amount now to more than three hundred and fifty; that besides the Protestant Episcopal Missionary Society of North-Carolina, various charitable and religious societies have been established by the members of our communion; that Bible classes and Sunday Schools are to be found in almost every parish; and that the baptisms reported at the several diocesan conventions since the last General Convention, are two hundred and seventy-five; of which, twenty are stated to be the cases of adults.

Since the church was organized in this state, ten parishes have, at different times, been represented in the annual conventions; and at least six more places will organize churches as soon as they are visited by the Missionaries that have lately been appointed for that purpose.

We are happy in reporting that, as far as we know and believe, the clergy in this section of the country strictly observe the canons and rubrics of the church. The case of private baptism forms, it is believed, the only exception; and in that article, even, a reformation has commenced, which, we trust, will ere long become, complete and universal.

By the good providence of our God, the church in this state has obtained help of the Lord at the very time when she seemed most likely to be

come extinct. Had this help been delayed but a few years longer, death would probably have swept away all those Episcopal predilections which yet exist in every section of the country; and which, by the blessing of Heaven, will become the seminal principles by which the church, like the fabled Phoenix, shall arise from her ashes. Her prospects are every day brightening more and more. Her friends are every where excited to hope and exertion. May their most sanguine hopes soon be realized! may the Great Head of the Church prosper the work! and may this section of Zion speedily become the joy of the whole earth.

South-Carolina.

The diocese of South-Carolina, it appears, has been deeply afflicted since the meeting of the last General Convention. The clergy and laity of that church have not only to deplore the loss of their late diocesan, the Right Rev. Dr. Dehon, the recollection of whose virtues and talents they love to cherish in their hearts; but death hath also deprived them of the Rev. Dr. Percy, late Rector of St. Paul's Church, Charleston, and of the Rev. Thomas Frost, late assistant minister of St. Philip's Church, Charleston. The Episcopal Office, however, was not suffered long to remain vacant; but was happily filled by the election of the Rev. Dr. Bowen, in February, 1818, who appears, from an address of his clergy, to possess their thorough confidence and affection. A fund for the support of the Bishop was likewise instituted in the same year, which is progressing and promises to effect the important object it contemplated.

The number of Clergymen within the diocese of South-Carolina, has evidently increased; and there is yet no visible decline of the zeal of either the clergy or laity. Mr. David I. Campbell, Mr. Francis P. Delavaux, Mr. Henry Gibbs, Mr. John W. Chanler, and Mr. William Wilson, who had been received as candidates for holy orders by Bishop Dehon, were admitted to that of Deacons;

the four first named in the diocese of South-Carolina, and the last in that of Pennsylvania, by letters dismissory from the former. Mr. Edward Rutledge, received as a candidate for orders in this diocese, was ordained Deacon, by virtue of letters dismissory, in the diocese of Connecticut. The Rev. Frederick Dalcho, the Rev. Albert A. Muller, the Rev. Maurice H. Lance, the Rev. Francis P. Delavaux, the Rev. Thomas Osborne (since removed to the diocese of Ohio), the Rev. Alston Gibbs, and the Rev. Joseph M. Gilbert, have, within the same period, been ordained Priests; the two first at Philadelphia, and the others in South-Carolina. Several candidates are now preparing for the ministry in that diocese, and there is a prospect flattering to the hopes of the friends of the Church, that it will, in this diocese, yet effectually be restored from the state to which it had, after the revolutionary war, been reduced. At present, it appears, there are more of its parishes supplied, than at any intermediate period since the war.

The Protestant Episcopal Society for the Advancement of Christianity in South-Carolina, which was instituted a few years ago, and has prospered in an unexampled manner, has done much good. This Society is by its constitutions strictly identified with the Church. It devises and executes liberal things. By its funds it has helped to re-establish old parishes, which had fallen into decay. It actually contributes to the support of several ministers.

A society has been also formed, consisting of young men and others, having missions for its object; and it has already been instrumental of good by the employment of the Rev. Mr. Fowler in a quarter of the diocese which had never been visited by an Episcopal clergyman since the revolution. There is a happy prospect of extending the borders of our Church farther into the interior, by the formation, with the help of the Protestant Episcopal Society for the Advancement of Christianity in South-Carolina, of congregations in one or two of the interior districts.

Sunday Schools have been established in several parts of the diocese, and have been the occasion of good to many, it is hoped, particularly to the people of colour. They are, however, of too recent a date to enable us to say much about them. Tracts have also been published and distributed by the Protestant Episcopal Society for the Advancement of Christianity in South-Carolina, calculated to excite attention, to instruct the people in practical religion, and to attach them to the doctrine, discipline, and liturgy of the Church. Among those tracts is a Catechism, edited under the authority and direction of the Bishop and his Clergy, which is explanatory of the one in the Book of Common Prayer. The people of colour are beginning to be instructed in those doctrines and principles of the Christian Religion, which will tend to promote their comfort and well-being here, and their everlasting happiness hereafter, with a prospect of success conducive to their improvement and amelioration.

On the whole, the condition of the Church in South-Carolina is favourable. The Bishop has visited, since his entering on the duties of the diocese, almost every parish within it. Confirmation is regularly administered. The rubrics and canons are conscientiously observed. Both clergy and laity evince a resolution to adhere to the order of the Church, and to oppose all innovation.

The number of baptisms reported to the diocesan conventions within the last three years, is eight hundred and thirty-nine; yet that number is defective, as reports do not appear to have been received from all the parishes every year. The number of communicants appears to be one thousand four hundred and fifty-seven, although that too falls a little short of the truth.

Ohio.

By a letter from the Right Rev. the Bishop of this diocese, addressed to the House of Bishops in this Convention, and by them transmitted to the House of Clerical and Lay De-

puties, it appears that the said Right Reverend Bishop has admitted the Rev. Intrepid Morse, Deacon, from New-York, to the holy order of Priests, and Mr. Benjamin Birge, of Kentucky, to that of Deacons; and has confirmed, since his settlement in his diocesan capacity, two hundred and thirty-four persons.

At Dayton, on the Miami, and in several places in the east, and north-east of the state, new parishes have been formed.

The clergy of the diocese are six, besides the Bishop.—Philander Chase, jun. has been admitted a candidate for holy orders.

In laying the preceding statement before the House of Bishops, the House of Clerical and Lay Deputies solicit their counsel and their prayers for the blessing of Almighty God.

In conclusion, the House of Clerical and Lay Deputies, reverting to the notice of private baptisms in some of the preceding statements, respectfully request the House of Bishops to insert, in the pastoral letter solicited by this House, their opinion and advice on the subject of the existing custom of administering private baptism, without great and reasonable cause, and using in private the public office; and also on the subject of the proper qualifications of sponsors in baptism.

Signed by order of the House of Clerical and Lay Deputies.

W. H. WILMER, President.

May 23, 1820.

The following Resolutions were adopted on the subject of the Theological Seminary:—

1. *Resolved*, That the Theological Seminary instituted at New-York, under the authority of the last General Convention of the Protestant Episcopal Church of the United States, be transferred to, and located within, the city of New-Haven, in the diocese of Connecticut.

2. *Resolved*, That the management of the said Seminary be and is hereby vested in a board of trustees, which shall consist of the Bishops of the several dioceses within the United

States, of twelve clergymen, and twelve laymen, to be appointed by the House of Clerical and Lay Deputies, at every meeting of the General Convention; any seven of whom shall be competent to form a board for transacting business. They shall have power to collect and manage funds for the benefit of the Seminary, to appoint professors and teachers therein, and prescribe their duties; regulate the admission of students, and prescribe the course of studies to be observed by them, not inconsistent with the canons, and the course of studies which is or may be established by the House of Bishops:—to make such by-laws and regulations as may be necessary for the government of the Seminary, and generally to take such measures as they may deem essential to the prosperity of the institution; *provided*, that the capital of the sums subscribed and collected in pursuance of these resolutions, and of the resolutions on this subject passed by the last General Convention, shall be carefully invested in some secure and productive fund, and shall remain inviolate and untouched, except for the purpose of erecting suitable buildings for the accommodation of the Seminary; and that the interest only of the said capital shall be employed for the compensation of professors, or other current or annual expenditure, except, that they may continue and provide for the present professor.

3. *Resolved*, That the Bishops of the several dioceses within the United States, and, where there is no Bishop, the standing committee of the diocese, be, and they are hereby earnestly and respectfully requested to adopt such measures as they may deem most advisable, to collect funds in aid of the Theological Seminary, and to cause the same, when collected, to be transmitted to the treasurer of the Board of Trustees.

Together with their concurrence in the above resolutions, the House of Bishops communicated to the House of Clerical and Lay Deputies the following declaration:—

The House of Bishops inform the House of Clerical and Lay Deputies,

that in concurring in the resolutions relative to the Theological Seminary, and in its removal from the city of New-York, they deem it proper to declare that they do not mean, by this concurrence, to interfere with any plan now contemplated, or that may hereafter be contemplated, in any diocese or dioceses, for the establishment of Theological Institutions or Professorships; and further, they deem it their duty to express the opinion that the various sums subscribed, having been thus subscribed under an act of the Convention establishing the Seminary in New York, the subscribers who have not paid are not now bound, except they think proper, to pay their subscriptions, the institution being removed to a different city.

Agreeably to the foregoing resolutions, the following Gentlemen were appointed Trustees of the Theological Seminary on the part of the House of Clerical and Lay Deputies:—

The Rev. Daniel Burhans, the Rev. Harry Crosswell, the Rev. Birdsey G. Noble, the Hon. Jonathan Ingersol, the Hon. Samuel Wm. Johnson, Nathan Smith, Esq. and Richard Addams, Esq.—*Connecticut*.

The Rev. Samuel F. Jarvis, D. D. George Sullivan, Esq. and David Leas, Esq.—*Massachusetts*.

The Rev. Nathan B. Crocker.—*Rhode-Island*.

The Rev. Jonathan M. Wainwright, and Isaac Lawrence, Esq.—*New-York*.

The Rev. Charles H. Wharton, D. D.—*New-Jersey*.

The Rev. Jackson Kemper, the Rev. George Boyd, and William Meredith, Esq.—*Pennsylvania*.

The Rev. William E. Wyatt, D. D. and Francis S. Key, Esq.—*Maryland*.

The Rev. William H. Wilmer, D. D. and the Hon. Bushrod Washington.—*Virginia*.

Duncan Cameron, Esq.—*North-Carolina*.

The Rev. Christopher E. Gadsden, D. D. and William Heyward, Esq.—*South-Carolina*.

It was resolved in the House of Clerical and Lay Deputies, that it be respectfully requested of the House of

Bishops, to take measures for making known any errors or omissions in the octavo edition of the Book of Common Prayer, published by Gaine in 1793, which was established by the forty-third canon as the standard book; so that they may be avoided or supplied in future editions; and that they be also respectfully requested to correct and supply any errors or omissions in the calendar, and tables prefixed thereto, and to extend the table of the days on which Easter will fall for two cycles of moon, from the year of our Lord 1823.

The House of Bishops concurred in the above resolution, and the presiding Bishop was requested, with such persons as he may think proper to associate with him, to take order on the subject of the same.

A canon having been proposed in the House of Clerical and Lay Deputies, entitled "*of the officiating of persons not regularly ordained, and repealing the 35th Canon*,"—the same was non concurred in by the House of Bishops, who transmitted, with notice of this, the following statement of their reasons:—

The Bishops have found by experience, that such ministers in many instances preaching in our churches and to our congregations, avail themselves of such opportunities to inveigh against the principles of our communion; and, in some instances, have endeavoured to obtain a common right with us in our property. It is therefore not from the want of charity to worthy persons dissenting from us, but for the maintaining of such charity, and to avoid collision, that we declare our non-concurrence.

The Bishops further declare their opinion concerning the thirty-fifth canon, as it now stands, that it does not prohibit the officiating of pious and respectable persons as lay readers in our churches, in cases of necessity or of expediency; nor the lending of any church to any respectable congregation on any occasion of emergency.

The following resolution was adopted in the House of Clerical and Lay Deputies:

Resolved, That a committee of this

house be appointed to take into consideration the practicability and expediency of providing a fund to be at the disposal of the General Convention, and that the same committee be requested (should they deem it expedient) to report to the next General Convention a plan for raising and maintaining such a fund, and that they be further empowered to collect and hold any monies in trust, for the disposal of the General Convention.

The Rev. Mr. Onderdonk, the Rev. Mr. Kemper, Richard Harrison, Esq. Joshua Jones, Esq. and William Meredith, Esq. were appointed the committee.

It was resolved in the House of Clerical and Lay Deputies, that the Rev. Mr. Kemper, the Rev. Mr. Boyd, and Thomas McEuen, Esq. be a committee, on the part of this house, in conjunction with a committee to be appointed by the House of Bishops, should that House agree thereto, to make a collection of the Journals of the General Conventions, and of the several diocesan conventions, and of other important documents, connected with the history of the Church in the United States; and to deposit the same, subject to the disposal of the General Convention, in such hands as may be deemed proper, for the present, and until a further order of the Convention.

The House of Bishops concurred in the above, and appointed the presiding Bishop the committee on their part.

It was resolved, that the next General Convention meet in the city of Philadelphia.

A Constitution for the Protestant Episcopal Missionary Society in the United States, for Foreign and Domestic Missions, was adopted, and the following Gentlemen, appointed by the House of Clerical and Lay Deputies, Managers of the same:—

Pennsylvania. The Rev. Jackson Kemper, the Rev. George Boyd, the Rev. Wm. Augustus Muhlenberg, Messrs. Richard North, C. N. Banker, Stephen North, John Read, John Claxton, Charles Wheeler, Israel Rinsman, Hugh De Haven, jun. and Richard S. Smith.

South-Carolina. The Rev. Christopher E. Gadsden, D. D.

North-Carolina. The Rev. Gregory T. Bedell.

Virginia. The Rev. Wm. H. Wilmer, D. D. the Rev. Wm. Meade, and the Hon. Bussard Washington.

Maryland. The Rev. Wm. E. Wyatt, D. D. and the Rev. John P. K. Henshaw.

Delaware. The Rev. Richard D. Hall.

New-Jersey. The Rev. Abiel Carter.

New-York. The Rev. James Milnor, D. D.

Connecticut. The Rev. Nathaniel S. Wheaton.

Massachusetts. The Rev. Thomas Carlile.

In the House of Clerical and Lay Deputies the following resolution was passed:—

Resolved, That the Committee of this House appointed to superintend the printing of the journal and pastoral letter, be directed to cause to be printed one thousand copies of the journal of the present Convention, a like number of the journal of the last Convention, and an equal number of the pastoral letter; and also to prepare and report to the next General Convention the Constitution of the Church as it was originally adopted in 1789; and the canons in the order in which they were adopted, noticing in italics the alterations in, and additions thereto; their report to be accompanied by an index of the principal matters contained in the constitution and canons.

The Convention was closed by the singing of the 133d Psalm in metre, and by the use of several appropriate collects and prayers of the Liturgy, and the benediction by the presiding Bishop.

The list of Clergy published with the journal, according to the canons, contains the following numbers:—

Maine, 2—New-Hampshire, 4—Massachusetts, 13—Vermont, 5—Rhode-Island, 7—Connecticut, 39—New-York, 74—New-Jersey, 15—Pennsylvania, 28—Delaware, 4—Maryland, 48—Virginia, 29—North-

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Carolina, 7—South Carolina, 27—Ohio, 7—Total, 309. Of whom nine are Bishops, respectively, of the Eastern Diocess (comprising Maine, New-Hampshire, Massachusetts, Vermont, and Rhode-Island), Connecticut, New-York, New-Jersey, Pennsylvania, Maryland, Virginia (with which is provisionally connected North-Carolina), South-Carolina, and Ohio.

Canons passed in General Convention, in 1820.

CANON I.

Repealing a part of the forty-fifth Canon, passed in 1808.

THAT part of the forty-fifth canon which requires the Episcopal addresses inserted on the journal of each state or diocesan convention, to be read in the House of Clerical and Lay Deputies in General Convention, is hereby repealed.

CANON II.

Repealing the first Canon, passed in 1817.

The principal object contemplated by the first canon passed in General Convention in the year 1817, having been accomplished by the election and consecration of a Bishop for the diocess of Ohio, the said canon is hereby repealed.

CANON III.

Concerning Pastoral Letters.

Whereas there is reason to fear that the pastoral letters issued from time to time by the House of Bishops, and addressed to the members of the Episcopal Church, fail of their intended effect, for want of sufficient publicity; it is hereby made the duty of every Clergyman having a pastoral charge, when any such letter is published, to read the same to his congregation on some occasion of public worship.

CANON IV.

In addition to the seventeenth Canon, passed in 1808.

In the case of a Minister of some other denomination of Christians applying for holy orders in this Church,

the standing committee may receive testimonials of his piety, good morals, and orderly conduct, from twelve members of the denomination from which he came; provided the members of the committee have such confidence in the persons thus testifying, as to satisfy them of the correctness of the testimony; and also a testimonial to the same effect from at least one Clergyman of the Protestant Episcopal Church.

CANON V.

Amending the seventeenth Canon, passed in 1808.

When any person, not a citizen of the United States, who has officiated as a Minister among any other denomination of Christians, shall apply for orders in this Church, the Bishop to whom application is made, shall require of him (in addition to the qualifications made necessary by the seventeenth Canon), satisfactory evidence that he has resided at least one year in the United States, previous to his application.

CANON VI.

Of the Consecration of Bishops during the recess of the General Convention.

If, during the recess of the General Convention, the Church in any state or diocese should be desirous of the consecration of a Bishop elect, the standing committee of the Church in such state or diocese may, by their president, or by some person or persons specially appointed, communicate the desire to the standing committees of the Churches in the different states, together with copies of the necessary testimonials: and if the major number of the standing committees shall consent to the proposed consecration, the standing committee of the state or diocese concerned shall forward the evidence of such consent, together with other testimonials, to the presiding Bishop of the House of Bishops, who shall communicate the same to all the Bishops in this Church in the United States; and if a majority of the Bishops should consent to the consecration, the presiding Bishop,

with any two Bishops, may proceed to perform the same; or any three Bishops to whom he may communicate the testimonials.

The evidence of the consent of the different standing committees shall be in the form prescribed for the House of Clerical and Lay Deputies in General Convention; and without the aforesaid requisites, no consecration shall take place during the recess of the General Convention. But in case the election of a Bishop shall take place within a year before the meeting of the General Convention, all matters relative to the consecration shall be deferred until the said meeting.

The fifth canon is hereby repealed.

CANON VII.

To govern in the case of a Minister declaring that he will no longer be a Minister of the Church.

If any minister of this Church shall declare to the Bishop of the diocese to which he belongs, or to any Ecclesiastical authority for the trial of clergymen, or, where there is no Bishop, to the standing committee, his renunciation of the ministry, and his design not to officiate in future in any of the offices thereof; it shall be the duty of the Bishop, or, where there is no Bishop, of the standing committee, to record the declaration so made. And it shall be the duty of the Bishop to admonish, or to suspend him, or to displace him from his grade in the ministry, and to pronounce and record, in the presence of two or three clergymen, that the person so declaring, has been admonished, or suspended, or displaced from his grade in the ministry in this Church. In any diocese in which there is no Bishop, the same sentence may be pronounced by the Bishop of any other diocese, invited by the standing committee to attend for that purpose. In the case of displacing from the ministry, as above provided for, it shall be the duty of the Bishop to give notice thereof to every Bishop of this Church, and to the standing committee in every diocese wherein there is no Bishop.

The second canon of 1817 is hereby repealed.

CANON VIII.

Concerning Candidates for Orders.

In addition to the testimonials produced by a person wishing to become a candidate for holy orders, as prescribed by the seventh canon, he must lay before the standing committee a satisfactory diploma, or certificate, from the instructors of some approved literary institution, or a certificate from two presbyters, appointed by the Ecclesiastical authority of the diocese to examine him, of his possessing such academical learning as may enable him to enter advantageously on a course of theology.

When a person applying to be admitted a candidate, wishes the knowledge of the Latin and Greek languages, and other branches of learning, not strictly Ecclesiastical, to be dispensed with, the standing committee shall not recommend him as a candidate, until he has laid before them a testimonial, signed by at least two presbyters of the Church, stating that, in their opinion, he possesses extraordinary strength of natural understanding, a peculiar aptitude to teach, and a large share of prudence.

Done in General Convention, in the city of Philadelphia, in the year of our Lord 1820.

By order of the House of Bishops.

WILLIAM WHITE,
Presiding Bishop.

Attested.

WM. AUGUSTUS MÜHLENBERG, Sec'y.

By order of the House of Clerical and Lay Deputies.

WILLIAM H. WILMER,
Attested. President.

ASHBEL BALDWIN, Secretary.

Constitution of the Protestant Episcopal Missionary Society in the United States, for Foreign and Domestic Missions, adopted in General Convention, 1820.

OF THE NAME AND OFFICERS.

1. This institution shall be designated "The Protestant Episcopal

Missionary Society in the United States, for Foreign and Domestic Missions." Its officers shall consist of a president, vice-presidents, two secretaries, and a treasurer, together with such other officers as may be deemed necessary.

2. The affairs of this Society shall be conducted by a board of twenty-four managers, to be appointed by the General Convention, twelve of whom shall reside in or near the city of Philadelphia, and six members shall constitute a quorum for the transaction of business.

3. The officers of this society, with the exception of those provided for in this constitution, shall be appointed by the board of managers, and continue in office during the recess of the General Convention, or until others are appointed.

4. The presiding Bishop of this Church shall be the president of this society, and the other Bishops, vice-presidents, in the order of seniority established in their house.

OF AUXILIARY SOCIETIES.

The board of managers shall take such measures as they may deem proper, to establish Auxiliary Societies; to secure patronage, and to enlarge the funds of the institution. The Bishop of every diocese shall be president of the Auxiliary Societies, organized in the same.

OF MEMBERS.

1. Every person subscribing, annually, the sum of three dollars, shall be a member of this society, during the continuance of such subscription.

2. Every person giving a benefaction of fifty dollars or upwards, at one time, shall be considered a patron of this society.

3. The subscription books shall be so arranged, that, at the time of subscribing, every person may contribute either to the cause of Foreign or Domestic Missions; and the money shall be appropriated according to the intention of the donor.

4. If any money shall be given to this society by individuals, congregations, or other societies, without specifying to what particular object it is

to be applied, the board of managers may appropriate it as they shall think best.

OF THE FUNDS.

All benefactions and donations, exceeding the sum of fifty dollars, made to this society, if requested by the contributors at the time of subscription or donation, shall be invested in some good and productive stock, and the interest only of such monies shall be appropriated to the objects of the institution.

OF THE DUTIES OF OFFICERS.

1. The board of managers shall have the power to make all bye laws necessary for their own regulation, and to appoint from among their number, all such committees, as shall be necessary to transact the various parts of duty assigned them.

2. The treasurer shall keep distinct accounts of the money received by him, whether to be applied to Foreign or Domestic Missionary purposes; and shall be required to render his account, at least once in every year, to the board of managers.

3. The board of managers shall make a full report of their proceedings, and of the funds of the society, at every meeting of the General Convention.

4. No missionary of this society shall be employed within the bounds of any organized diocese, except with the consent and approbation, and under the direction, of the Bishop; or, if there be no Bishop, the Ecclesiastical authority of the same.

CONCLUSION.

It is recommended to every member of this society, to pray to Almighty God for his blessing upon its designs, under the full conviction, that unless "He directs us in all our doings, with his most gracious favour, and furthers us with his continual help," we cannot reasonably hope either to procure suitable persons to act as missionaries, or expect that their endeavours will be crowned with success.

Account of two Persian Christians.

(From the Missionary Register for July, 1820.)

MUCH interest was excited, last summer, among many benevolent persons at Bombay, Madras, and other places, by two Persian Christians, who travelled to collect charitable contributions. The account given by them of the body of Christians to which they belong is very striking; and their apparent simplicity and integrity gained them very general confidence. The Rev. Messrs. Kolhoff and Sperschneider, Missionaries at Tanjore, of the Christian Knowledge Society, were so well satisfied, after due examination, of the truth of their representations, that they gave them a Testimonial to that effect. A member also of the Corresponding Committee, at Madras, of the Church Missionary Society, entered much into their case, and addressed to the Secretary of the Society a statement of various particulars. From these documents we have collected the following account of these Christians, and the body to which they belong:—

"Lucas John is about forty years of age; and states, that, by the blessing and grace of God, he has, for the last ten years, attended to the concerns of his soul. Joseph John, about twenty-three years old, has, since the age of fifteen, known the things belonging to his peace.

"Their native town is Chosrabad, in the Province of Hedesbegan, in Mesopotamia. It contains about 700 inhabitants, who are all of the same community with themselves.

"They are the offspring of ancient Jewish Christians, and are now suffering greatly under the government of Persia. Formerly, when under a Turkish Pasha, they enjoyed, in some degree, public justice and peace; but since they have been subjected to the power of Abbas Mirza, a son of the King of Persia, who resides at Tebriz, these poor Christians have been treated in a most intolerant and cruel manner; and have had to pay heavy taxes, beyond their ability. Two sons of Lucas John have been seized, and threatened to be made Mual-

mans; but Mr. Armstrong, residing at Tebriz, has become security for the payment of 1,000 rupees; 500 of which are already collected, the rest still wanting. Since their acquaintance with Mr. Armstrong, they seem to have suffered less from their Mahomedan oppressors.

"The sum of 1000 rupees, required to satisfy the demand of their oppressors, who have retained the two children of their family as hostages for payment, amounts to much more than that sum according to the rupee of India, which is of less value.

"They collected about 700 rupees at Bombay, Cochlin, Tanjore, and the intermediate places, and about as much more at Madras.

"The whole number of these Christians amounts to about 10,000. They have an Archbishop and three Bishops. The Archbishop resides at Mosul; one of the Bishops, at their native town of Chosrabad; and another at Meredeen, three days' journey from Mosul; and the third at Diarbekir. By the Mahomedans they are called Nazarenes, and Syrians by the Arabs; but, among themselves, Ebriam, or Beni Israel; which name denotes their relation to the ancient Jewish Christian Church, as does also their present language, of which we get a proof; the Lord's Prayer and the Apostolic Creed being very like to the original Hebrew. They have no connexion whatever with either the Greek or Roman Churches.

"They hold the Doctrine of the Trinity in Unity: and declare Jesus Christ to be the Way, the Truth, and the Life; and that through him alone they are delivered from the wrath to come, and are made heirs of eternal life. They acknowledge only the two Sacraments, but both in the full sense and import of the Protestant Church.

"They have, at Chosrabad, a large Church, nearly of the size and appearance of the Scotch Kirk at Madras, which is a fine building. Through fear of the Mahomedans, who insult and oppress them, they assemble for Divine Worship between the hours of five and seven on Sunday mornings;

and, in the evenings, between six and eight. There are also Daily Services at the same hours. The women and men sit in opposite sides of the Church during the hours of Worship.

"The country is said to be covered with gardens, abounding with a great variety of fruits. The men are chiefly engaged in cultivation, and the women in spinning.

"Within the last ten years a School has been established, in which the average attendance of boys is about thirty. There is also a separate School for girls, consisting of but a few scholars; sometimes not more than three in number. In these Schools are taught the Four Gospels, (the names of which they repeated distinctly), the Psalms, and other books. The scholars are taken to Church morning and evening.

"These two men seem honest and simple men; and well acquainted with the truths of Christianity, though quite deficient in reading and writing. On being asked occasionally what success they had met with, they would invariably reply, in the most artless and unaffected manner, as if it was their ordinary style of speaking of their benefits and mercies, "God has given us," so much more—mentioning the amount. It is possible that their story may be fabricated; and, if so, 1400 rupees, though given from the best of motives, and, as such, not losing their reward, have been unhappily misapplied; but, if otherwise, how great the privilege to have ministered to the wants of a people who deserve an interest in the alms and the prayers of the whole Christian World!"

THE PSALMS.

Extracts from the New Family Bible now publishing by T. & J. Swords, under the direction of the Right Rev. Bishop Hobart.

(The passages within brackets are added to this edition by the American editor.)

PSALM XXIII The sweetness of many of the Psalms in composition, sentiment, diction, and arrangement, has never been equalled by the finest productions of heathen poetry. And, I must confess, I never met with any image so truly pleasing and delightful, as the following description of

the Deity in the character of a shepherd.
Bp. Loxth.

Ver. 1 The Lord is my shepherd ;
I shall not want.

[1. *The Lord is my shepherd ; &c.*] In these words, the believer is taught to express his absolute acquiescence and complacency in the guardian care of the great Pastor of the Universe ; the Redeemer, and Preserver of men. With joy he reflects, that he has a "Shepherd ;" and that that Shepherd is *Ἰησοῦς* ; one possessed of all the qualities requisite to constitute the pastoral character in the highest perfection. For where shall we find such unexampled diligence, such inexpressible tenderness, such exquisite skill, such all-subduing might, and such unwearied patience ? Why should they fear who have such a friend ? How can they "want," who have such a "Shepherd ?"
Bp. Horne.

2 He maketh me to lie down in green pastures : he leadeth me beside the still waters.

[2. *He maketh me to lie down in green pastures ; &c.*] The loveliest image afforded by the natural world is here represented to the imagination ; that of a flock, feeding in verdant meadows, and reposing in quietness by the rivers of water, running gently through them. It is selected, to convey an idea of the provision made for the souls as well as bodies of men by his goodness, who "openeth his hand, and filleth all things living with plenteousness." *Bp. Horne.*

3 He restoreth my soul : he leadeth me in the paths of righteousness for his name's sake.

[To "restore," or bring back those that had "gone astray," that is, in other words, to "call sinners to repentance," was the employment of him, who, in the parable of the "lost sheep," representeth himself as executing that part of the pastoral office. By the same kind hand, when "restored," they are thenceforward led in "the path of righteousness," in the way of holy obedience. *Bp. Horne.*]

4 Yea, though I walk through the valley of the shadow of death, I will fear no evil : for thou art with me ; thy rod and thy staff comfort me.

[To apprehend the scenery in this verse, we must conceive the Church militant and the Church triumphant as two mountains, between which lieth the "valley of the shadow of death," necessary to be passed by those who would go from one to the other. Over all that region of dreariness and desolation, extendeth the empire of the king of terrors, and the believer alone "feareth no evil" in his

passage through it ; because he is conducted by "that great Shepherd of the sheep, whom God brought again from the dead ;" Heb. xiii. 20 ; and who can, therefore, show us the path of life through the vale of death. In all our dangers and distresses, but chiefly in our last and greatest need, let "thy rod," the sceptre of thy kingdom, O Lord, protect us, and thy pastoral "staff" guide and support our steps ; till, through the dreadful valley, we pass to the heavenly mountain, on which St. John saw "the Lamb standing with a great multitude redeemed from the earth," Rev. xiv. 1. *Bp. Horne.*]

5 Thou preparest a table before me in the presence of mine enemies : thou anointest my head with oil : my cup runneth over.

[Another set of images borrowed from a "feast" is introduced to give us ideas of those cordials and comforts prepared to cheer and invigorate the fainting soul ; while, surrounded by "enemies," it is accomplishing its pilgrimage through life ; during which time its sorrows and afflictions are alleviated and sweetened by the joys and consolations of the Holy One ; by the feast of a good conscience ; by the bread of life, the "oil" of gladness, and the "cup" of salvation, still full and "running over." *Bp. Horne.*]

6 Surely goodness and mercy shall follow me all the days of my life : and I will dwell in the house of the LORD for ever.

[6. *Surely goodness and mercy &c.*] The Lord our Saviour will provide for us on earth, and conduct us to heaven ; where we shall dwell to "length of days," even the days of eternity, "one fold under one Shepherd ;" a fold into which no enemy enters, and from which no friend departs : where we shall rest from all our labours, and see a period to all our sorrows : where the voice of praise and thanksgiving is heard continually ; where all the faithful, from Adam to his last born son, shall meet together to behold the face of Jesus, and to be blessed with the vision of the Almighty : where "we shall hunger no more, neither thirst any more, neither shall the sun light on us, nor any heat. But the Lamb, which is in the midst of the throne, shall feed us, and lead us to living fountains of waters," Rev. vii. 16, 17. *Bp. Horne.*]

The natural homage which such a creature as man bears to an infinitely wise and good God, is a firm reliance on him for the blessings and conveniences of life, and an habitual trust in him for deliverance out of all such dangers and difficulties as may befall us. The man who always lives in this disposition of mind, when he re-

fects upon his own weakness and imperfection, comforts himself with the contemplation of those Divine attributes which are employed for his safety and welfare. He finds his want of foresight made up by the omniscience of him who is his support. He is not sensible of his own want of strength, when he knows that his helper is Almighty. In short, the person who has a firm trust on the Supreme Being, is powerful in his power, wise by his wisdom, happy by his happiness. He reaps the benefit of every Divine attribute, and loses his own insufficiency in the fullness of Infinite Perfection. *Addison.*

Society for the Propagation of the Gospel, (in England.)

REPORT FOR THE YEAR 1819.

The Domestic Proceedings of the Society, for the Year, will be here stated :—

Receipts and Payments.

The Benefactions, Legacies, Subscriptions, Rents, and Annuities of the Year, have amounted to 772*l.* 7*s.*, Dividends on Stock, to 4107*l.* 0*s.* 2*d.*, and the Annual Grant from Parliament for the North-American Colonies, to 7762*l.* 10*s.*—making the Income of the Year 12,641*l.* 17*s.* 2*d.*

These are the Current Receipts of the Year, and are independent of the Collections made under the authority of the King's Letter. A List of these Collections, which occupies 120 pages, is given with the present Report; but they are not yet brought to account by the Board.

The Expenditure has been 15,950*l.* 6*s.* 9*d.* This sum consists of the following items :—

Salaries and Grants to	£	s.	d.
Missionaries,	13,028	11	9
Salaries to School-			
masters,	823	0	10
Pensions,	500	0	0
Exhibitions to Schol-			
ars at the College			
and Academy in No-			
va-Scotia,	613	4	2
Books sent abroad,	172	5	8
Salaries, Printing, &			
Incidentals,	813	4	4
	£.15,950	6	9

District Committees.

The Society has formed Local As-

sociations in support of its designs, and identified these Committees with those of the Society for Promoting Christian Knowledge on this subject.

In furtherance of the designs of the Society to procure additional and permanent support from the public, in the extension of their operations to the most distant parts of the Globe, it was recommended to the District Committees, in aid of the Society for Promoting Christian Knowledge, to form themselves into similar Committees, in aid of the Society for the Propagation of the Gospel in Foreign Parts. These suggestions have, in a variety of instances, been entertained with the most perfect cordiality, and have already been productive of essential advantages. In a future year, when the arrangements of the Committees have attained greater maturity, the attention of the public may be drawn to them separately.

At a meeting of the Board, held on the 21st of January, it was agreed—

That the District Committees be invited to turn their attention to the important object of recommending to the Society orthodox and pious Clergymen, who may be disposed to offer their services in the North-American Colonies, or in the new scene of operations which has lately been opened to the views of the Society in Africa and the eastern part of the Globe.

Address to the Public.

An Address to the Public concludes the Report, the greater part of which is here given, as it presents a general view of the state and prospects of the Society :—

The Society cannot close their Report, without an endeavour again to draw the attention of the Public to the great and important objects for which they were originally incorporated; and to the religious benefits which, through their instrumentality, have been conferred, for a succession of years, upon a large portion of the globe. It may with great truth be affirmed, that the existence of the Church of England throughout the North-American Countries, as well in our present Dependencies as in the

Provinces comprehended under the name of the United States, is entirely owing to the exertions of the Society for the Propagation of the Gospel in Foreign Parts: and it is confidently believed, that an appeal to the liberality of those who value that pure Form of Worship, and those fundamental Doctrines of Christianity, which have ever been inculcated by the Ministers of its Communion, will not be made in vain. The grounds of this confidence are laid, in the public acknowledgment of the various services of the Society, in the increase of good order and morality, by all the public authorities, wheresoever its influence has spread; and in the growing wants of those territories, to which the tide of emigration has so rapidly flowed. During the last year, ten thousand emigrants landed at the port of Quebec only; suffering under every privation, which a long voyage and inadequate means of support could inflict. The Provinces of Nova-Scotia and New-Brunswick have been inundated to a still greater extent.—The poverty, which has driven these people from their native land, to seek shelter and provision in the uncultivated regions of the North, forbids any expectation even of the most scanty provision to be derived from their exertions for a Spiritual Instructor. A British Public, sensible of the value of those ministrations, will not allow their less fortunate brethren to live without that assistance with which they themselves are blessed, and gratefully acknowledge to be the source of comfort here, and a guide to eternal life hereafter.

The Southern parts of Africa offer to the benevolent heart the same field for its charitable efforts, in an increasing population destitute of every means of providing for their spiritual wants; large and uncultivated regions will be the scene of incessant toil and labour, leaving to the Colonist little leisure for the improvement of himself and family in the knowledge and practice of religion. Unsupported by the benevolence of others, and unprovided with a Christian Minister, his own sense of reli-

gion will diminish day by day; and the next generation may have to lament their ignorance of the true doctrines of salvation. The Society have not failed to make such representations to his Majesty's Government, as it is hoped may induce them to settle the Ecclesiastical Establishment on such foundation as may secure its prosperity in future ages: in the mean time, it will have to look for support, during the infancy of the Colony, to the benevolence of a British Public. A pledge has been given to the Government, that the Society will use its best endeavours to furnish the African Settlements with Missionaries duly qualified for their important charge: and it is confidently expected, that the Public at large will enable them to redeem that pledge.

The Society are not insensible to the great and extended liberality which has been evinced in the general collections of the preceding year, at the invitation of the Highest Authorities of the realm. It will be admitted, however, that the great Eastern Peninsula offers a field for the full employment of the whole of those resources; and that where an impression is to be made on the minds of men still unprepared for the reception of Divine Truth, greater exertions will be required, and greater demands will necessarily be made on the funds appropriated to that purpose.

It is the wish of the Society to enlarge the list of Annual Contributors; and to form a Fund, on which they may place a dependance for the future support of their Missionaries: and they earnestly intreat their friends to invite the attention of the Public to this special purpose—calling the more opulent to become Associated Members, and those in lower circumstances for smaller contributions: thus creating, throughout the country, an interest in the success of those operations, which have hitherto been the blessed means of diffusing Christianity, in its purest form, through the vast regions of North-America, and are now proposed to be extended to the other quarters of the globe.

St. Martin's Library, March 17, 1820.

The List of Contributing and Associated Members contains 345 names. When the local influence of District Committees comes to be fully exerted; this List will, we doubt not, be abundantly augmented.

Observations on the Principal Days in November, 1820.

WEDNESDAY, the 1st.

All-Saints.

Saint is a term which signifies holy, and is frequently applied in Scripture to the members generally of the Church of Christ, in consideration of the holiness of the spiritual society with which they are connected. In a more restricted sense, it denotes the character of those who duly appreciate the privileges, and are faithful to the obligations, of union with the mystical body of the Redeemer. It is to praise God for the grace which enables men to attain to this character, for the good examples which have been thus afforded, and for the glory that has thus redounded to his holy name; to propose to ourselves the lives of the godly as patterns for imitation; and humbly to ask for the directing and furthering influences of the Holy Spirit, that we may be enabled to follow them—that this comprehensive festival is established by the Church.

It should lead us to meditate on the characters and virtues of “the goodly fellowship of the Prophets, the glorious company of the Apostles, the noble army of Martyrs,” and all the faithful servants of God, whom the Holy Scriptures represent to have attained, by grace through faith, to the exalted rank of SAINTS. We should delight to call to mind the faithful members of “the Holy Church, throughout all the world,” who have adorned it by their lives, edified it by their doctrines, maintained its hallowed cause by their exertions and zeal, stood forth as the defenders of its purity and unity, or suffered and died in its behalf. Very appropriate, too, on this day, is pious recollection of the examples of those dear friends and relatives, who may have been removed from our fond embraces to the paradise of God. Trying as

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may be the sense of bereavement, with which this recollection will be coupled, there cannot but also be induced resignation to the will of God, who has seen fit to take them, a little before us, to an infinite removal from the troubles and trials of this mortal life, to a state of unalloyed happiness, in which we may meet them, never again to experience separation.

These holy recollections should produce, first, the lauding of God's name for the glory that has thus been brought to him, and the honour that has thus been paid, and the benefit that has thus accrued, to the cause of his religion and his Church. They should animate us to a holy resolution and effort to follow his blessed Saints in all godliness of living. They should encourage us by the exhibition of the glorious sufficiency of that grace, whereby frail and sinful man may attain to holiness and virtue. They should lead us to seek that grace in all appointed ways, that thereby our moral agency may be sanctified and directed to the cherishing of the faith, piety, devotion, and charity, which constitute that holiness, without which no man shall see the Lord—enjoy the smiles of his favour here, or the ineffable vision of his glory hereafter.

This festival brings to mind that interesting article of our faith—“The Communion of Saints”—not only their common participation of the blessings of the Church militant—its one Lord, one faith, one baptism, one divine rule of doctrine and practice, one ministry of reconciliation, one Source of sanctifying and saving grace, whence it flows through ordinances that form a firm and common bond of union; but, also, the more exalted fellowship of the members of the Church on earth, with those of the Church above. “The family” which “is named of our Lord Jesus Christ,” exists both “in heaven and earth.”* The members of the Christian Church are come, not only into the society of fellow-members on earth, but, also, “to an innumerable company of angels, to the general assembly and church of the

* Ephes. iii. 14, 15.

first born, which are written in heaven, and to the spirits of just men made perfect.*

Christians! how heed you this distinguished honour? How do you conform to society so holy and so pure? Will it be a light matter, think ye, to shame it by the unholiness and impurity of your lives, or treat it with neglect and contempt by bringing to it insensibility to the exalted privileges, and awful responsibility to which it calls you? In this society, will ye be cold and indifferent to the glory of God, the high interests of his Church, and the eternal welfare of his intelligent creatures? Ah! your union with this society on earth is but a probation for its continuance in heaven. And if *that* be not secured, there will be but one other portion, the degrading, and eternally miserable society of the devil and his angels; in which, instead of the glorious hallelujahs to God and the Lamb, which will be the eternal and blissful employment of the Church triumphant, weeping, and wailing, and gnashing of teeth, will be your's everlastingly.

—
THURSDAY, the 2d.

Thanksgiving-Day.

This day, being "the first Thursday in November, (or, if any other day be appointed by the civil authority, then such day)" is directed by our Church, to "be observed as a Day of Thanksgiving to Almighty God, for the fruits of the earth, and all other blessings of his merciful Providence."[†]

That it is proper to set apart special times for grateful acknowledgment of mercies, for which we should always be thankful, is a proposition so sound in the judgment of an enlightened understanding, and so welcome to the feelings of a pious heart, that it receives the cordial assent of the great body of professing Christians, and has ever had the sanction of both ecclesiastical and civil authority. A solemn season of praise is calculated to fix most strongly in the mind those af-

fections of gratitude, love, hope, and trust, whose natural effect is piety and purity of heart. Who can rise from reflection on the varied mercies of a kind and beneficent Providence, without a resolution to be faithful and obedient to so good a God, and without feelings of horror for the ingratitude which must mark every violation of his holy will and laws?

Very salutary, then, is the practical effect of faithful observance of this prescription of the Church, often seconded by the recommendation of civil authority. It should lead us to devout reflection on the reasons which exist for making our returns of thanksgiving. They are, first, "the fruits of the earth," and the unnumbered comforts and conveniences which they impart. Every day blessings are those of which we are most prone to lose sight. Against this we should endeavour to guard; and remember that every meal we eat, and every garment we wear, is produced to us by the power and love of God, manifested in the profoundly mysterious operations whereby the productions of the earth receive the commencement, the progression, and the maturity of their growth and fitness for our use, either directly, or, by an equally mysterious process, through the medium of the animal creation. In these operations, air, light, heat, and moisture, are all made instrumental, and so controlled in their respective degrees of influence, as to produce an effectual security against the too profuse, or too sparing action of either, which would be injurious or destructive.

Thus has there been a wonderful combination of natural causes, all ordered and governed by the great God himself, for bringing to us any, even the least, comfort which we derive, directly or indirectly, from the fruits of the earth. Of what an immense plan of loving-kindness, therefore, is man the subject every day of his existence! Suppose, that but for one season, God should withhold even a single particular in the ten thousand circumstances that must co-operate to bring the fruits of the earth to a state of fitness for our use, and what widely

* Heb. xii. 22, 23.

† Directions appended to the Tables of Festivals and Fasts in the Prayer Book.

spread misery, wretchedness, and destruction must ensue! And, O, do we not deserve this? Are we thankful as we should be? Do we feel that we are? Do our lives show that we are?

But, besides "the fruits of the earth," we are now called to thank Almighty God "for all other blessings of his merciful Providence." Let, then, each one seriously reflect on the claims his Maker has to this return. Let him reflect on his individual, domestic, social, civil, and religious blessings. Let him ask if he is in the enjoyment of health and competency, or has the means of comfortable subsistence. Let him ask, should bereavement or misfortune have been assigned him, if his lot has not mingled with it so much to alleviate, so much still to warrant hope, so much to induce cheerful resignation, as favourably to distinguish him from multitudes of fellow-sufferers, and still to call for gratitude and love. Let him survey his domestic relations, and appreciate the joys and comforts they afford. Let him reflect on the happiness afforded by his more extensive social and friendly intercourse. Let him turn his view to his country, its religious, political, and literary advantages; its natural and acquired facilities for prosperity, strength, and honour. Let him especially call to mind that most inestimable of all blessings, the religion of the Son of God, which imparts to its faithful followers peace and joy that the world can neither give nor take away; which adds sweetness to the endearments of domestic and of social life; which is the surest, and only sure, source of civil happiness and prosperity; which, besides the positive enjoyment that the devout observance of its duties, and the faithful cherishing of its spirit, add to the lot of man, however blessed in his temporal concerns—ministers joy, and hope, and consolation in the severest trials of his earthly pilgrimage, when all comfort from beneath the skies is miserable indeed; and especially in that most severe, when the world, and all things in it, recede and disappear, and eternity and judgment are full to the soul's view. Let him reflect on the

means with which he is blessed for attaining to the knowledge, and for cultivating the spirit of this best companion, guide, and friend to man, while passing his probationary term.

Such reflections, it cannot be doubted, will lead to a sense of dependence upon God, and of obligation for his kindness, which will render welcome to a heart possessed of sensibility and piety, the faithful observance of a day of solemn thanksgiving. They will present to it such a view of loving-kindness and tender mercies, as will engage the most devout and ardent affections in lauding and magnifying the holy name of God Most High.

And let it be seriously remembered, that if the mercies of God have not the effect of producing a grateful return, they will not merely be lost upon us, but even tend to our greater guilt and condemnation, by thus involving us in ingratitude—the blackest of human crimes.

But the return must not be only that of the lips. This, if alone, will be but abomination in the sight of God, and can only inflame his anger for its hypocrisy. The *heart must feel*, and the *life must show*, that we are thankful. The best and holiest affections of our souls must be devoted to the sacrifice of praise; and in our characters and conduct, we must exhibit the influence of God's goodness in redounding to his own glory. We must *benefit*, or we shall be unspeakably *injured*, by the mercies of heaven. Let us, then, bear in mind, that by whatever blessings our individual, domestic, social, civil, and religious situations may be attended, they constitute as many calls and means, for faithfulness in the respective duties those situations impose. To disregard these calls, and neglect these means, involve ingratitude and insensibility, for which we ought to blush, and awful danger, at which we ought to shudder. The contrary course will add largely to whatever of enjoyment may be in our lot; mitigate the trials with which we may be visited; open to us unspeakable consolations here, and the glorious

prospect of having the temporal blessings of our God, a prelude to those infinitely more rich and exalted, which are eternal.

THURSDAY, the 30th.

St. Andrew, the Apostle.

This Apostle was the brother of St. Peter, and called to be a follower of Jesus at the same time with him.* He appears to have been prepared, for the readiness he manifested to obey this call, by a previous interview with Christ, recorded in St. John i. 35—42. He was a disciple of St. John the Baptist, and standing with him when Jesus was passing, heard his Master bear testimony to him as “the Lamb of God.” He, and another disciple of the Baptist, who was in company with him, immediately followed Jesus, and accepted an invitation to his dwelling, where they spent the remainder of the day. The interview thus occasioned, satisfied him that Jesus was the long predicted Messiah. Full of joy and admiration at having been blessed with the society of such a personage, he immediately finds his brother, and communicates to him the welcome intelligence—“*We have found the Messiah.*” Anxious that his brother should share the privilege and honour, he brings him to Jesus. Some time after, they were both called to the apostleship.

As St. Andrew was thus the first Apostle who had an interview with our Lord, he has been designated, in the Church, as the *first called disciple*, although the call of his brother was contemporaneous with his. The festival devoted to his memory stands, therefore, first in the order of Saints’ Days in the ecclesiastical year.

The above brief notices of this Apostle are the principal ones afforded by the Holy Scriptures. The particulars of his ministry, as of that of several of his colleagues, are but little known, and remain to be revealed in that day, when the good and faithful servants of their God will receive due honour before the assembled universe.

In finding the Messiah, the Christ, he experienced not merely the joy and satisfaction arising from the honour and privilege of having been allowed to see and converse with him in his human form, but those infinitely higher emotions which were excited by discovering his sufficiency as a spiritual friend and companion, and being admitted to the exalted honour, and rich blessing, of holding spiritual communion with him. And thus he may be found by every one who seeks him aright—who feels his need of him—who reposes his whole trust upon his mercy—who faithfully uses the means he has appointed for union and intercourse with him—and, in the use of these means, disclaiming all trust in the merit of their performance, hopes only in his undeserved compassion and acceptance.

Christians! have you thus found your Saviour; found him sufficient for all your spiritual necessities, and altogether equal to the carrying of you safely through the troubles and trials of this life, to the glories of eternity? Have you found him the source of peace, and joy, and comfort? Have you found him the sanctifier, by his grace, of your hearts, the purifier of your lives, the subduer of your unholy, uncharitable, selfish, and vain-glorious tempers? If not: remember it is your own fault. It will be your own fault—O reflect on the awful consequences—if you are called to leave the world without having found Christ to be your sufficient and all-gracious Saviour. He is not far from every one of us. He waits that he may be gracious. He has pointed out to us how he would be sought. He enables us, and stands ready to confer increased ability, thus to seek him, *if we will*. But if we *will not*, our’s is the dreadful guilt, and just will be the horrible punishment that must ensue.

If we have truly found Christ, we will strive, like the Saint whose memory is this day dear to the Church, to show our regard for the inestimable blessing, by consecrating to him ourselves, our souls, and bodies, all that we are, and all that we have. Like his, too, our hearts will be enlarged by emo-

* St. Matt. iv. 18.

tions of pious solicitude, that others may share with us the exalted privilege. How amiable, how heavenly, was his fraternal affection, when this blessed saint, having sought out his brother, "*brought him to Jesus!*" And how can consanguinity or friendship dictate emotions or acts of warmer love and more genuine kindness, than a desire and endeavour to bring to Jesus those who are near and dear; to make them feel their need of him; humbly seek him, and faithfully devote themselves to him! This is acting, indeed, a faithful and an affectionate part. It is doing that, of which, if God succeed it, time itself cannot comprise half the blessings; and the holy, happy tendency, is to pure and ardent affection, in kind proportioned, and in duration equal, to the joys of heaven.

Delusions of Mind under which the Hindoos labour.

(From the Missionary Register for July, 1820.)

MISERABLY has the understanding of the Hindoos suffered! They think that they can have no happiness, unless they find out what God did before he created the world. They think themselves to have no knowledge, unless they know the origin of sin. They search after the nature of God: and they pretend to find him in their breast; in their brain; in a straw; and they think that they have nothing of him, unless they have been absorbed in him; and all this, while they have not the least desire after a proper knowledge of his will, and conformity to that will. They see—hear—walk—act; yet there is no reality in all this! They transact business, as a sort of non-entities; and fancy themselves, with all their wickedness and deceit, to be so many little gods! The whole Hindoo population, with all their manners, customs, and ceremonies, are like a theatre, where men appear, and are not; where all is play and deception to the eye.

How necessary is it, therefore, for a Missionary to dive into these mysteries, in order to bring the Torch of Truth, in his preaching, into the dark

recesses of the ideas of the Hindoos! He must study their notions and views; and must adapt his conversation to them; if he does not do this, there is no probability whatever of their understanding us clearly: and hence is manifest the necessity of much conversation with the people, and of studying the books which have formed their minds.

Superstitions of the People within the Ganges under the late Epidemic.

(From the same.)

"A Brahmin gave me," writes Mr. Rhenius, "the following account of their views of the cause of the malady under which the people are now suffering:—'In ancient times, Mariamma, an evil goddess, thirsted after the blood of men; and, in order to get the power to satisfy her desire, she went to Siva, and made a great penance before him. Siva asked her what she desired? She answered, 'Give me the power of killing men.' So he gave it to her. From that time she goes about in the land, on her shocking profession. This is the Cholera Morbus. Sometimes she gets sorry, as it were, at her cruel desires; and, repenting, retires to a mountain, where she stays, inactive, for ten or twelve years: but then breaks forth with new fury upon men. Hence come the intervals of the ravages of the Epidemic.'

"To remain free from her attacks, they relate further, that "when the semi-gods and Rishi saw the destruction which Mariamma made in the earth, they came with great lamentation before Siva, complaining against her, and saying, 'Why did you give such power to her?' Siva answered, 'She made so great a penance, that I was obliged to grant her request. But in order that there may be a deliverance from, and a defence against, her power, I give you here a Mantra (a prayer) which will secure any body that prays it.' Together with this Mantra, they have to perform certain ceremonies, offering oblations of rice," &c.

"Thus are these poor people deceived; and their hearts become steel-ed against all impressions of the truth.

"The leaves of a certain tree are thought very agreeable to Mariamma, and powerful enough to prevent her attacks. The people thread them, therefore, on a string; and tie it across the street, particularly at the entrance of their houses, where they place also some oblations to her."

On this subject, the Rev. Cornelius Traveller also communicates some intelligence. He writes, under date of Oct. 12, 1819—

"From the awful Epidemic which has afflicted the people around us, the Heathen are both alarmed and sensibly concerned. Great efforts are made to appease their deities. Offerings, the most extravagant, of almost every kind, have been presented to them. It would make your heart bleed to see numbers surrounding their Pagan altars, to officiate in an unpropitiating sacrifice, and blindly following the mandates of a crafty Priest. I have witnessed, at different temples, hundreds—men, women, and children—thus infatuated: pouring forth their libations of blood before their hideous idols, and vainly attempting to assuage the wrath of an unknown God, by services in which neither the judgment is informed nor the heart affected.

"You will scarcely give credit to what I relate of the conduct observed by these deluded creatures. A number of people, sometimes a whole village, will, at the instigation of the Priest, arm themselves with swords and other instruments of destruction, and parade through every part of it; brandishing their weapons in the air, beating their drums, and shouting with the vehemence of madmen, with a view to expel this disease from the borders. You may behold, across every door and through every street, small branches of a peculiar kind of tree tied together, in order to protect them from its ravages!

"If these are not arguments for increased exertion, and for more earnest supplication to God, that he would scatter the ignorance of the people, and save them from the awful consequences attendant on such practices, I know of none that are."

Some Account of the Saadhs, by W. H. Trant, Esq.

(From the same.)

In March, 1816, I went, with two other gentlemen, from Futtighur, on the invitation of the principal persons of the sect, to witness an assemblage of them, for the purpose of Religious Worship in the city of Furrukhabad; the general meeting of the sect being, that year, in that city.

The assembly took place within the court-yard of a large house. The number of men, women, and children, was considerable. We were received with great attention; and chairs were placed for us in front of the hall. After some time, when the place was quite full of people, the worship commenced. It consisted solely in the chanting of a hymn; this being the only mode of public worship used by the Saadhs.

At subsequent periods, I made particular inquiries relative to the religious opinions and practices of this sect; and was frequently visited by Bhuwanee Dos, the principal person of the sect in the city of Furrukhabad.

The following is the substance of the account given by Bhuwanee Dos, of the origin of the sect:—

About the Sumbut year 1600, or 177 years ago, a person named Beerbhan, inhabitant of Beejhasur, near Narnoul, in the province of Delhi, received a miraculous communication from Ooda Dos, teaching him the particulars of the religion now professed by the Saadhs. Ooda Dos, at the same time, gave to Beerbhan marks by which he might know him on his re-appearance: 1. That whatever he foretold should happen. 2. That no shadow should be cast from his figure. 3. That he would tell him his thoughts. 4. That he would be suspended between heaven and earth. 5. That he would bring the dead to life.

Bhuwanee Dos presented me with a copy of the "Pothee" or religious book of the Saadhs, written in a kind of verse, in the Thenth Hindee Dialect; and he fully explained to me the leading points of their religion.

The Saadhs utterly reject and abhor all kinds of idolatry; and the Ganges is considered by them with no greater veneration than by Christians, although the Converts are made chiefly, if not entirely, from among the Hindoos, whom they resemble in outward appearance. Their name for God is "Sutgur;" and Saadh, the appellation of the sect, means servant of God. They are pure Deists; and their form of worship is most simple, as I have already stated.

The Saadhs resemble the Quakers, in their customs, in a remarkable degree.

Ornament and gay apparel, of every kind, are strictly prohibited. Their dress is always white.

They never make any obeisance or salam.

They will not take an oath; and they are exempted in the Courts of Justice; their asseveration, as that of the Quakers, being considered equivalent.

The Saadhs profess to abstain from all luxuries; such as tobacco, paun, opium, and wine. They never have nauches, or dancing.

All attack on man or beast is forbidden; but, in self-defence, resistance is allowable.

Industry is strongly enjoined. The Saadhs, like the Quakers, take great care of their poor and infirm people. To receive assistance out of the "punt" or tribe, would be reckoned disgraceful; and render the offender liable to excommunication.

All parade of worship is forbidden. Secret prayer is commended. Alms should be unostentatious: they are not to be done that they should be seen of men.

The due regulation of the tongue is a principal duty.

The chief seats of the Saadh Sect are Delhi, Agra, Jypore, and Furrukhabad; but there are several of the sect scattered over the country.—An annual meeting takes place at one or other of the cities above-mentioned, at which the concerns of the sect are settled.

The Magistrate of Furrukhabad informed me, that he had found the

Saadhs an orderly and well-conducted people. They are chiefly engaged in trade.

Bhuwanes Des was anxious to become acquainted with the Christian Religion; and I gave him some copies of the New Testament, in Persian and Hindoostanee, which he said he had read, and shewn to his people, and much approved. I had no copy of the Old Testament, in any language which he understood well; but, as he expressed a strong desire to know the account of the Creation as given in it, I explained it to him from the Arabic Versions, of which he knew a little. I promised to procure him a Persian or Hindoostanee Old Testament, if possible.

I am of opinion, that the Saadhs are a very interesting people; and that an intelligent and zealous Missionary would find great facility in communicating with them.

ORDINATIONS.

On the 4th Sunday after Easter, April 30th, the Right Rev. Bishop Moore held an Ordination in St. Paul's Church, Edenton, (N. C.) and admitted William Hooper and Thomas Wright to the holy order of Deacons, and the Rev. Richard S. Mason, Deacon, Minister of Christ Church, Newbern, (N. C.) to that of Priests. An appropriate discourse was delivered by the Rev. Adam Empie, Rector of St. James's Church, Wilmington, N. C.)

On the 2d Sunday after Trinity, June 11th, the Right Rev. Bishop Chase held an Ordination at Worthington, (Ohio), and admitted Philander Chase, jun. Professor in the Worthington College, to the holy order of Deacons. Morning prayer was conducted by the Rev. Samuel Johnston, Minister of Christ Church, Cincinnati, and an appropriate discourse delivered by the Rev. Intrepid Morse, Minister of St. James's Church, Zanesville, and St. Paul's, Steubenville.

On Friday, October 20th, the Right Rev. Bishop Hobart held an Ordination in St. Philip's Church, New-York, and admitted Peter Williams, jun. (a

coloured man), to the holy order of Deacons. Morning prayer was conducted by the Rev. Lucius Smith, Rector of St. Peter's Church, Auburn, and an appropriate discourse delivered by the Rev. Thomas Lyell, Rector of Christ Church, New-York. Mr. W. has charge of the congregation of St. Philip's, which is composed of coloured persons.

On the 21st Sunday after Trinity, October 22d, the same Right Rev. Gentleman held an Ordination in St. Ann's Church, Brooklyn, and admitted the Rev. William Barlow, Deacon, Minister, of St. John's Church, Canandaigua, to the holy order of Priests. Morning prayer was conducted, and an appropriate exhortation delivered, by the Rev. Henry U. Onderdonk, Rector of St. Ann's.

The Governor of New-York has recommended to the citizens of that state, the observance of Wednesday, December 6th, as a Day of Public Prayer and Thanksgiving.

ACCOUNTS have been received in England from the Expedition to the Arctic Regions of America, dated in January last, at which time the party were in comfortable quarters at Cumberland House. The cold was very severe—the Thermometer at 30° below 0. Game was abundant, and provisions plenty. They were to proceed northward as soon as the season would permit.

DIED.—In this city, on Friday, Oct. 6th, ELIZA, daughter of Gen. Matthew Clarkson.

Rarely has the death of an individual in private life excited more general, and more just sensibility. Possessing, in an eminent degree, those virtues and amiable traits of character, which add endearment even to the tenderest ties of consanguinity, and command esteem and impart happiness, in all the connexions of life—this interesting young lady was rendered yet more estimable, and has bequeathed to her friends recollections, on the which the mind yet more loves to dwell, by that spirit of genuine piety which controlled her heart, regulated her life, and largely increased her claims to respect and affection. Hence flows that

strong consolation which mingles with the sympathies of many hearts in a bereavement peculiarly trying to paternal affection, and deeply felt in the various connexions of consanguinity and friendship. Long will there be cherished a recollection of the example, by this dispensation removed for ever, of uniform attendance on the services of the sanctuary, not only on either part of the holy weekly festival, but, also, on those other days, when the Church would gratify the pious desire of her members to go up to the temple at the hour of prayer; and of that undivided attention, and devout participation in worship, which evinced how sincere was the profession, thus made, of devotion to the cause of Christ; a devotion which early induced, and uniformly maintained thankful acknowledgment of the Saviour's love, and humble and faithful seeking of his grace, in the hallowed service of the altar. Long will there be cherished, in pastoral recollection, in the affectionate remembrance strengthened by participation, and, it is not doubted, in a sense of perpetual obligation on the part of subjects of the benefit, the kind and unwearied assistance of the deceased, in the interesting and pious charity of Sunday School instruction.

These were among the fruits of that evangelical piety, which, combining the faith with the holiness of the gospel, securing the influence of Christian purity, propriety, and moderation, in a refined and elevated grade of society, preserving from its injurious maxims and usages, enhancing enjoyment of its innocent pleasures, and keeping steadily in view the better and only sufficient joys of religion and of heaven, has bequeathed to her surviving friends, the unspeakably happy recollection of evidences of a saving interest in the blood of the everlasting covenant, which speaks peace in the agonies of dissolution, and amid the terrors of final judgment; and which is the sufficient and sure passport to the eternal reward of those who humbly seek their God.

May this sudden removal, under circumstances, and at an age, peculiarly calculated to give its highest recommendation to all the happiness the world can bestow, operate as a serious warning! And may holy consolation and encouragement richly flow from the satisfactory testimony that has been afforded, of participation in that grace and mercy, through which the joys of time are exchanged for those infinitely more exalted, of eternity! That same grace and mercy are offered to us all. The same means for being their subjects are within our reach. May God dispose and enable us so faithfully to apply them, that we may die the death of the righteous, and have our last end like his!

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[VOL. IV.]

Annals of Scottish Episcopacy. By the Rev. JOHN SKINNER, A. M. of Forfar.

(Continued from page 328.)

IN September, 1790, Mr. Park paid a visit to Scotland, and having spent some days in Aberdeen, Bishop Skinner had an opportunity of conversing with him on the subject which had so long, in a manner, engrossed the Bishop's whole thoughts. The result was, the strongest assurance on the worthy Barrister's part, that as soon as the new Parliament should be ready to enter on business, he, and his zealous fellow-agents, would renew their applications to those who had influence with people in power, and have the Bill introduced as early in the Session as possible. While in Edinburgh, Mr. Park was introduced to Principal Robertson, who gave him full power and authority to use his name, (and his name will ever be had in honour, both in the Established Church of Scotland and out of its pale), on every occasion where it was likely to promote the present views of his Episcopalian countrymen; "it being his decided opinion, that the Episcopalians in Scotland were well entitled to the relief they claim—an opinion which he would, if thought to have any weight, express to such of the English Bishops as were known to him." Testimony of the same kind was also repeated to Bishop Skinner, personally, by Dr. Campbell, of Aberdeen, a man of no less celebrity in the Scottish Establishment than the Historian of Charles the V. The Doctor, of set purpose, called on the Bishop, and wished to know whether there was any thing farther for him to say to the Bishop of Carlisle, which might satisfy his Lordship, and,

through him, the bench of Bishops at large, that the very suspicion of the measure of Repeal of the Penal Statutes proving offensive to the Established Church of Scotland was wholly groundless.

The new Parliament met this year in the month of November, to settle the business of the Spanish convention, which, with some other national concerns, occupied their whole attention until Christmas, when they adjourned to the beginning of February, 1791. As Bishop Skinner, however, drew up with his own hand, and printed, "A Narrative of the Proceedings relating to a Bill (actually) passed into a law, and entitled, 'An Act for granting relief to Pastors, Ministers, and Laypersons of the Episcopal Communion in Scotland,'" the Annalist of Scottish Episcopacy having already put the reader in full possession of every objection to the measure which was started, as well as of the convincing arguments by which those objections were repelled, thinks himself in duty bound to confine his account of the future procedure of the Bill to the words of the printed Narrative, which at the time was pronounced, by all concerned, a most correct and faithful detail of every fact and circumstance interesting either to the Scottish Episcopalians or to the public at large.

1791.] "During the Christmas recess, it was suggested to our Committee, that it might be proper for them to address the English Bishops, and solicit their good offices in obtaining relief to the Episcopalians in Scotland. Letters were, therefore, immediately written to the two Archbishops, and to all the other Prelates of the Church of England, requesting the honour of their Lordships' power-

ful interest and support to the application which was meant to be renewed, and in whatever way they should think most conducive to its success. Among the answers which came to these letters, it was particularly mentioned by Dr. Douglas, the Bishop of Carlisle, that he had, some time last year, forwarded to the Archbishop of Canterbury, letters from Principal Robertson, of Edinburgh, and Principal Campbell, of Aberdeen, recommending, in the most liberal terms, the cause of the Scottish Episcopalians, whose relief they had reason to think would be generally agreeable to the Church of Scotland. About the same time our friends in London informed us, that a conference had been obtained with the Lord Chancellor on the subject of our application, and a new Bill was to be framed in such terms as might be supposed to meet his Lordship's ideas. But owing to repeated delays, arising from unforeseen causes, it was again too late in the Session before this Bill could be properly introduced into Parliament; and, from the accounts of their proceedings, which were transmitted by the London Committee, it was abundantly evident that nothing had been omitted on their part, which was likely to ensure a favourable issue to the business entrusted to them. Every wise and prudent measure had been industriously pursued by these faithful agents, who still promised a continuance of their services, as long as they should be necessary, or acceptable to those concerned.

"Depending on these friendly assurances, the Preses of the Scottish Committee renewed his solicitations for an early and vigorous attention to the relief of the Episcopalians in Scotland, as soon as the Parliament should meet in 1792. He also took occasion to mention to the London Committee, a proposal which had been suggested by one of his colleagues,* of procuring from some of the Royal Boroughs petitions to Parliament in favour of a Repeal of the Penal Laws, and exhibiting such a public mark of their approbation of this measure as might

show the expediency of it in a very satisfactory light. It was also proposed that application should be made to some of the Counties for the same purpose, especially to those in which the principles and conduct of the Episcopal Clergy and their bearers were best known. The consequence was, that, in a few weeks, petitions were transmitted to both houses of Parliament from the Counties of Stirling, Forfar, Kincardine, Aberdeen, and Banff; and from the Boroughs of Forfar, Brechin, Arbroath, Montrose, Inverbervie, Aberdeen, Banff, Forres, Nairn, and Dingwall, praying that such relief might be extended to those of the Episcopal Communion in Scotland as should seem expedient to the wisdom of the British Legislature. At the same time, the Lord Provost of Edinburgh very obligingly acquainted the public, that by the authority, and in the name of the Magistrates and Council, he had earnestly entreated the city's representative, Mr. Dundas, to give our Bill all the support and countenance in his power. Letters were written to the same purpose by the Freeholders of Moray, and the Magistrates and Council of the Boroughs of Elgin and Inverness, to their respective representatives in Parliament. The petitions from the above-mentioned Counties and Boroughs, intended for the House of Lords, were transmitted to the Earl of Kellie, one of the Sixteen Peers for Scotland, who was known to have exerted his influence, for some time past, in promoting the object of these applications.

"Matters being thus prepared for introducing our Bill into Parliament with some probability of success, it was intimated, as the opinion of our friends in London, that one of the Scottish Committee ought to be there, to attend the progress of the Bill through both houses; and application being made to Bishop Skinner for that purpose, he received a Delegation, signed by the other members of the Committee, empowering him to act in their names, and to take such measures as he might find expedient, and most likely to obtain the end in view. On his

* Bishop Macfarlane, at Inverness.

arrival in London, he was informed by our agents there of the steps which had been taken for bringing our Bill into Parliament, and was particularly pleased to learn that Lord Grenville had promised to support it in the House of Lords, and to settle with Mr. Secretary Dundas into which of the two houses it should be first introduced. Finding things in this train, he was chiefly employed for two or three weeks in recommending the object of the Bill to the attention of some of the most distinguished members in both houses of Parliament. He took an early opportunity of paying his respects to the Archbishop of Canterbury, and was happy to find his Grace very friendly to the design of the Bill. He felt the same satisfaction in conversing with some of the other Bishops, and particularly with the Bishop of St David's, who had been at uncommon pains to make himself master of the subject, and of whatever related to the situation of the Scottish Episcopal Church. For some time past, his Lordship had been concerting measures with the Earl of Kellie, for bringing our business forward, and the favourable reception it met with in the House of Peers was chiefly owing to the good offices of these two noble Lords, who had been long and zealously endeavouring to set the matter in a true light, and to remove those prejudices and mistaken apprehensions, which some had entertained concerning it.

"At last, on Monday the 2d of April, the Earl of Kellie presented the several petitions from the Counties and Boroughs of Scotland above-mentioned, and moved for leave to bring in a Bill agreeably to the prayer of these petitions. Two days after, the Bill was read a first time, without any appearance of opposition on the part of the Chancellor, who only observed, that some alterations would be necessary. It was also ordered to be printed, and laid on the table at the meeting of the house after the Easter holidays, when the Lords would be summoned, and a day named for the second reading. During the recess, however, Bishop Skinner learned,

that the Lord Chancellor had been mentioning such difficulties about the Bill as were not likely to be easily removed, and the first day on which the House of Lords met, a conversation was held on the subject, in the course of which the Chancellor went over all his former ground of opposition, and particularly insisted, that, without a clause requiring the registration of orders, all sorts of people, even such as the Blacksmith of Gretna-Green, might assume the character of Episcopal Ministers, and in that character, if once tolerated, might celebrate marriages, and do other irregular acts. To this the Bishop of St. David's replied, that the Scottish Episcopal Clergy would very gladly register their orders, if the law would permit them; but the same act which required it, likewise declared it to be null and void; by which means these Clergy were precluded from the very possibility of qualifying themselves in a legal manner, and so laid under a species of persecution, to which the mildness of the British Government had never exposed any other class of its subjects. The Chancellor seemed also inclined to say something disagreeable about what he called the connexions of our Clergy with the Pretender, and had his doubts whether the Established Church of Scotland approved of our being put on an equal footing with the other Scottish Dissenters.

"On the first of these points, the Bishop of St. David's desired Bishop Skinner to state in writing the fact as it really stood, with regard to some consecrations which had taken place in our Church, soon after the death of the deprived Bishop of Edinburgh. And to remove all doubts about the other matter, he thought the best way would be, to apply for a repetition of the former assurances given by Principals Robertson and Campbell. Such application was no sooner made, than these assurances were renewed in the most friendly manner, with the addition of a letter to the Bishop of Salisbury from Dr. Gerard, of Old Aberdeen, bearing the same liberal testimony to the good wishes of

the Established Church in our favour.

"As to the other objection arising from the supposition that the successors of the deprived Bishops not only held a correspondence with the exiled family, but even acknowledged a dependence on it in the exercise of their spiritual authority, and were invested with the Episcopal character in consequence of a recommendation from the Pretender—our delegate found no difficulty in asserting that this was true only with respect to a very few of our Bishops at a very distant period, and that it could not be justly charged against the present Bishops, who never had any connexion with, or dependence on, the exiled family, either in obtaining or exercising their spiritual functions.* The authority with which they are invested is not derived from any source that can in the least affect the safety of the State, or the security of the Government under which they live; and they can so far comply with the oath of Supremacy as to "testify and declare, that no foreign Prince, Prelate, State, or Potentate, hath, or ought to have, any jurisdiction, power, superiority, pre-eminence, or authority, ecclesiastical or spiritual, within this Realm."

"To this declaration our delegate added, on the part of our Bishops, a solemn disavowal of any pretensions to legal or temporal jurisdiction: the authority of our Clergy, he affirmed

* On the death of the Bishop of Edinburgh, who survived the other ejected Prelates till the year 1720, it was proposed by a few of the Episcopal Clergy, that the same dependence should be acknowledged, and the same respect and submission paid to the exiled family, in matters of Ecclesiastical concern, which had been customary in the times of legal establishment. And on this plan a few promotions soon after took place, in consequence of recommendations from the exiled Prince. But it quickly appeared, that this scheme did not meet with the approbation of the Clergy in general, who considered it not only as dangerous, but in every respect improper; and in a few years afterwards all attempts to revive it were for the future prohibited by certain regulations, which have ever since been regarded as the standard of discipline in the Scottish Episcopal Church.

to be entirely of a spiritual nature, such as is necessary to the preaching of God's word, and the administration of his sacraments, and which can never interfere with the civil rights of the establishment. "All," said he, "which we presume to request of the British Legislature, is a share of that toleration, which others so freely enjoy, and the liberty of worshipping God, in conformity with the religious principles of that Church to which we belong; principles than which, corresponding as they do with those of the Church of England, none can be more favourable to his Majesty's Government, or to the peace and happiness of society."

This was the view in which Bishop Skinner endeavoured to represent the principles of our Church; and he had the satisfaction to find that they were seen in this just and proper light by many distinguished characters in the Church of England. The Bishop of St. David's was so well convinced of the propriety of granting us complete toleration, that he assured Lord Kellie, if it was judged advisable to push the second reading of our Bill at all events, he would come prepared to speak in its favour, and to combat all the arguments which could possibly be urged against it. With regard to the clause which was proposed, requiring the registration of our Clergy's orders, the Earl of Guildford observed, that, upon the general principle of toleration, there did not seem to be any necessity for inquiring into the nature of our orders, more than those of other dissenters; since it was of no consequence to the state what these orders were, or whence derived, if our religion was friendly to Government, and such as deserved to be tolerated. The Lords Kinnoul and Stormont were both of the same opinion, and saw no necessity for requiring the registration of our Clergy's orders, or that they should accept of such orders as could legally be registered. This appeared to them the more unreasonable, as no English or Irish Bishop could ordain a man, without what is called a title, and no such title could be obtained from Scot-

land. But to remove all objections arising from the illegal nature of a Scottish Episcopacy, it was thought that our Clergy might be described as "Dissenters from the Established Church of Scotland, who style themselves Episcopal Clergy;" and under that description it was presumed that no good reason could be assigned for denying us the same toleration which was enjoyed by all other Protestant dissenters in Scotland.

Confiding, therefore, in the reasonableness of our requests, and anxiously desirous that our cause might obtain a fair hearing, Lord Kellie moved the second reading of our Bill to be on Wednesday, the 2d of May, and that the Lords might be summoned for that purpose. A considerable number of the Peers attended the house that day, and some had intended to vote by proxy in support of the Bill. The Archbishops of Canterbury and York were both present, as were also the Bishops of London, Durham, Salisbury, St. David's, Oxford, Bangor, and Carlisle. The Earl of Elgin moved the second reading of the Bill, and, in a short but very sensible speech, stated the principle of it to the house, and the merits of those whom it was intended to relieve. His Lordship observed, that by the 10th of Queen Anne, the Pastors and Ministers of the Episcopal Communion in Scotland were made liable to very severe penalties, on proof of having omitted to pray for the Queen, and for other instances of non-conformity. Additional penalties were imposed by the 5th of George I. and the 19th and 21st of George II. the design of all which was to check the disaffection which was known to prevail at that time among the Episcopalians in Scotland. But this design, he was happy to say, was now sufficiently accomplished. At present, and indeed for several years past, his Lordship said, the Episcopalians in Scotland had given proofs of their being as zealously attached to the Sovereign on the Throne, and his family, and as firm in their allegiance, as any other class of his majesty's subjects; and, therefore, he could not but hope that their

Lordships would consider them as justly entitled to the relief which the present Bill provided, and which he would not have moved for, if he had not thought it a matter both of justice and expediency.

The Lord Chancellor then left the Woolsack, and began with declaring, that he would not object to the principle of this Bill, but he wished, and thought it his duty, to make some observations on it. He then proceeded to take an extensive view of the subject, and entered into a variety of reasoning on the nature of a church establishment, and the general principles of toleration; from which he inferred, that no sect ought to be tolerated but those whose principles were found to be such as deserved, and might safely be indulged with toleration. Those, he said, who imagined that any church could become the Established Church of a country, merely by the truth of its doctrines, or the force of its arguments, were mistaken, and contradicted by all history, and all experience. Let the doctrines be ever so pure, and the arguments ever so irrefragable, they could not make her the Established Church, unless she was politically recognized as such, and supported by the government of the country. This support consisted chiefly in providing plentiful and competent incomes for her pastors; and the distinction he now alluded to was clearly visible in the case of Scotland and England, in each of which countries the Established Church was different from the other, Presbytery being that supported in Scotland, and Episcopacy in England. In stating the nature of an establishment, he endeavoured to show, that it was absolutely necessary to the preservation of the Christian religion; and though he did not pretend to be deeply versed in ecclesiastical history, he was impressed with a notion, that, before the time of Constantine, it was not the practice of the Church to pray for kings, which, he supposed, was the model that had been proposed for the imitation of the Scottish Episcopalians. But they should have remembered, that ever since the days of Constantine, such prayers had

been deemed an essential part of public worship, and prescribed as such in all countries professing the Christian religion. Having stated this, his Lordship proceeded to take notice of the statutes which enacted penalties against the Episcopalians in Scotland, mentioning the 10th of Queen Anne, and the 19th and 21st of George II. He said he was far from defending the severities of those statutes. Let the political reasons have been what they might, he thought the penalties much sharper than even the circumstances of those times could justify; and, therefore, he could feel no disinclination whatever in granting the relief that was necessary, provided it was given under proper regulations; for he was far from wishing to harass any sect of Christians on account of their religion, much less those who professed to be of the Episcopal persuasion, since he himself was rather an Episcopalian. His Lordship then discussed what he took to have been the meaning of the Legislature in respect to the ordination of Episcopalian Pastors in Scotland. He again referred to Queen Anne's act of toleration, quoting with some emphasis the words, 'Pastors ordained by a Protestant Bishop,' from which he inferred, that to have been regularly ordained by some Protestant Bishop, (who, in his opinion, could be no other than an English or an Irish Bishop), and to have their ordination registered in the public registers, was meant to be understood as essential in point of form, and indispensable in substance. He dwelt for some time on this head, and contended for the necessity of a due attention to this part of the statute, as a test that these Pastors embraced and taught doctrines consonant to the principles of Christianity, and doctrines fit to be tolerated. In the course of his speech he recapitulated the conditions under which, by the existing statutes, the Episcopalians of Scotland were tolerated at present, and argued much on the necessity of their Pastors being able to establish the validity of their ordination; instancing the two solemnities of Baptism and Marriage as solemnities which they could not per-

form unless they were legally ordained. After repeating his favourable inclinations towards the Episcopalianism of Scotland, professing himself to speak as an humble member of the Established Church of this country, and consequently as an individual who wished to treat those persons who were the objects of this Bill, with that degree of respect and decency which became men in every situation; and, after considering and arguing upon the whole of their case, his Lordship closed his speech with remarking, that as their principles of religion were not sufficiently known, or at least no public evidence was given what they were, or how far they deserved that indulgence which was intended by this Bill, he did not think it would be prudent to grant it on such a broad, unlimited footing, as it might open a door to many similar applications, and create much unnecessary trouble to the Legislature.

Lord Stormont then rose, and began with assuring their Lordships, that as there was no question before them, he was conscious it would ill become him to detain the house long. Whatever fell from the mouth of the noble and learned Lord, he said, had so much weight on the minds of noble Lords in that house, and with so much justice, that he begged to speak a few words in reply to some parts of the speech of the noble and learned Lord, and also shortly and simply to explain the principle on which he thought it his duty to support this Bill. His Lordship then proceeded to detail the grounds on which the penalties had been imposed that the present Bill went to repeal. When the statute of Queen Anne passed, their Lordships, he said, would recollect that the circumstances of the times were peculiar. Those of the Episcopal Communion in Scotland were then known to be disaffected to the Government of the country, from motives of conscience, not thinking themselves at liberty to withdraw their allegiance from the heir of the abdicated sovereign. On those persons, therefore, and on them only, it was that the statute was intended to attach. The case, however, at pre-

sent was totally different. There now existed no such description of persons as those who were the objects of that act. The Scottish Episcopalians of the present day were well affected to the government of their country, and prayed for his Majesty and the Royal Family, as formally, and as sincerely as those in England did. With respect to what the noble and learned Lord had said concerning toleration, Lord Stormont declared, he did not think it necessary to discuss that point, or to state his opinion on the subject. The noble and learned Lord, he observed, had said, that toleration ought to be extended to those persons only who were known to profess some principles of religion consonant to the doctrines of Christianity. It was, however, his Lordship remarked, a circumstance rather strong in favour of the objects of the present Bill, that the members of the Established Church of Scotland wished them to be relieved from the penalties in question, which, although certainly sharper than necessary under the present circumstances of the times, were perhaps justifiable at that period of our history when they were first imposed. In Scotland, his Lordship said, he should no doubt be deemed a dissenter; yet he could not but feel some degree of national pride on observing the liberal sentiments which the Established Church of Scotland had manifested on this occasion. With regard to what the noble and learned Lord had said respecting the necessity of every Episcopalian Pastor being able to prove that he had been regularly ordained by a Protestant Bishop of England or Ireland, Lord Stormont said, he must beg leave to differ entirely from his Lordship. If their Lordships would but attend for a moment, they would see that in many cases it was in its nature utterly impossible. If Episcopalian Pastors were men of conscience, as he hoped they were, they could not submit to receive a second ordination. And if they did, he would only ask how the case would stand in the eyes of their congregations. Their bearers might justly tell them, "You have passed upon us these twenty or thirty

years, for what you are not. You have preached to us, and we have listened to you; but we now at last find, that before this time you never were duly qualified." Besides, if these Episcopalian Pastors were to apply to a Bishop of England or Ireland, where would they get a title? If an Episcopalian candidate for orders were to say, "My friends in Scotland will procure a meeting-house for me, and provide for my support"—would any of the learned Prelates opposite to me, said Lord Stormont, pointing to the Bench, deem that a competent title? Most certainly not.

With regard to what the noble and learned Lord had said respecting marriage, it was well known, that in Scotland marriage was considered merely as a civil contract, as appeared from the frequent reports of what was transacted at Gretna-Green, a place where he had some concern; and if a Counsel were at their Lordships' bar, and attempted to bring a witness to prove that marriage was any thing else than what he had now stated it, he was persuaded the noble and learned Lord on the Woolsack, would immediately think it his duty to stop him. The validity of an Episcopalian Pastor's ordination, his Lordship contended, was totally out of the question. In considering the principle of the present Bill, the house had nothing to do with it; and if he held in his hand the book written by Father Courayer, some few pages of which he had once read, he declared he would not resort to the volume for a single argument in support of the doctrine he was then maintaining. The sole, and, as he had before stated it, the simple point on which rested the claim of the Episcopalians of Scotland to the relief which the Bill would give, was, that when the penalties complained of were imposed, they were clearly meant to attach on persons who were disaffected to the existing government of the country, and to the Prince upon the throne, whereas the present Episcopalians, both Pastors and Laymen, were persons of a totally different description. There was no occasion, his Lordship said, for him to go back to the reign

of Constantine to prove what Episcopacy was ; and, therefore, after apologizing to their Lordships for having detained them so long, he would conclude with declaring that it appeared to him an irrefragable argument in favour of the present Bill, that the Episcopalians of Scotland had exactly and precisely the same claims on the indulgence of the Legislature, as those of the dissenters in this part of the kingdom from the Established Church of England.

(To be continued.)

Extract from the Journal of a recent Journey to Jerusalem, by the Rev. James Connor.

I ARRIVED at Nazareth on Friday, the 25th of February, and remained there till the following Monday ; having visited, in the interval, all the Holy Places shown there, and the summit of Mount Tabor, two hours and a half distant from Nazareth. The number of the inhabitants of Nazareth is about 3,000. Of these about 500 are Turks, and the remainder are Schismatic Greeks, Latins, Greek Catholics, and Maronites. I have placed them here according to their rank in number.

The Guardian of the Latin Convent, where I lodged, told me, that the Turks and Christians of the neighbouring village of Cana of Galilee cherish a singular notion, in consequence of the miracle once performed there. They commonly suppose, that, by drinking copiously of the waters of the place, intoxication is produced.

On Monday, the 28th of February, we set out for Napolose. After passing the fine plain of Esdraelon, we arrived at the village of Gennin, situated at its extremity. We passed the night there in a miserable hovel, with two Christian Druses, who had come from their mountains to buy cotton ; they observed Lent very strictly.

The next morning we started with the dawn. The path led us, at first, through a narrow stoney valley. We had not proceeded far before we were met by an Arab, who cautioned us against advancing, as a company of

robbers were lying in wait on the hill-side, a little beyond us. We immediately turned, and took another road. We passed to-day through some fine country ; and arrived, about three in the afternoon, at Napolose, the ancient Sychem, beautifully situated at the foot of lofty hills, embosomed in trees, and surrounded with gardens. We were not permitted to advance into the town till we had seen the governor, who, after a conversation of two or three minutes, dismissed us. We took up our lodging in the house of a Greek Christian.

In Napolose there are about 100 Christians, all Greek Schismatics. They have one Church, and two Priests. The Jews there amount to about fifteen individuals.

I immediately made inquiry about the Samaritans. My host stepped out, and fetched their Priest : he sat with me some time : his name is Shalmorben-Tabiah : he is a native of Napolose, and is about forty years of age.

There are about forty Samaritans in Napolose. They have but one Synagogue in the town, where they have service every Saturday. Four times a year they go, in solemn procession, to the old Synagogue on Mount Gerezim ; and, on these occasions, they go up before sun-rise, and read the Law till noon. On one of these days they kill six or seven rams. The Samaritans have one School in Napolose, where their language is taught. The head of the sect resides in Paris.

I accompanied the Priest to his house, and sat a long time with him. There were several Jews present : They seem to live on friendly terms with the Samaritans here. The Priest showed me part of the first volume of the English Polyglott, mentioned by Maundrell : it consisted of about a dozen tattered leaves. He showed me also a Manuscript Samaritan Pentateuch, with an Arabic Version at its side. This Version, however, is not used in their Synagogue. He afterwards took me to see the Synagogue, making me first take off my shoes : it is a small gloomy building. I observed a number of copies of the Samaritan Pentateuch, each *clipped in*

linen, and laid on a shelf in the Synagogue. Expressing a wish to see the Ancient Manuscript, said by the Samaritans to be 3500 years old, the Priest paused and hesitated for some time. I pressed him. Having laid aside his upper garments, he at length entered the Sanctuary, and produced the venerated Manuscript. It is well written on vellum, in the Samaritan Character, and is preserved in a tin roller: it bears the marks of age, and is rather tattered. The Priest would not permit me, nor any one present, to touch it. He was very inquisitive about the Samaritans, who, he had heard, were in England.

The next morning we started for Jaffa; and arrived, about sunset, at the edge of a wretched village, called Gilgiuli. Here we were compelled to spend the night under an open shed. A band of Bedouins entered, and sat with our muleteers round the fire which we had kindled: they remained with us all night: their thievish character kept us watchful and sleepless.

We set off with the dawn; and, after having traversed a wide plain, consisting of cultivated land and blooming pastures, we entered Jaffa about noon, and proceeded, through its crowded Bazaars, to the house of our Consul, Signor Damiani. He received me in a very friendly manner, and I lodged with him during my stay in Jaffa.

The population of Jaffa consists of about 3000 Turks, 400 Greek Schismatics, 100 Latins, and 30 Armenians. There are no Jews here.

On Saturday, March the 4th, we set out for Rama, the ancient Arimatea. We remained there till Monday, lodging in the Latin Convent. The inhabitants of Rama amount to 7000. The only Christian School in the place is that belonging to the Greeks.

On Monday morning we proceeded toward Jerusalem. After passing over a cultivated plain, we entered a broad valley; at the end of which, turning to the right, we rode along a stony path in a narrow glen, amidst the mountains of Judea. The mountains that bound this glen are, in general, uncultivated and rocky, but beautifully

taufted with underwood. On issuing from this glen, the road carried us over a fatiguing succession of stony hills and valleys; the country, as we approached Jerusalem, becoming more and more desolate, till it terminated in a rugged desert of rock, which scarcely admitted the growth of a few blades of grass. About four o'clock we came in sight of the Holy City: its first appearance, when approached from Jaffa, is that of a neat little walled town, seated on a gentle eminence. Outside the gate was a band of Pilgrims, amusing themselves with throwing stones. We entered the city, and proceeded, through a few narrow and winding streets, to the Latin Convent of San Salvador, where we took up our abode.

I have visited, more than once, the Convents of the Syrians, Copts, and Abyssinians.

The Syrians (who are Nestorians from Mesopotamia) were pleased with the Syriac Testaments, and told me that they would go off rapidly in Diarbekir and other places. I made a present of one of these Testaments to their Church Library, and gave a couple to two of their Priests, who were on the point of returning to Merdin. The number of Syrians in Jerusalem is about fifteen.

The Abyssinians reside in the same Convent with the Copts. Their Chief Priest informed me, that there are, in all, about twenty Abyssinians in Jerusalem. Most of them have been settled here some time: they came hither originally as Pilgrims, and were obliged to remain in Jerusalem for want of means to carry them back to their own country. The Abyssinian Pilgrims are rare. Sometimes years elapse, and not one appears. This year one has arrived. He is from Gondar, and knows Mr. Pearce well. During my conversation with the Priest, we sat in an arched excavation in the wall of the Convent: before him lay a number of Church Books and fragments of the Scriptures, in Ethiopic, beautifully written: they had been brought from Abyssinia, and the Priest refused to sell any of them. The

Abyssinians have no Church of their own in Jerusalem; but perform their Service in the Chapels of the Copts or Armenians, with whom they are on friendly terms. They are chiefly supported (as well as the Copts) by the Armenians. As the Abyssinians are in the lowest state of poverty, I put twelve Ethiopic Psalters into the hands of the Priest, desiring him to distribute them gratuitously among his people: this he did immediately, while I was sitting with him: they all manifested their gratitude. Among them were several women who read the Ethiopic fluently. One of them was pointed out to me, by the Priest, as the daughter of the present King of Abyssinia. I afterward went to view their little Library; and found their Books (all Manuscripts, with the exception of two Psalters, printed in London, given to them by Mr. Burckhardt,) covered with dust, partly on shelves, and partly in a trunk in a ruined chamber. All the Abyssinian Pilgrims have a ready access to these Books, and may take them out to read whenever they please.

The Latin and Greek Fasters are now concluded. Their Ceremonies have been very numerous. I shall transcribe from my Journal what I have written on four of them.

Here I must pause, to give you, in a few words, some idea of the Church of the Holy Sepulchre. It is a large building. In the middle, under the great cupola, stands an edifice of considerable size, containing the Tomb; over which are suspended forty-four lamps, always burning. Of these, twenty-one belong to the Greeks, thirteen to the Catholics, six to the Armenians, and four to the Copts. Between the Sepulchre and the sides of the Church is a large space, open and free to all; the Chapels of the different Communions being in the sides of the Church. Mount Calvary is within its walls. You ascend it by a flight of steps, and on its top are two small Chapels belonging to the Greeks. The large Chapel of the Greeks is the most splendid and richly ornamented. For a minute description of the Church, I refer you to Maundrell and Chateaubriand.

On Palm-Sunday (March the 26th) I went to see the Ceremony of the Latins. After a considerable time had been spent in singing before the door of the Sepulchre, the Deputy Superior of the Latin Convent (the Superior himself being in Cyprus) entered the Sepulchre, with some Priests, to bless the Palm Branches that lay there. When this was done, he left the Sepulchre; and, sitting on an elevated chair, received the palms, which had been blessed, from the hands of the Priests. These came forward first, and knelt, one after the other, before the Deputy Superior, receiving from his hand (which they kissed) a branch of the consecrated palm. When this part of the ceremony was concluded, the crowd pressed forward to receive THEIR palms. The confusion and tumult were excessive. The Turks,* with their sticks and whips, did all they could to restrain the impetuosity of the people; and had it not been for their great activity, the Deputy Superior would certainly have been overwhelmed by the crowd. When the palms had been distributed, and the confusion had, in some measure, subsided, the Priests and some others walked three times in procession round the Sepulchre, with lighted candles, incense, elevated crucifixes, and palms. They sang as they walked. When the procession was ended, an altar, splendidly ornamented, was placed before the door of the Sepulchre, and Mass was performed.

On Good-Friday there was a grand Procession and Ceremony of the Latins in the evening. It commenced with an Italian Sermon, in the Catholic Chapel, on the flagellation of Christ.†

* There are always in the Church, during the Ceremonies, a considerable number of Turks, with sticks and whips, to keep the people in order. This appeared to me, at first, a rather tyrannical measure; but repeated visits to the Church soon convinced me, that, without the interposition of the Turks, it would become the theatre of riot and disorder. These Turks (who are paid by the Convents) guard the Processions, and clear the way for them.

† In their Chapel, the Catholics profess to show the Pillar where this took place.

From this place they proceeded to the Chapel where, they say, Christ's garments were taken from him: here was another Sermon in Italian. They then ascended Mount Calvary; and passed first into the Chapel which marks the spot where Christ was nailed to the Cross: the large crucifix and image which they carried in the procession was here laid on the ground, and a Spanish Sermon was pronounced over it. When this was finished, the crucifix was raised, and moved into the adjoining Chapel of the Elevation of the Cross: here it was fixed upright behind the altar: a Monk standing by, preached for twenty minutes, on the Crucifixion. The Sermon was in Italian; and when it was concluded, two Monks approached the Cross, and, partially enveloping the body of the image in linen, took off, with a pair of pincers, the Crown of Thorns from the head, kissed it, and laid it on a plate: the nails were then drawn out from the hands and feet, with the same ceremony. The arms of the image were so contrived, that, on the removal of the nails which kept them extended, they dropped upon the sides of the body. The image was then laid on linen, and borne down from Calvary to the Stone of Unction, the spot where they say Christ's body was anointed: here the image was extended; and was perfumed with spices, fragrant water, and clouds of incense: the Monks knelt round the stone, with large lighted candles in their hands: a Monk ascended an adjoining pulpit, and preached a Sermon in Arabic. The procession then went forward to the Sepulchre, where the image was deposited, and a Sermon preached in Spanish. This concluded the Ceremony.

On the Easter-day of the Latins, which is the Palm-Sunday of the Greeks, Armenians, &c. I went to the Church early, and found it excessively crowded. Most of the people had remained there all night. The Catholic, Greek, and Armenian Processions were long and splendid. In all the processions to-day, except that of the Catholics, Palm Branches were carried, and also Banners with the vari-

ous scenes of the Passion painted on them. The people were very eager to sanctify their Palms, by touching the Banners with them, as they passed.

On the Greek Good-Friday, I went to the Church, with the intention of spending the night there with the Pilgrims, and of viewing the Ceremonies. The Turkish Guard at the gate was particularly strong; and they admitted none who did not choose to pay twenty-five piastres, (about 16s. 8d.) The Firman which I obtained at Acre from the Pacha, who is Guardian of the Holy Sepulchre, saved myself and servant this expense. It is a general belief among the Greeks and Armenians, that, on Easter-Eve, a Fire descends from heaven into the Sepulchre. The eagerness of the Greeks, Armenians, and others, to light their candles at this Holy Fire, carried an immense crowd to the Church, notwithstanding the sum which they were obliged to pay. About nine at night, I retired to rest, in a small apartment in the Church. A little before midnight, the servant roused me to see the Greek Procession. I hastened to the gallery of the Church. The scene was striking and brilliant. The Greek Chapel was splendidly illuminated. Five rows of lamps were suspended in the dome; and almost every individual of the immense multitude held a lighted candle in his hand. The Procession and subsequent Service around the Sepulchre were long and splendid.

I was awakened early in the following morning by the noise in the Church; and on proceeding to my station in the gallery, I found the crowd below in a state of great confusion. Some were employed in carrying others, on their backs, round the Sepulchre; others in dancing and clapping their hands, exclaiming in Arabic—"This is the Tomb of our Lord!" Sometimes a man passed, standing upright on the shoulders of another; and I saw, more than once, *zoua* carried along in this manner, a little boy, seated, forming the fourth, or topmost: others again were busy in chasing one another round the Tomb, and shouting like madmen.

Whenever they saw in the crowd a man who they thought could pay them, they seized and forcibly carried him, in their arms, two or three times round the Church. The whole was a most lamentable profanation of the place! The same happens every year. The noise and confusion increased, as the moment appointed for the apparition of the Fire approached. At length, the Turks, who had not hitherto interfered, began to brandish their whips, and to still, in some measure, the tumult. About noon, the Governor of Jerusalem, with a part of his guard, entered the gallery. The eagerness and anxiety of the people were now excessive. They all pressed toward the Sepulchre, each person holding a bundle of tapers in his hand. The Chief Agent of the Greek Patriarch, and an Armenian Bishop, had entered the Sepulchre shortly before. All eyes were fixed on the gallery, watching for the Governor's signal. He made it, and the Fire appeared through one of the holes in the building that covers the Tomb! A man lighted his taper at the hallowed flame; and then pushed into the thickest of the crowd, and endeavoured to fight his way through. The tumult and clamour was great; and the man was nearly crushed to death, by the eagerness of the people to light their tapers at his flame. In about twenty minutes every one, both in the galleries and below, men, women, and children, had their candles lighted. Many of them put their lighted candles to their faces, imagining that the flame would not scorch them: I perceived, however, by their grimaces, that they speedily discovered their mistake. They did not permit these tapers to burn long: reserving them for occasions of need. The power which they attribute to those candles that have been touched with the fire from heaven, is almost unbounded: they suppose, for instance, that if, overtaken by a storm at sea, they throw one of these candles into the waves, the tempest will immediately subside. They are chiefly valued, however, in consequence of the superstitious notion, that, if they are burned at the funeral of the individual, they

will most assuredly save his soul from future punishment. To obtain these candles, and to undergo a second baptism in the waters of the Jordan, are the chief objects of the visit of the Greek Pilgrims to Jerusalem.

What I have written will suffice to show you what takes place annually round the Tomb of Christ. May we not hope that the exertions of the Bible Society in the diffusion of the Scriptures, which the Pilgrims will be enabled, in future, to purchase at the very gates of the Sepulchre, and carry home to their families and friends, will tend progressively to inspire a purer and more exalted spirit of devotion?

The average number of Greek Pilgrims is about 2000. This year they are only 1600. Of these Pilgrims, the majority are Native Greeks, who speak and read Romainic. The next in number are the Greeks from Asia Minor, who speak and read the Turkish, but in the Romainic character. The third class consists of Russians; and the fourth and fifth of Wallachians and Bulgarians. Few, however, of these Pilgrims can read.

The Armenian Pilgrims amount this year to about 1300. The majority of them are from Anatolia, and speak nothing but Turkish. Very few of them can read.

I found, at the Armenian Convent, a Pilgrim from Calcutta. He speaks English with considerable fluency, and is a member of the Calcutta Bible Society. I found in his room some English Religious Tracts, printed at Serampore, which had been given him by Dr. Carey. He took twenty-three Armenian Testaments from me, to distribute in Jerusalem. He tells me, that an Archbishop, a Bishop, and a Priest, have lately gone from Echmiazin to Calcutta, to study there, in order that, on their return, after three years, they may be able to open an Academy in Echmiazin.

The average number of Copt Pilgrims is about 200. This year only 150 arrived. Their appearance is very wretched.

The Pilgrims that have visited Jerusalem, this year, may be thus summed up:—

Greeks,	1600	
Armenians,	1300	
Copts,	150	
Catholics,	50	} chiefly from Damascus.
Abyssinians,	1	
Syrians,	30	

Total, 3131

I have been with the Pilgrims to the River Jordan. We left Jerusalem about seven in the morning, accompanied by Messrs. Grey and Hyde, two English Travellers.

A great portion of the Pilgrims had preceded us. The streets of Jerusalem were all life and bustle. To avoid the confusion, we left the City by the Gate of Bethlehem; and, passing along the north side, fell in with the Train of Pilgrims at the Gate of St. Stephen. The scene was very lively. The path through which we passed, down Mount Moriah, across the Valley of Jehoshaphat, and up the side of Olivet, was lined with people, who came to witness the Procession. A Turkish Band of Music, leaving the Gate of St. Stephen, and accompanied with banners, proceeded with us as far as a tree on Olivet, under which the Governor of Jerusalem, with his Court, was seated. Guns were fired at intervals.

In about three quarters of an hour after we had started, we passed through Bethany, a little miserable village. Shortly after, we descended into a deep valley. The appearance of the Pilgrims, with the immense train of camels, horses, mules, &c. was here truly picturesque. The Pilgrims, Muleteers, and Guards, formed a body of about 2300 persons. The country through which we passed was barren and desolate beyond description.

At length, after having crossed a number of hills, we descended into the Plain of Jericho. In the midst of this Plain appears a large verdant tract, like an Oasis in the Desert; and here, embosomed in trees, stands the wretched mud-built village of Jericho. About half past twelve we arrived on the edge of the Oasis, and encamped. A large extent of ground was covered with the tents. An able artist might

have made a very interesting picture of the scene. He would have introduced the numerous and variously-coloured tents—the diversified costumes of the Pilgrims—the Turkish Horse-soldiers, with their elegant dress and long spears, galloping across the Plain—with camels and horses reposing. We spent the remainder of the day here. About half past three the next morning we all set out, by torch-light, for the Jordan. The appearance of the Pilgrims, moving in numerous detached parties, with their flambeaux, across the Plain, was singular and striking.

The sun rose shortly before we arrived at the brink of the river. There, men, women, and children stripped, and plunged into the water. Many employed themselves, while in the river, in washing, and thus sanctifying, the linen which they destined for their grave-clothes.

The Jordan, at the spot where the Pilgrims bathed, is beautifully picturesque. Its breadth may be about twenty yards; and is shaded, on both sides, by the thick foliage of closely-planted trees. The water appeared turbid, and was not deep.

Some Turkish Horsemen dashed through the River, and rode to and fro, in the Grove on the opposite side, to protect the Pilgrims from the guns of the Bedouins, many of whom were assembled to watch the Ceremony.

On retiring from the water, the Pilgrims employed themselves in cutting branches from the trees, to carry home with them, as memorials of the Jordan. They then mounted their beasts, and returned to their former station in the Plain.

Our party set off from the Jordan, with Prince Avaloff (a Georgian) and his suite, to the Dead Sea, where we arrived in about two hours and a half. We rambled about, for some time, on the borders of this Lake, which covers the ashes of Sodom and Gomorrah. I tasted the water, and found it excessively nauseous. Some of the party bathed.

On our return, we traversed the fertile part of the Plain—passed through the village of Jericho—and

returned to our tents about noon. Most of the Pilgrims had already started for Jerusalem. After taking a slight refreshment, we returned to the City by the same way that we had come, and entered by the Gate of St. Stephen.

Jerusalem is a considerable place. The most beautiful building within its wall is the Mosque of Omar, which stands on the site of Solomon's Temple. The Turks have a singular reverence for this Mosque: and will not permit a Christian even to set his foot in the large grassy area which surrounds it.

The walks which I most frequent are those that lead down the Valley of Jehoshaphat, by the fountains of Siloah; or those that run along the side of Olivet. From the side of Olivet you have a very commanding view of Jerusalem. The Mosque of Omar appears particularly fine from this situation. The greater part of the surrounding country is most desolate and dreary. Hills of white parched rock, dotted, here and there, with patches of cultivated land, every where meet and offend the eye.

In the north of Palestine are many beautiful and fertile spots; but not so in Judea. The breath of Jehovah's wrath seems, in a peculiar manner, to have blasted and withered the territory of the Daughter of Zion! What a change has been wrought in the land, once *flowing with milk and honey!*

Often as I have contemplated Jerusalem, have the words of the Prophet escaped my lips—when I have felt the strains of Jeremiah to be beautifully pathetic and true, when recalled to mind on the spot that prompted his sacred "*Lamentations!*"—*How doth the City sit solitary, that was full of people! how is she become a widow! She, that was great among the nations, and princess among the provinces, how is she become tributary!—How hath the Lord covered the Daughter of Zion with a cloud in his anger, and cast down from heaven unto the earth the beauty of Israel, and remembered not his footstool in the day of his anger!*

I have spent a day or two in Bethlehem and its neighbourhood. Under the Latin Convent at Bethlehem, they show three altars; said to mark the spot where Christ was born, where the manger stood, and where the Magi adored. These altars are splendidly adorned, and illuminated with many lamps.

The men of Bethlehem have peculiar privileges. They alone, of all Christians subject to the Turks, are permitted to wear the White Turban, and to carry arms. They are fine men, and have an air of boldness and independence, not commonly met with in the Christians of these countries. Their government is a kind of Democracy; and their Chiefs are elected from among themselves. The Bethlehemites are perpetually at war with the Turks of Hebron.

It was my intention to go direct from Jerusalem to Damascus, by way of Napolose and Tiberias; but the disturbed state of the country about Napolose, occasioned by the presence of the Pacha of Damascus, who was making his rounds to collect the tribute,* caused me reluctantly to alter my plans, and thus to resign the hopes which I had indulged, of gleaningsome further particulars respecting the Samaritans.

On the 19th of April I left Jerusalem, and proceeded to Rama; and from thence, across the luxuriant Plain of Sharon, and by Cæsarea and the foot of Carmel, to Acre. After a few

* A few days before my departure from Jerusalem, the Pacha arrived there from Napolose; and, according to custom, pitched his tent outside the walls. A large body of troops accompanies him. One of his soldiers, a Christian Albanese, impelled by curiosity, had the imprudence to set his foot within the walls of the Mosque of the Temple. He was discovered—a tumult was raised—and the Pacha was informed of the soldier's crime. He immediately despatched one of his slaves, with orders to put the soldier to death, wherever he should find him. A few hours after, I saw the body of the poor fellow lying in the street, naked and mangled, and exposed to the insults of the Turks. His head was nearly severed from his body, and one of his hands had been cut through with a sabre.

days repose in Acre, I rode forward, by way of Sour, to Saïde.

From Saïde I proceeded to Der el Kamr, the Metropolis of the Druses, on Mount Lebanon. Mr Bertrand had given me a letter to his Brother, Physician to the Emir Bechir; and this Gentleman introduced me to the Prince. I sat some time with him, and conversed on various subjects, Mr. Bertrand acting as interpreter. The Prince made many inquiries about England; and respecting his friend Sir Sydney Smith, who formerly saved him from the vengeance of Djézzâr, Pacha of Acre. Since that period, the Prince has always manifested an affectionate attachment to the English. He ordered an apartment to be prepared for me in the Palace at Der el Kamr.

The Prince rarely visits his metropolis. He resides at his Palace of Bredyn, about half an hour's ride from the town. The occasion of his being at this time in Der el Kamr, was to receive the pelisse, which is annually sent to him from Constantinople, as a renewed Investiture of his Office of Emir.

The number of the Druses may be about 70,000. Of these 20,000 men are capable of bearing arms.

The Druses are divided into two grand classes—that of the “Akkals,” or *intelligent*; and that of the “Djahels,” or *ignorant*.

The Akkals, in number about 10,000, form the Sacred Order; and are distinguishable by their white turbans, the emblem of purity. Every Thursday evening, the Akkals assemble together in their O'atories, and perform their religious rites. What these rites are, no one but themselves knows: their ceremonies are enveloped in the profoundest mystery: during the performance of them, they place guards around the spot, to prevent the approach of the profane: their wives are permitted to be present: if any of the uninitiated dared to witness any part of their sacred rites, instant death would, on discovery, be the reward of their temerity. All the Akkals are permitted to marry. The Chief of the Order resides in a

village called El Mutna. The title and privileges of the members are not necessarily handed down from father to son. When arrived at a certain age, every individual, who wishes it, and whose conduct has not been stained with any flagrant vice, may, after passing through some initiatory ceremonies, enter the Order. At the funeral of an Akkal, the principal of the Priests who happen to be present, demands of the bye-standers their testimony of the conduct of the deceased during his life; if their testimony be favourable, he addresses the deceased with the words—“God be merciful to thee!” if otherwise, the address is omitted. The funerals of the Akkals, as well as those of the other Druses, are always very numerously attended. The Akkals bear arms only in defence of their country, and never accompany an invading army.

The Djahels, who form by far the most numerous class, perform no religious rites whatever, unless when circumstances oblige them to assume the appearance of Mahomedans. On these occasions, they enter the Mosques, and recite their prayers with the Turks. They consider both Jesus Christ and Mahomet as imposters; and cherish an equal dislike to Christians and Turks. They believe that the Deity was incarnated in the person of Hakem, Caliph of Egypt; and that he will shortly appear again. He is to come, they think, from China; and to meet, fight with, and utterly destroy, all his enemies, at a place called the “Black Stone.”

The Druses regard the Chinese as belonging to their sect, and as the most exemplary members of it in the world.

They believe in the transmigration of souls; and that, according to the character of the individual, in his first journey through life, will be the nature of the body which his soul will animate in a future state of existence: if his conduct has been fair and honourable, his soul, at his death, will pass into and vivify the body of him who is destined to fill a respectable station in life: if, on the other hand, his conduct has been evil, his soul will

enter the body of a horse, a mule, an ass, &c. Those who distinguish themselves by noble and meritorious actions, and shine by their virtues in their career through life, will, as the highest recompense of their merits, pass, after death, into the bodies of Chinese Druses.

I inquired of Mr. Bertrand, if it was true that the Druses worshipped a calf; he said that he had questioned many of them about it, and they all denied it: "Do you suppose," they asked, "that we would worship, as our God, the image of an animal, whose flesh we eat, and of whose skin we make our shoes?"

Schools are pretty frequent. The Akkals are generally the masters; and are paid by their pupils. They teach reading and writing. The book generally used as an exercise for the children, is the Koran. In some villages, where the only Schools are those of the Christians, the Druses send their children thither, where they are taught to read the Psalms of David.

I had been told that there was a great number of Christians among the Druses: this, however, I find is not the case. The Emir Bechir, with his family, and some of the other nobles of the nation, have received Baptism, have their children baptized, have Chapels in their houses, and hear Mass every Sunday. The rest of the natives are hostile to the Christians.

The Emir has retained his situation for upward of thirty years. He wears the Green Robe of a Sherif, or one of the descendants of Mahomet; and has the exterior of a Turk. He never enters a Mosque, but has a Chapel in his Palace at Btedyn, where service is regularly performed by a Maronite Priest. In conformity with his Christian principles, he has only one wife, by whom he has several children living.

From Der el Kamr I proceeded along the Mountains, through a succession of beautiful and romantic scenes, to Beirout.

I then set out for the Convent of Patriarch (late Archbishop) Giarve. His Convent is universally called in the country, Der el Sharâ. After

passing for some hours along a rugged, steep, and difficult path, among the mountains, we arrived, about three in the afternoon, at the foot of an eminence; on the side of which, and near to its wooded summit, stands the Convent of Santa Maria della Liberatrice. The situation of the Convent is noble and commanding, overlooking a large tract of mountain scenery, the town of Beirout, a long line of coast, and a wide sweep of the Mediterranean. The Convent itself is not yet completed. Its Chapel is small, and is hung round with a great number of little pictures of Saints and Scripture scenes. It was pleasing to hear, in the evening, the sound of the various Convent Bells in the neighbouring mountains, which summon the people to Vespers.

Here I left my mules and servant, and proceeded forward alone and on foot. The Patriarch received me in the kindest manner, and I remained with him till the following morning. I found him rather indisposed, in consequence of a recent fall from his horse.

The Archbishop was elevated to the Patriarchal Seat about a month before my visit.

In reply to inquiries respecting the Maronites, by whom he is surrounded, the Patriarch told me that they would gladly receive the Arabic Scriptures, in an Edition that would stand the test of a rigid examination. They may amount to 80,000 souls. Reading is a very general attainment among them, and almost every village has its School. In their Schools, as in those of the other Christians in Syria, nothing is taught but reading, writing, and the Catechism. The Psalter, and some The logical Dissertations, are the only books used in their Schools.

Finding that a prolonged stay in the Patriarch's Convent would, under present circumstances, be fruitless—himself being indisposed, his press not come, and his Convent undergoing repairs—I took my leave on the morning of the 4th of May, and proceeded to the Convent of Mar-Hanna Sonère, where the Arabic printing press is. The Monks of this Convent, who are

Greek Catholics, received me very kindly. I purchased several of their books, and then went to see their Printing Apparatus. They have only one Press; consequently the work proceeds but slowly. On the numerous Saints' Days of their Calendar they do not work; so that the average number of Volumes which they may issue in the course of a year, may amount, they said, to about 180. Of these, the greater part are Psalters. Seven persons are employed at the Press. The books are bound in the Convent, which contains 35 individuals: of these 8 only are Monks, the remainder being Laics and Servants. All the profits resulting from the Printing Establishment go to the Patriarch of the Greek Catholics, who resides at Zouk: and he employs the money in the service of his flock.

I proceeded from Mar-Hanna direct to Damascus; and, after having descended Lebanon, crossed the fine Valley of Bekaa, and traversed the dreary solitudes of Anti-Lebanon, arrived in that city about two in the afternoon of May the 8th.

The Greeks under the Patriarch of Antioch may amount to 20,000; and, of these, about 4,000 are in Damascus. The rest of the Christian population of Damascus consists of Catholics, Latins, Maronites, Greeks, &c. 16,000, Armenians 150, Nestorians 70. This is a rough calculation. It is impossible to know the exact number.

The Jews of Damascus may amount to 2,500. The Jews throughout the Pahalics of Damascus and Acre possess more liberty than in most parts of Turkey. The Prime Ministers of the two Pachas are Jews and brothers; and, by their power and influence, which are great, shield their nation, to a considerable degree, from oppression and violence.

After a stay of ten days in Damascus, I began to move toward Tripoli. The war in Balbec obliged us to follow the great caravan road. After a dreary ride of five days along the edge of the Desert, we arrived at Homs, on the Orontes. Turning thence to the west, we arrived, in three days more, at Tripoli.

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In order to avoid a hot and fatiguing ride of four days along the shore, I hired a small vessel at Tripoli, which carried me up to Latichea in 32 hours. Here I finished my business with our Consul, Signor Elias, a Greek; and then set out for Aleppo, where I arrived in six days.

The Christian population of Aleppo may be thus enumerated:—Greek Catholics 14,000, Maronites 2,000, Syrian Catholics 5,000, Nestorians 100, Armenian Catholics 8,000, Armenian Schismatics (as they are called) 2,000, Greeks under the Patriarch of Antioch 500.

Abstract of the Proceedings of the Annual Convention of the Diocese of North-Carolina, held in St. Paul's Church, Edenton, on Saturday, April 29th, and Monday, May 1st, A. D. 1820.

The Convention was composed of the Right Rev. Bishop Moore, of Virginia, having also charge, under the 20th Canon of the General Convention, of North-Carolina, 5 Presbyters, (one of whom * was ordained during the session), 2 Deacons, (also ordained during the session),† and Lay Delegates from 4 parishes.

The Convention was opened by Morning Prayer, by the Rev. Richard S. Mason, Deacon, Minister of Christ Church, Newbern, and an appropriate Sermon by the Rev. Gregory T. Bedell, Rector of St. John's Church, Fayetteville.

The Rev. Gregory T. Bedell was elected Secretary.

The Parochial Reports made to the Bishop, and entered on the Journal, agreeably to the 45th Canon of the General Convention, furnish the following aggregate:—

Baptisms, Adults 8, Infants 42, not specified 69, total 119—Marriages 26—Burials 26—Communicants 326.

Duncan Cameron, Esq. was duly elected a Lay Delegate from this diocese to the General Convention.

The following gentlemen were elected the standing committee for the ensuing year:—

* See page 351. † See page 351.

The Rev. Adam Empie, the Rev. Gregory T. Bedell, and John Winslow, John A. Cameron, and Robert Strange, Esqrs.

The following reports were made to the Convention :—

The committee on the state of the Church, having, according to order, had the several matters referred to them under consideration, beg leave to

REPORT,

That in reviewing the state of the Church within this diocese, since the last annual Convention, they find much cause of thankfulness to the great Head of the Church, for its increased prosperity. The parochial reports, presented in conformity to the canon on that subject, show that in our Church there is an increase of members. Many have been added to the number of those who profess to be the followers of our Lord and Saviour Jesus Christ; and there is good reason to believe, that in a short time, the number will be considerably enlarged.

The increasing prosperity of the Church will naturally confirm the hopes, and quicken the exertions of her friends in every part of the state. The favour and assistance of our venerated and zealous Bishop, who has kindly extended his paternal care over our Church, has conferred lasting benefits on her interests; and while the attachment of the friends to her doctrines and discipline, has been established and confirmed, Christians of other denominations have, in a spirit of candour and liberality, admired and approved the purity and excellence of her institutions.

It appears from the report of the Managers of the Missionary Society made to the committee, that there is a disposable fund at present of about \$1,000. The managers were not able to employ any regular Missionary during the last year, notwithstanding their constant endeavours. Much missionary labour was gratuitously performed by the Rev. Mr. Bedell, and the Rev. Mr. Mason; by the former in St. Mary's, Orange county, and other places; and by the latter in several places in the western part of the state,

and especially in Lincoln county, where there are many members of our Church, whose attachment to her doctrines, discipline, and worship, has not been shaken, though deprived for many years of the ministration of her ordinances.

There is great reason to believe, that in many parts of the state, congregations can and will be formed, in case a Missionary can be sent among them, and the board of managers pledge themselves, that no effort on their part shall be wanting to procure and send forth labourers into their Master's vineyard. The managers, in their report to the committee, state, that they have engaged the Rev. Mr. Wright as a Missionary. The Rev. Mr. Hooper will occasionally perform Missionary duties, as far as may be consistent with his duties as a Professor in the University of the state. The Rev. Mr. Toland, is also expected soon to enter into the service of the society.

The society will continue their appeals to the liberality of the friends of the Church and of religion, to aid them with the means of having the Gospel preached, that the glad tidings of salvation may visit the humblest cottages in the state.

The committee have bestowed on the resolution and the proposed alteration of the Constitution of the Protestant Episcopal Church, submitted by the Hon. Charles F. Mercer, to the last, and to be acted on at the next General Convention, that consideration which its importance demands. The second article of the Constitution of the Protestant Episcopal Church secures to the Church in each state an equal representation in the General Convention. The proposed alteration, if adopted, would destroy that equality so essentially necessary to harmony in its proceedings, and give to the representatives of a few dioceses the entire control of the affairs of the Church. The committee, therefore, recommend, that the representatives of this Convention in the ensuing General Convention, be requested and instructed to oppose the adoption of the said resolution and proposed alterations.

On revising the Canons of the Church, the Committee are satisfied that they do not at present require alteration or addition.

Respectfully submitted,
DUNCAN CAMERON,
Chairman.

The standing committee, in offering their report to the Convention, have to remark, that nothing of any great consequence has come before them during the last year. Upon the requisite testimonials being laid before them, they have recommended to the Bishop, Mr. William Hooper and Mr. Thomas Wright, to be admitted into the holy order of Deacons, and the Rev. Richard S. Mason, to that of the Priesthood.

They have admitted as candidates for orders, Mr. William Lowry, residing in Wilmington, Mr. J. Davis, in Orange county, and Mr. Burton H. Hickox, formerly a candidate for orders in the diocese of Connecticut.

Submitted,
GREGORY T. BEDELL,
Secretary.

On motion of Duncan Cameron, Esq. it was *Resolved*, That the thanks of this Convention be presented to the Rev. Gregory T. Bedell, for his excellent and appropriate sermon at the opening of this session; and that he be requested to furnish a copy to be published with the Journals of the Convention.

Resolved, That the thanks of the Convention be presented to the Rev. Adam Empie, for the Sermon preached by him on Sunday, the 30th April, at the ordination of Mr. William Hooper and Mr. Thomas Wright, to the order of Deacons; and the Rev. Richard S. Mason to that of the Priesthood; and that he be requested to furnish a copy thereof, to be published with the Journals.

On motion of the Rev. Richard S. Mason, it was *Resolved*, That the standing committee be requested to take into consideration the propriety of organizing a Society for the Promotion of Christian Knowledge, by printing and publishing such works as the society, by its officers, may think

conducive to this effect, and that the standing committee, in case they approve of the organizing of this society, be requested also to draw up a constitution and laws of the same; their report on the subject to be presented to the next Convention.

Resolved, That the thanks of this Convention be presented to the members of the Church at Edenton, for the hospitable reception they have afforded to the Clerical and Lay Delegates of this body, during the session; and to the inhabitants of the town in general, for their attention to the sacred duties in which the Clergy have been engaged.

Resolved, That the 2d article of the Constitution, which provides for the meeting of the Convention on the 2d Thursday after Easter, be suspended for the ensuing year.

Resolved, That the next Convention be holden on the first Saturday after Easter-Day, A. D. 1821, at 11 o'clock in the forenoon, and that the Secretary give to each Clerical member, and to the Vestry of each Church, at least six weeks notice in writing.

On motion of John A. Cameron, Esq. *Resolved*, That the next Convention be held in the city of Raleigh.

Resolved, That during the session of the next Convention, a Sermon be preached to aid the funds of the Missionary Society, and that the Bishop appoint the preacher.

After the minutes of the proceedings of both days of the session had been read, and the business of the Convention declared concluded, the following address was delivered by the Bishop:—

BRETHREN,

The success which hath marked our efforts in the behalf of the Church of our fathers, the increase of the number of our Clergy, and the general disposition discovered by the members of our Society, to aid us in the work in which we are engaged, should inspire our minds with confidence, and excite us to the most animated and unwearied exertion. The set time in which God will have mercy upon Zion, appears to have arrived. The

night has, indeed, been long ; the tempest in which the Church has been involved, has been truly terrible, but the sun has risen upon us, and dissipated our darkness. The clouds of desolation and ruin are dispelled from the heavens, and the voice of joy and gladness is again heard in our temples. The Almighty God hath promised that those who honour him he will honour. To secure his favour and approbation, let us, my Clerical Brethren, make his precepts the rule of our life, and be determined, with his assistance, to know nothing but Jesus, and him crucified. Leaning upon his almighty arm, countenanced in our ministerial labours by a respectable laity, we have every thing to hope and to expect. Under God, our dependence is upon them ; and I have no doubt, that provided they see us engaged in the duties of our office, diligently labouring to promote the good of the Church, and the welfare of immortal souls, they will withhold from us no comfort which is in their power to bestow. Their anxiety to advance the interests of our communion must be equal to that which swells our bosoms. When they unite with us in the services of the sanctuary, they unite in those very services in which their departed parents united ; when they kneel round our altars, they kneel at the same footstool, they occupy the same place their fathers occupied before them ; when they assist us in bearing the ark of the living God upon their shoulders, they know and feel that it is the same ark which their parents sustained. Their devotion is excited by the pleasing recollection, and their attachment and exertion infallibly secured. Preach ye then the Gospel, humble the sinner, exalt the Saviour, and lead your fellow-mortals to the cross of Christ as the only place of safety. "Be steadfast," then, I beseech you, "immovable, always abounding in the work of the Lord, forasmuch as ye know that your labour will not be in vain in the Lord."

My Brethren of the Laity—The inducements which prompted you to the first commencement of the work in which you have so generously en-

gaged, must certainly be increased by that prosperity and success which have attended your efforts. The number of your Clergy at the first Convention you held, was only three ; they have now increased to more than twice that number ; and by the continuance of the same vigorous conduct which has marked your conduct hitherto, you may expect, in a few years, to see your vacant Churches filled with pious, faithful men.

You must be sensible of your importance from the consideration, that however zealous the Clergy may be, they cannot live without your aid. God, in his good Providence, has blessed you with a large share of temporal things, and I have no doubt that you feel disposed of your abundance to contribute to the advancement of his cause. You have already done much, and it is a tribute justly due you to say, and I say it, my beloved, with pleasure, that I believe you are still disposed to continue your liberality. May Jehovah, in mercy, lift up the light of his countenance upon you—may you live the life of the righteous, and may their last end be yours—Peace be with you all.

After a Prayer by the Bishop, and the Apostolic Benediction, the Convention was declared adjourned.

FOR THE CHRISTIAN JOURNAL.

Holy-Day Suggestions.

—"How many drink the cup
Of baleful grief, or eat the bitter bread
Of misery. Sore pierced by wintry winds,
How many shrink into the sordid hut
Of cheerless poverty."

THE season is again approaching when the heart expands with more than common joyousness, and all the affections go forth, as if to seek relief from their accustomed selfishness in communicating and receiving pleasure.

At such a moment, it would seem as if no appeal were necessary to awaken the sympathy of generous minds, and direct their attention towards the miserable and the comfortless. But we are so apt to suppose all others happy when we ourselves are so ; and there is something in prosperity so calculated to inspire forget-

fulness of misfortune, that we want to be constantly reminded of that most pressing, yet most grateful, duty of ministering to the necessities of the unhappy.

For myself, unaccustomed to riot with the gay, and happily removed from the lowly scenes of poverty, and occupying that middle point of observation, where the follies of the former, and the distresses of the latter, are equally open to view—when I see profuseness lavished on gaudy decoration, or in ostentatious display, or on the thoughtless, heartless assemblages of dissipation, without affording pleasure or inspiring esteem, I cannot help suggesting the nobler satisfaction that might be found in drying the tear-brimmed eye, or raising the drooping spirits of some humble child of affliction.

Upon those who, excusing themselves from the charge of extravagance, delight in accumulating useless stores of wealth, and upon all others who are strangers to want, I would earnestly press the consideration of their own comforts on the one hand, and, on the other, of the destitution by which thousands around them, once possessed of similar comforts, are now disheartened and overwhelmed.

Such a comparison, while it lifts the heart with gratitude to the beneficent Parent of all good, will not exalt it with pride. On the contrary, a feeling of unworthiness and humility will scarcely fail to be excited, when we see exertions, as arduous as our own, which have failed of success; schemes as well planned, which have proved abortive; merits, perhaps, surpassing ours, depressed and hidden; fortunes superior, dissipated and lost.

In the pursuit or in the enjoyment of worldly advantages, those we possess are seldom fairly appreciated. We think we are not rich, because we have not arrived at the point at which we aim. In the midst of competency, therefore—perhaps of abundance, we feel poor—we give ourselves up to toil and anxiety—we murmur at our want of perfect success:—we are unthankful and unhappy.

An acquaintance with the details of real poverty, dispels this delusion. It is wise, therefore, to seek such an intimacy, that we may know our relative advantages; and discovering how very different from the evils of actual penury, is the comfort we enjoy, we shall feel an ability to relieve, of which we were before ignorant, and causes of thankfulness, of which we had not even dreamed.

So far from making ourselves poorer by the exercise of a generous philanthropy, we shall return to our own enjoyments with increased sensibility to their value, and will gratefully acknowledge, that true contentment is at once the fruit and the reward of benevolence.

At this season particularly, which calls forth our best feelings at the same time that it offers so many objects for their exercise, the love of Christ should cause our bounty to flow without restraint. Let every one, before he seeks his own gratification, look round among those who have claims upon his kindness, and as far as he is able, satisfy those claims.

If some unfortunate father, too tender of the feelings of his family to proclaim their wants, and too deeply sensible of their sufferings to conceal them, has whispered the story of his domestic privations, and you, in a moment of unfeeling apathy, have pleaded a fancied inability, while he has left you not only unrelieved, but wounded by the fruitless disclosure of his necessities, and by the cruelty which repulsed him: now seek him out—and with delicate, and, if possible, with unseen hand, atone for your thoughtless inhumanity.

If you know of sorrows which shun the eye of observation, and in the silence and secrecy of

“deep retired distress,”
undermine the genial current which more and more faintly throbs in some gentle bosom—Oh! think not of gaiety—indulge not in pleasure, until those sorrows are relieved, and that gentle bosom be taught to beat with unexpected joy.

You will thus enjoy your cheerful hour of friendship and temperate so-

tivity with more exquisite delight. If the thought of human woes should then occur to mar your joy, and pictures of distress should rise to dampen your pleasure, these will quickly be banished by the recollection, that by your care these woes have been alleviated, and that distress converted into lightness of heart.

LAICUS.

Observations on the Principal Days in December, 1820.

SUNDAY, the 3d.

Advent-Sunday.

THIS day the Church commences the holy season, which she consecrates as preparatory to the great festival in memory of the nativity of Christ. It has its name from a Latin verb signifying to come to. This name is peculiarly appropriate, in consideration of the connexion of the season with the coming of Christ.

Advent should be rendered a season of preparation for the Festival of the Nativity, by suggesting reflections on the necessity which existed for the mysterious coming of Christ in the flesh.

This appears in the depravity and guilt of our nature, which rendered necessary an atonement, in order that mercy might be extended to us, consistently with the holiness and justice of an infinitely perfect Being, whose attributes cannot be supposed to interfere with each other. It is inconsistent with justice that crimes should go unpunished. It is inconsistent with veracity that threatened punishment should not be inflicted. When we take the Scripture view of the respective characters of God and man, or engage in those reflections on the Divine nature which present themselves to an enlightened mind as most reasonable, and in those on our own character, which experience and observation declare to be most just, we will see a sufficient account of that sense of the need of atonement for human transgressions, which has obtained among men, universally, with regard both to time and place. It is impossible to suppose that an all-per-

fect Being can, consistently with his attributes, admit to approbation and favour, creatures so corrupt as history, observation, and experience, declare man to be, without a satisfaction to his offended justice, sufficient to save his holiness from the reproach of not hating iniquity. Reading, as we do, in the word of God, an awful threat denounced against sin, it is impossible to reconcile, with infinite perfection, the idea of that threat being left unaccomplished. When we take a fair view of the human character and human conduct, as compared with what we must reasonably suppose to be, and what Scripture declares to be, the will of a pure and holy God, we will see an extent of depravity and guilt which must produce, in a reasonable mind, a most appalling sense of the magnitude of the atonement that must be made, before man can possibly expect the favour of God.

By such reflections we are led to receive, as most consistent with reason, the Scripture account of atonement, and to welcome, as bringing the religion best suited to the nature of man, him whose birth we are about to celebrate, as the great Mediator of the covenant which is founded on due satisfaction to the demands of infinite holiness against sin, and which, thus, extends to sinners the free offer of grace and salvation.

But let not these reflections be merely speculative. If we would that they should minister to our preparation duly to celebrate the birth-day of our Lord, they should deeply engage our hearts, and lead to a contrite sense of a personal interest in the great truths on which they dwell. To see, in their full value, the character and offices of Christ, we must feel that we need him as our Saviour, and that we have no hope, but through him; bowed down under the grievous remembrance and intolerable burden of our sins, and trembling under a sense of the awful danger to which they expose us, we must look to Jesus as him from whom only cometh our help, by whom alone we can be relieved, and cherish even the faintest hope of mercy. We will then see

the inestimable value of a Redeemer, and the unsearchable riches of atoning mercy; with liveliest emotions of faith, of gratitude, and love, we will listen to the pious call of the Church, and strive, through grace, to be prepared duly to celebrate the great festival which is sacred to the memory of the birth of him who comes to save us from the guilt, the dominion, and the everlasting consequences of our sins, and to raise us here to the *hope*, and hereafter to the eternal *fruition*, of the inheritance of saints in light.

To confer this inheritance on his faithful servants, and to denounce his just indignation and wrath on those who neglect the great offered salvation, he will come again in power and great glory. To this second advent, also, the Church would have her members now direct their attention. Be it their care, by a careful perusal of what the Holy Scriptures reveal on that momentous subject, to reflect most seriously on the certainty and circumstances of Christ's coming to judgment—on the strict scrutiny he will then institute into the thoughts, words, and actions, of all who will have been placed in this state of probation—on the consequent awful responsibility under which we now think, and speak, and act—and on the issue of that great and dreadful judgment—a call to everlasting happiness in heaven, or a condemnation to the everlasting misery of hell. Let them especially bear in mind the cardinal truth revealed in almost every page of the New Testament, that it is only by a true and living faith in him as our *Redeemer*, manifested by sincere devotion to him, and conscientious observance of his holy law and will, that we can expect to escape the severity of his *justice*, or be partakers of the rich blessings of his *mercy*, as our *Judge*.

WEDNESDAY, the 20th; FRIDAY, the 22d; SATURDAY, the 23d.

Ember Days.

It was proposed* to consider, under the head of Ember Days, at the

four periods of their occurrence during the present year, the *character of the Christian ministry*, the *appointed mode of admission to it*, its *duties*, and its *qualifications*. The two first heads having been noticed,* the remaining now offer themselves.

The duties of the Christian minister may be divided into public, parochial, and personal; and arise out of that divine commission which entitles him to act for God with man, and for man with God.

His public duties, in the first of these functions, include the administration of the sacraments, and the preaching of the Gospel.

First, the administration of the sacraments—Baptism and the Lord's Supper.

That the administration of baptism is one of the peculiar duties of the ministry, appears from the Scripture view of its nature and effects. To enter fully into the detail of this, would be inconsistent with the limits now necessary to be observed. The substance of what the writer would say, may be found in a communication to this work, under the signature of N. L. K. The reader is therefore particularly requested to refer to the said communication, which appears in Vol. III. The portion of it applicable to the present subject, commences on page 140, first column, last paragraph, and extends to the last paragraph, page 142, column 1. It is hoped that it is there shown to be sound evangelical doctrine, that baptism is admission into that covenant in which God condescends to stand with his people, pledging himself to confer his grace and everlasting favour, on condition of their faith and obedience. Unlike human covenants, however, in which the parties are upon an equality, all the favour is here conferred by God, and all the benefit received by man. Admission, therefore, to the privileges of the covenant, must be solely a grant on the part of God. Consequently the rite, which he has been pleased to appoint, for the bringing of the parties into the covenant, must be ad-

* Page 62 of this volume.

* Pages 62, and 279, of this volume.

ministered by him, or by an officer appointed to act in his name. The administering of this rite, therefore, becomes an appropriate and peculiar function of their office who "are ambassadors for Christ, by" whom "God" speaks, and who act "in Christ's stead;"* "unto" whom "a dispensation of the Gospel is committed;"† and who are vested with "the ministry of reconciliation" between God and man.‡ Accordingly, the discipling of "all nations" by "baptizing them,"§ was a part of the commission given by Christ to the ministers of his religion; and wherever notice is subsequently taken in Scripture of the administration of this ordinance, there is either formal mention of its having been by an apostle or other minister; or the context naturally leads to such a construction; or there is an entire absence of all allusion to the administrator, and, consequently, a call for such a supposition in the case, as is most consistent with the fair rule of interpretation, which requires that what is doubtful, should be judged of by what is clear and evident. And we may add, farther, that although early practice may seem to deprive the sentiments now expressed, of the important argument drawn from the usage of the primitive Church, as a fair interpreter of Scripture; yet the evidence of departure, in practice, from what is here deemed scriptural, does not carry it higher than about 200 years after our Lord's ministry, and clearly intimates it to have been very cautiously guarded against being viewed as a safe and proper dependence, in any other than cases of the most extreme emergency. Indeed, there is very strong proof that the error in question would not have been introduced, but as an effect of the superstitious idea of the impossibility of salvation without baptism.

What a high and holy function of the Gospel ministry, is the administration of Christian baptism! What praise to God should it excite in those who are called to it, that they are ad-

mitted to the exalted honour of acting in his name, and placing his seal to the covenant, in which grace and everlasting life are made the privilege of the party thus admitted! What fervent prayers should it dictate that there may be a fulfilment of those conditions, without which the privilege must be forfeited, and the awful guilt incurred of having rendered null a sacrament by which God designed the sanctification and salvation of the recipient!

It is also *his* part who ministers in holy things, to stand in Christ's stead, and do that which he did, and commanded his ministers to do in remembrance of him, when he made the solemn offering of himself for the sins of men—to take bread, bless it, break it, pronounce over it Christ's powerful words, *This is my body*—to take the cup, and pronounce over it the words, *This is my blood*—to eat the bread, and drink of the cup—and give them to be eaten and drunk by his disciples.* Thus it is his sacred province to prepare, and receive men to that feast in which they are declared by the word of God to "shew the Lord's death."† It is his office to "bless" that "cup of blessing which is the communion of the *blood of Christ*," and "break" that "bread which is the communion of the *body of Christ*."‡ His, therefore, is that office of infinite moment, being Christ's agent in admitting men to the performance of a duty thus enforced by Christ himself:—"Except ye eat the flesh of the Son of man, and drink of his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him."§

In this respect, too, into what a high and holy office is the Christian minister admitted! How intimately connected with their salvation should its functions be regarded, by those to whom he ministers! How great the

* St. Matt. xxvi. 26—28. St. Mark xiv. 22—24. St. Luke xxii. 19, 20. 1 Cor. xi. 23—25.

† 1 Cor. xi. 26.

‡ 1 Cor. x. 16.

§ St. John vi. 53, &c.

* 2 Cor. v. 20.

† 1 Cor. ix. 17.

‡ 2 Cor. v. 18.

§ St. Mat. xxviii. 19.

value which they should set upon them ! How grateful, constant, and anxious should be the attendance which they bestow on them !

The *preaching of the Gospel* is another duty of the Christian minister, considered as God's representative to the people. It may be regarded as including all the various modes of publicly imparting instruction and consolation.

Under this head is properly included the public reading of the Holy Scriptures. In this exercise, the minister is to be viewed in a different light than merely as a fellow Christian, reading, for mutual edification and comfort, the lively oracles. He is to be regarded as sharing the commission with which those holy men were vested who penned the inspired pages. Attention is to be paid to him, as if he were the prophet, the evangelist, or the apostle, again announcing the will and the ways of God ; and, indeed, as one who shares the transcendent honour conferred by the declaration of the Son of God—"As my Father hath sent me, even so send I you."*

Another branch of public preaching is the reading of the various exhortations, and other writings, not canonical, appointed in the service of the Church.

Under this head, particular attention is due to the declaration of absolution or forgiveness of sins, and to the sacerdotal benediction.

When Christ pronounced, as a part of the commission of his ministering servants—"Whosoever sins ye remit, they are remitted unto them ; and whosoever sins ye retain, they are retained,"† there certainly must be considered as included, something more than the mere assurance of divine mercy and forgiveness, which any Christian may give to another. We can regard it no otherwise than as conferring a right *authoritatively* to declare it, in connexion with the required conditions of penitence and faith, and so to declare it, as thereby to act in God's name, and be his agent for the conveyance to the penitent and faithful, of the pardoning mercy thus

announced. So, also, in blessing the people in the name of God, his minister must be regarded as fulfilling, in part, the function of *ambassador for God*, and as *conferring* his benediction on those who have the Gospel requisites for due preparation to receive it.

The last branch of preaching are the elucidations of holy writ, and the enforcing of its motives and sanctions, which the Christian minister is to present, as the fruit of his own studies, reflections, and labours. However obvious may be the duty of private Christians to labour, in their respective spheres, for the instruction of the ignorant, the reclaiming of the vicious, or the administering of Gospel consolation, it is obvious, on the whole face of Scripture, that preaching, or *public teaching*, is the prerogative of those only who are divinely commissioned ; and that the assuming of it by others, is an infringement of divinely constituted order.

This duty must be regulated solely by the Gospel, in its purity, simplicity, and fulness. Whatever is a departure from that is an abuse of the heavenly commission ; while a course of preaching deficient in any of its particulars is a failure of fidelity. No display of learning or talents, no fear of incurring the displeasure of hearers, no attachment to popular theories, will, for a moment, draw the faithful pastor from true Gospel preaching, or tempt him to omit any truth or duty essential to the integrity of the evangelical system.

A very interesting, and highly important branch of this duty, is the humbler and more simple mode of preaching, denominated catechetical instruction. This is so essential to the laying of a good foundation for the Christian life, that the inquiry should come home to the conscience of every pastor, whether, in attention to the varied duties of his office, he bestows on this the time and care which its importance justly demands.

As the minister of heaven is commissioned to appear in the presence of God in behalf of his people, it is a function of his office, to lead the devotions of the assembly of the

* St. John xx. 21.
Vol. IV.

† St. John xx. 23.

Church. Here, too, he should be regarded otherwise than as one of a congregation of Christians conducting the performance of public service. It should be considered by them a privilege and blessing, to have herein the services of one who can appear before the throne of the heavenly grace, in the character of a commissioned minister of him who sitteth thereon—and having, as it were, gone out from the court of heaven, to announce the saving merits of the great atonement, returns thither to plead them for himself, and in behalf of the people to whom he has been sent.

Besides these *public*, there are various *parochial* duties appertaining to the Christian pastor's office. There are those of his flock whom sickness or infirmity prevents from attendance on the public celebrations of the Church. These he is to seek out, and impart to them the instructions, the calls, and the consolations of the Gospel. On the consciences of the careless and the vicious, he is, as opportunity affords, in private intercourse, to press the warnings, the threatenings, and the encouragements of religion. When his people would enter into that holy and honourable state which unites in one their interests and destinies through life, it is his to receive their mutual vows, to commend them to the care and kindness of their heavenly Father, and to pronounce upon them the benediction of the Church. Those who suffer the trials of misfortune or bereavement, he is to visit in their affliction. To the dying Christian, he is to administer the consolations of religion. When his lifeless remains are to be made the subject of the irrevocable decree, "unto dust shalt thou return," it is his to improve the melancholy occasion, and seek to make it conducive to the spiritual welfare of the living, by the holy solemnities with which the Church would hallow it. In fine, it is his duty, as far as circumstances will permit, to maintain that constant intercourse with the people of his charge, which will be conducive to the securing for him of such a standing in their respect, affection, and confidence, as

will facilitate the exercise of his ministry among them, and afford reasonable ground for anticipating its success.

There is, farther, another highly important class of duties devolving on the ministers of religion—those which arise out of their connexion with the Church at large, and have for their object the promotion of her welfare, and the extending of her borders. It is no light trust that is reposed in them by their Divine Master, when he commits to them the care of that holy Church which he died to purchase to himself, and which, it is his declared will, shall be his instrument for the preserving and extending of true religion, and for promoting the sanctification and salvation of the human race. No slight responsibility rests upon them, when they are placed in situations affording peculiar means, and opening peculiar opportunities for contributing to her purity, unity, prosperity, and enlargement.

What may be termed the *personal* duties of the Christian minister arise out of the *qualifications* for his office, and will, therefore, be considered in conjunction with them.

The foundation of them all, is *true piety*; in which are included the holding of the faith and uniform observance of the religious and moral precepts of the Gospel. Awful is the extent of his guilt, who, ministering in holy things, is himself the servant of sin. Tremendous must be his condemnation, who, bearing the message of the Lord of Hosts—acting as his representative, in the admission of men into covenant with him—blessing, and breaking, and distributing the symbols of the precious body and blood of the Lamb—time after time, professing to repent, to believe, and to pray, in the touching language of a liturgy consecrated by the approval, the use, and the blood of martyrs,—is yet *his* servant, who is the sworn and eternal enemy of God—is yet, by his example, bringing many souls to perdition, and by his life and conversation, dishonouring God, putting the Saviour to an open shame, and grieving the divine Sanctifier of the faith—

ful!—How assiduously will the conscientious pastor apply himself to those duties, and the cultivation of those graces and virtues, which are connected with the true faith and piety of the Gospel! These he regards as infinitely raised in importance, above all other qualifications for his office. For them, he first provides. He gladly gives them preference to all other pursuits, and all other enjoyments. First securing time and care sufficient for attending to those means of grace which are afforded by the private exercise and public ordinances of religion, he keeps in entire subservience to them whatever has for its object intellectual improvement, and social pleasure or recreation. Thus, deeply impressed himself with the sacred truths he preaches, and in his own heart and life, exemplifying the Christian graces he recommends, he will command all that influence to which holy sincerity is entitled, and will further the design of his public ministry, by the more impressive and effectual preaching of a godly life and conversation. He will be more respected and beloved by good men, than mere talents can make him. He will be found to have been a faithful servant, in that day when man's wisdom, if it formed the principal characteristic of the servant of the altar, will be found to be but as sounding brass or a tinkling cymbal—lighter than vanity, and worse than nothing.

But let not the particularity and earnestness with which it has been thought proper to dwell on this head, be construed into a disposition to set aside, as unnecessary or unimportant, the qualification of competent advancement in human science. This would be to pour contempt on the opinions and practice of the best men, and purest churches, in all ages. It would be to oppose uniform and universal experience. It would be to slight the only ordinary mean God has appointed for accomplishing that end, which, in the first days of the Church, was effected by the extraordinary imparting of extensive knowledge. There is a great fallacy in the argument drawn from the fact of the apostles

having been humble and illiterate men, in favour of the theory that human learning is not essential to due preparation for the ministry. The end now accomplished by study, was effected, in their case, by supernatural illumination. They were men of most extensive learning; miraculously so indeed. And as miracles have now ceased, the ability they had to expound the sacred writings, and recommend the religion they taught both to the refined and inquisitive mind of the learned, and the humbler capacity of the ignorant, is now to be attained by the Divine blessing upon diligent application to the various branches of learning, which throw light on the original languages of the Holy Scriptures—on the contemporary opinions, usages, and civil institutions, to which they so frequently refer—on the proofs of Divine wisdom and control, in the works and course of nature—and on the science of the human mind, so illustrative of the necessity, benefit, and perfection of the Christian system.

To the qualifications of eminent piety and extensive learning, the minister of the Gospel should add, a *deep interest in the work in which he is engaged, an ardent love of it, affection for his people, and a ruling solicitude and anxiety to promote their spiritual and eternal welfare.* He should engage with zeal in all his duties, from a consideration of their infinite moment, and of their connexion with the everlasting destiny of himself, and of those to whom he ministers. He should cultivate a *knowledge of human nature*, and strive to govern his whole deportment by the dictates of a judicious and well regulated, but not a timid and time-serving, *prudence.* He will require *great resolution, firmness, and independence* of mind, to guard against suffering a desire to please, or a love of popularity or applause, to obtain an undue influence, to the disparagement of his high and holy station—to the dishonour of him by whom he is sent—and to the awful danger, to himself and his people, of withholding, because not acceptable to them, or not promotive of his own popularity, any truth connected with

that purity and integrity of evangelical doctrine and order, which is set forth in Holy Scripture, and which characterized the Church as first established by its Divine Head.

The Christian minister should be especially careful to cultivate those evangelical graces of *humility, disinterestedness, meekness, docility, love of order, and deference for authority*, the influence of which is necessary to preserve him from the presumptuous guilt of making the ministry of the meek and lowly Jesus, a mean for the gratification of his vanity, or the effecting of designs of disorganization and self-exaltation.

Lastly, he will ever find it necessary to add to all other qualifications, *unyielding patience, and unwearied perseverance*.

It is believed that under the heads which have now been enumerated, may be comprised the duties and qualifications of the Gospel ministry. Let the reflections thence arising come home to the heart of every one who has been admitted to so high a dignity, and excite the utmost solicitude and endeavour, through Divine grace, diligently sought and cultivated, that he be not found wanting. Let them be cherished by those who have the ministry in view, and lead to greatest care that they have a just sense of the awful responsibility that will rest upon them, and most fervent prayers that they may have grace faithfully to discharge it. Let them induce those who are intrusted by the Church with the recommendation of candidates for holy orders, or with conferring them upon them, to take good heed lest they be instrumental to the admission of unfit persons, and, thereby, to the extensive injury of the sacred cause of religion, and the imminent hazard of immortal souls. Let them lead every pious Christian to pray for the Divine guidance in the choice of persons to receive the heavenly commission, and for the Divine assistance, direction, and blessing to those who are prosecuting its high, holy, and momentous functions; and induce liberal contributions and exertions in aid of the Church's efforts for the training of

a learned, pious, and orthodox ministry; that the glory of God, the enlargement and purity of the Church militant, and the increase of that triumphant, may be the blessed result, to the everlasting praise of his glorious grace who "loved the Church, and gave himself for it, that he might sanctify and cleanse it, with the washing of water, by the word; that he might present it to himself a glorious Church, not having spot, or wrinkle, or any such thing, but that it should be holy and without blemish,"* as becomes "his body,"† in which his "members,"‡ "having nourishment ministered from," him, its Divine "Head," are to increase "with the increase of God,"§ "till" they "all come, in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ;"|| in which they enjoy communion with "the heavenly Jerusalem, an innumerable company of angels, and the spirits of just men made perfect;"¶ and in which, therefore, they are to be prepared to join that blessed Church triumphant where the praises of God and of the Lamb are chanted for ever and ever.

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THURSDAY, the 21st.

St. Thomas, the Apostle.

Two or three incidents related in the New Testament of this Apostle may be made the subjects of profitable reflection.

The first furnishes very interesting evidence of affectionate attachment to his Lord. Jesus was about going into Judea, for the benevolent purpose of raising his friend Lazarus from the dead. His disciples, knowing the cruel and persecuting designs of the Jews, were unwilling that he should go thither. St. Thomas, however, fearing no danger in the society of his beloved Master, made "unto his fellow-disciples" the proposition so creditable to his feelings of since-

* Ephes. v. 25, 26, 27.

† 1 Cor. xii. 27.

‡ Ephes. iv. 13.

§ Ephes. i. 23.

¶ Col. ii. 19.

¶ Heb. xii. 22, 23.

city and attachment—"Let us also go, that we may die with him."* This should be the language of all good Christians. They should follow Christ, through whatever privations or dangers his service may lead. With him for a refuge and strength, they have nothing to fear. Following those steps of his most holy life which lay through perils, and sufferings, and those of his faithful followers who, in all ages, have been called to take up their cross, they will have all the support and encouragement that can flow from examples of fortitude and submission; and all that is richly imparted by his grace, who, having been tempted like as we are, is able to succour those who pass through the like trials and dangers. Following him, even unto the grave and gate of death, they will be admitted to the exalted privilege purchased by his atonement, passing with him to a glorious resurrection.

This apostle, like his colleagues, was slow of heart to receive all the truths of that new system of religion into which their Master was instructing them. We see an instance of this in his inquiry of Jesus, when he was speaking to them of the joys he was going to prepare for his faithful followers:—"Lord, we know not whither thou goest, and how can we know the way?"† With the meekness and forbearance which his Lord always manifested, he did not chide him, but only reminded him of the cardinal truth which he had so often inculcated—"I am the way, and the truth, and the life." This is a most gracious answer, which leaves no room to the seeking Christian, to be mistaken as to the way in which he can go "unto the Father." Christ is the way. Let his will be learned, and his direction followed. They will lead and bring the Christian pilgrim to God, his exceeding joy. They are to be discovered by faithful study of the revelation he has given, and by the illumination and guidance of that heavenly grace, for the attainment of which he has prescribed the use of

appointed means, and promised to that use, applied in the true spirit of the Gospel, his effectual blessing.

The last particular notice of this apostle comprises several interesting particulars relating to our Lord's resurrection. He was not with the other apostles, when Jesus first appeared to their collected body, after he had risen. He refused to believe that so miraculous an event had occurred, without actually probing the wounds his Lord had received, in order to the perfect identifying of his person. Christ, in the exercise of his wonted clemency and forbearance, determined to yield to his request, however unreasonable. When, therefore, he again appeared to his disciples, he called to Thomas, and offered him the evidence he had asked. It produced the necessary result—deep and full conviction. This was declared in the strong exclamation—"My Lord, and my God."‡ It was a just conclusion, that if he, who, having claimed to be "one" with the "Father,"§ having challenged to himself "honour" equal to that which is due to that Almighty "Father,"|| having claimed the power of raising himself from the dead,¶ and promised to exert it||—it was a just and necessary conclusion, that if he who thus raised pretensions which, in a mere man, could possibly have been nothing short of the grossest blasphemy, did indeed display that unequivocal token of heaven's sanction and approbation—he could not be mere man, or any other creature, but, if truth is to be expected in heavenly attestation, must be the Lord God.

Our Saviour, having thus rescued him from doubt, gave him a just rebuke for not having before yielded assent to the truth of his resurrection—"Thomas, because thou hast seen me, thou hast believed. Blessed are they that have not seen, and yet have believed."¶ There were circumstances connected with this subject which, added to the united testimony of his

* St. John xi. 16. † St. John xiv. 5.

• St. John xx. 28.

† St. John v. 23.

|| St. John ii. 19.

‡ St. John x. 30.

§ St. John x. 18.

¶ St. John xx. 29.

colleagues, should have convinced St. Thomas, without the sensible demonstration he had demanded.

It is proof of a very unreasonable and unphilosophical mind, to refuse assent without the *greatest possible* evidence. That which is *sufficient* should be satisfactory. If all belief were limited by the proof which our senses only afford, there would be no distinction, in this case, between man and brute. It is one of the privileges of the former to add to what he knows upon the immediate authority of personal experience and observation, that incomparably greater and more important range of knowledge, which is derived from the investigation of testimony, the just inference of effect from cause, and the discovery of the latter, by the study of the former.

Infidelity proudly asks for irresistible evidence, before it will lay aside its doubts, and assent to the truth of revelation, and this, in perhaps every case, without bestowing a thought on the evidence that is adduced. We are asked to show miracles now, in order to prove that they are practicable; and to produce such testimony as none but madmen can resist, if we would make good the claims of Christianity to be the divinely appointed mode of saving the souls of men.

Christianity, however, like the boasted natural religion of these objectors, and like whatever of true philosophy they possess, offers testimony which she avers to be sufficient for the conviction of a sober and reasonable mind; and, therefore, sufficient for dealing with men as moral agents. She asks a candid and impartial investigation of that testimony, and confidently expects, as the result, acknowledgment that it is enough, and more than enough, for the conviction of the candid and impartial.

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MONDAY, the 25th.

The Nativity of our Lord, or the Birth-Day of Christ, commonly called Christmas-Day.

On this great festival, which commemorates the birth of our Lord, we are naturally led to inquire into his *ature*, and his *offices*.

What is the nature of him, who, as at this time, is born into the world? It can, of course, be learned only from Revelation.

When we perceive that he is designated in Scripture as the woman's "Seed,"^a as the "Seed" of Abraham,^b of Isaac,^c and of Jacob,^d and as the "Seed,"^e the "Branch,"^f "the Offspring,"^g and "the Son of David;"^h when we hear him styled "a Man" who should "be as an hiding-place from the wind,"ⁱ "a Man whom a woman should compass,"^j "a Man of sorrows;"^k when we perceive his genealogy accurately laid down, from Abraham, on his supposed father's side, by St. Matthew,^l and from Adam, on his mother's, by St. Luke;^m when we hear him called by his great forerunner, "a Man which is preferred before" him,ⁿ—by himself, "a Man that hath told the truth"^o—and by St. Peter, "a Man approved of God;"^p and when, finally, in his office of "Mediator between God and men," he is represented as "the Man Christ Jesus;"—we are led to the necessary conclusion, that he whose birth we celebrate is a *Man*. The heretical idea of his being a creature of higher order, is utterly destitute of scriptural foundation. "He took not on him the nature of angels; but he took on him the seed of Abraham."

But this truth must be taken in conjunction with that which appears in the prophetic designation of him as "Immanuel,"^q "which, being interpreted, is God with us,"^r as "the MIGHTY GOD,"^s and "the EVERLASTING FATHER;"^t in his declarations of himself—"I and my Father are One,"^u "he that hath seen me hath seen the Father;"^v and in the language of his

^a Gen. iii. 15.

^b Gen. xxvi. 4.

^c Rom. i. 3.

^d Rev. xxii. 16.

^e Isa. xxvii. 2.

^f Isa. liii. 3.

^g chap. iii. 23, &c.

^h St. John. viii. 40.

ⁱ 1 Tim. ii. 5.

^j Isa. vii. 14.

^k Isa. ix. 6.

^b Gen. xxii. 18.

^d Gen. xxviii. 14.

^f Jer. xxiii. 5.

^h St. Matt. xxi. 9.

^j Jer. xxxi. 22.

^l chap. i.

ⁿ St. John i. 30.

^p Acts ii. 22.

^r Heb. ii. 16.

^t St. Matt. i. 23.

^v St. John x. 30.

^u St. John xiv. 9.

inspired apostles—"The Word was God, all things were made by him,"* he "is the TRUE GOD,"† "Christ is over all, GOD BLESSED FOR EVER,"‡ "Christ is THE BLESSED AND ONLY POTENTATE, the KING OF KINGS, and LORD OF LORDS,"§ "God was manifest in the flesh."||

How this double nature can exist in him whose birth we celebrate, how he can be thus both man and God, they may ask, who, by searching can find out God, and the Almighty, unto perfection. That *he can* take to himself the human nature, or any other within the compass of his creative power, none who acknowledge his omnipotence can deny. How he can effect it, man has not the most distant right to expect to be informed; and without instruction from God himself, it is the height of presumption for him to suppose he can possibly know. Whether God has been pleased to effect so mysterious an union, is to be learned from his own word. In the two propositions, now thence clearly adduced, that Christ was Man, and Christ was God, we see that such has been his pleasure. Leaving it, then, to those who impiously aim at bringing the Infinite to a level with their finite comprehensions, to doubt of this, because they cannot understand it, or to attempt to render it thoroughly comprehensible—let the humble Christian be satisfied to trust the word of God, and in this mysterious truth, see cause to bless the infinity of Divine wisdom and goodness, in thus providing for the all-sufficient discharge of the gracious offices sustained by Christ.

For his chief office of Redeemer, this union of the Divine and human natures, eminently qualified him. While the latter enabled him to undergo the sufferings and death essential to that office, the former gave to these a value which that of no created being could possess, an infinity of merit which could not possibly belong to any who had any sin of his own for which to answer. It also enabled him to sus-

tain that which no creature could possibly have borne—the penalty incurred by the accumulated guilt of the *whole world*.

But besides dying for the sins of men, Messiah perfectly fulfilled the law of God. As he was Divine, this, of course, was perfectly gratuitous. It was the result of no possible claim upon him. It, therefore, deserved reward; and this must be proportioned to the infinity of that merit which must attach to him as God. Of course, being God, this reward could not be needed by himself. It is, therefore, his to give to whom he will. Thus are the gifts of grace conferred upon his people, who, otherwise, had not been justified in the faintest hope of them.

Another office of him whose birth we now celebrate, is the promulgating of a religion, the doctrines and precepts of which embrace the various conditions required of us in order to our being fully benefited by his mediation between God and us.

A special branch of this office, is his establishing of a Church, in which, as his body, his people, as the members, are to be united to him; and in which are provided the means he has promised to bless with those effusions of Divine grace, which are essential to the securing of their holiness here, and everlasting happiness hereafter.

Therefore, would we rightly celebrate this exalted festival, we must receive Christ, as he is revealed to us, in his character of both God and man; we must repose, with undivided faith in its merits, on his mediation, as alone sufficient to recommend us to the favour of God, and sanction our hope of his mercy and blessing; we must, therefore, feel the burden of those sins which rendered necessary the interposition of his love; we must resolve to renounce them, as the required condition of our being saved by him from their eternal consequences; we must give all diligence in applying to those means of grace, and to that course of religious and moral duty, which he has appointed as evidences of the sincerity of those who profess to be his. Awfully aggravated will

* St. John i. 1, 3.

† 1 St. John v. 20.

‡ Rom. ix. 5.

§ 1 Tim. vi. 14, 15.

|| 1 Tim. iii. 16.

be our guilt, if we refuse to be sanctified and saved by his unspeakable mercy. Very unseasonable is our joy, if, estranged in heart and life, from the pure and holy religion which he designs for our good, we ought rather to weep and lament for the miseries which will justly come upon us, unless we turn unto him, with hearty repentance and true faith. As at this time coming as our Redeemer, he will again come, as our Judge. Oh, then, how shall they appear who have set at nought his mercy, and counted his blood of the covenant an unholy thing!—They only have now cause for joy, who, truly receiving Christ in the gracious offices in which he comes, are united to him by a true and living faith. When he comes again, they will behold him with pleasure; they will be blessed with the mild aspect, and kind accents, of his love; they will pass with him to the everlasting joy of his Father and their Father, his God and their God.

TUESDAY, the 26th.

St. Stephen, the Martyr.

This Saint has been emphatically styled by the Church, *the Martyr*, probably on account of the distinguished honour of his having been the first to suffer death in the cause of Christ. For the same reason, his memory is celebrated immediately after the festival of the Nativity.

St. Stephen was one of the seven who were ordained by the apostles on the occasion mentioned in the sixth chapter of the Acts. With regard to the nature of the office to which they were admitted, there is a difference of opinion. The requisition that they should be "men full of the Holy Ghost and wisdom"—their having been set apart by prayer, and the laying on of the apostles' hands—one of them (St. Stephen) being immediately represented as a leading preacher and defender of the Christian faith—and another (St. Philip) being soon noticed as both preaching and baptizing—are

facts which, it would seem, could not admit of a departure from the current sense of Christian antiquity, that they were ordained to the ministry of the Church. The mention, in the Epistles, of the office of a *deacon*, as a grade of the ministry, evidently distinguished from the apostles, and from Elders, and inferior to both, justifies the farther conclusion, coinciding with the same primitive sentiment, that the seven, obviously distinct from the apostles and the seventy, were now admitted deacons.

The character of St. Stephen is expressed, with brevity indeed, but with a fulness of import to which nothing could be added—"A man, full of faith and of the Holy Ghost,"*

However the latter expression may refer to the miraculous powers with which he was invested, it undoubtedly embraced also those ordinary gifts and graces of the Spirit which make up the Christian's character. And in this sense, it must be applicable to every one who would maintain consistency of Christian profession. And the most prominent of those graces, and that, indeed, which must enter, as a constituent part, into every other, is *faith*—which unites man to Christ, is the medium of communication with him, and is essential to the enjoyment of the blessings of his religion.

The genuineness of his faith, and the sanctifying and supporting influences of the Holy Ghost, were peculiarly manifested at the close of the very short ministry of this holy man. When summoned before the council at which he was to plead his cause, and the assembling of which was with the deliberate determination of taking away his life, the sweet consciousness of rectitude, the holy resolution of remaining firm even unto death, sure confidence in the supporting power of his Master, lively solicitude in the sacred cause in which he was engaged, and kind and benevolent feelings even towards his bitter persecutors, gave their characteristic expressions to his countenance, so that "all that

* Acts vi. 3. † verse 6.

‡ Acts viii. 5—12.

* Acts vi. 5.

sat in the council, looking steadfastly on him, saw his face, as it had been the face of an angel.*

Having proceeded to a considerable length in his defence, the rage of his adversaries could be no longer restrained. "They were cut to the heart, and gnashed on him with their teeth."† He knew in whom he trusted in this near approach of danger. "He looked up steadfastly into heaven."‡ His trust was not in vain. His faithful look was answered. He was permitted to "see the heavens opened, and the Son of Man standing on the right hand of God."§ Thither, in all his sufferings here upon earth, should every pious Christian look. By the eye of faith, he will see him who is ever a refuge and strength, a very present help in trouble. Danger is never so near, but that he is nearer still. Necessity is never so great, but that he is altogether equal to its relief. He requires but to be sought, to be looked to, with the eye of true faith, and the riches of his mercy will be freely extended.

Now came the closest proof of the genuineness of the faith, and the sufficiency of the spiritual influences which characterized this holy martyr. He is cast out of the city, and they are stoning him.|| What is the faith which now supports him? Is it that, which, resting on distortions of holy writ—fabricated by the pride of the weak and corrupted intellect of man—and claiming to be liberal, because of lawless indifference to the greatest and most precious truths of the Gospel—is magnified as the only faith to which human reason can assent,—the faith which would strip of his divinity the eternal Son of the Most High God?—Hear the prayer it dictates—"LORD JESUS, RECEIVE MY SPIRIT!"¶ And did he die with the purpose of idolatry in his heart, and its impious invocation on his lips? Could he have been so grossly perverted, as to have deified the mere humanity of his Master? Selected for the

soundness of his faith, and the spirituality of his life, and, in consideration of them, just ordained by the blessed apostles themselves, is he ignorant of the pure doctrine which they inculcate, or guilty of wilful departure from it, in a matter so full of blasphemy and idolatry? What shall we think of that boasted refinement and enlargement of intellect, which can, for a moment, harbour such a conclusion? What of the real use or merit of the boasted learning, which can leave the mind exposed to the weakness and folly (God grant it may be nothing worse!) of thus concluding?—No: the dying martyr's prayer is the prayer of true faith, and of sound and enlightened reason. He knew that Jesus was he who heareth prayer, and is willing and able to answer it.—What pity, then, should we feel for the weakness, and what horror of the impiety, of that system of professed Christianity which withholds from him this bounden offering, and even acknowledgment of the attributes which render it his due. In the spirit of the farther supplication of the blessed saint whose memory we now delight to honour, we should raise, in behalf of those whom this system has deluded, the ejaculation—"Lord, lay not this sin to their charge."** May Jesus extend mercy, even to those who will not stoop to ask it!

What genuine influence of the mild, patient, forgiving temper of the Gospel does this petition breathe! How infinitely, not only in a religious point of view, but also in the scale of moral worth and dignity of character, does it raise him who offers it above the wretched slave of anger, malice, and revenge!

With such a spirit of faith and Christian charity, we need not wonder that his dissolution should be recorded in the beautifully figurative terms, "he fell asleep."† Gentle, even amidst the most peculiar horrors, is the death of him who has Jesus for the guardian of his soul. O, who will be the victim of the cold and cheerless doctrine which will not

* Acts vi. 15.

† Acts vii. 55.

‡ Acts vii. 58.

† Acts vii. 54.

§ Acts vii. 56.

¶ Acts vii. 59.

* Acts vi. 60.

† *idem.*

own and seek him as such? Who, for a few fleeting and deceitful pleasures, will forfeit that support and comfort in nature's last trial, which can come but from one source—JESUS, who died that he might overcome death, and give the victory to his faithful people?

WEDNESDAY, the 27th,

St. John, the Evangelist.

Many of the leading events recorded of this eminent apostle were noticed under the head of the festival commemorative of his brother St. James,* in whose company they occurred.

It was the distinguished honour of this saint to be "the disciple whom Jesus loved;"† i. e. for whom he entertained a *special* regard and affection. In this instance, and in that of Lazarus and his sisters,‡ Jesus set an example inculcating the virtue of special friendship, amiable in itself, the source of the purest earthly joys, and perfectly consistent with the most enlarged exercise of Christian love and kindness.

The friendship between our Lord and his disciple St. John, was of the purest and truest kind. At the last interview, before his death, between Jesus and the collected body of his apostles, it admitted him to the privilege, so indicative of tenderness and affection, of "leaning on Jesus' bosom."§ In Gethsemane, where the severest of his sorrows began to come upon his Lord, it entitled him to be one of the three chosen to be the companions of his grief.|| It carried him to the foot of the cross, and was there honoured with the distinguished confidence of having the mother of his dying Master committed to his charge.¶ It proved that the confidence was not misplaced, by his making her, "from that hour," an inmate of his house. It animated him with zeal, anxiety, and joy, superior

even to those of St. Peter, who was so characterized by warmth of feeling, in their eagerness to visit the sepulchre from which their Lord was reported to have been taken.*

Such was the sincerity, warmth, and mutual confidence of the friendship which subsisted between Jesus and the apostle of this day. It was a friendship of a truly holy character, cemented by religious principles, and receiving an unspeakable augmentation of happiness from religious sympathies, hopes, and consolations. And those friendships, truly, are ever the most ardent, the most sincere, disinterested, and happy, which are regulated and sanctified by the principles of the Gospel. There is an exquisite delight in uniting in its duties, and sharing in its hopes, to which nothing connected with this world only can be compared. That feeling especially which arises out of the sure confidence of having attachments formed on earth, perfected and eternally prolonged in heaven, is one, against the sanctity and purity of which it were an offence to attempt its description. It can only be *felt*, and is a consummation of social felicity, with which all its other recommendations have nothing that can be compared.

Let this apostle's love of his Divine Master induce the humble emulation of all who profess and call themselves Christians. Jesus has to them all the recommendations he had to him. He is still the same Lord, able and willing to reward affectionate fidelity. And if we act upon the truly rational and scriptural principle of loving because we were first beloved, to whom should we be devoted with so much ardour of undivided affection, as to him who, very God, became man for our sakes, and, as such, suffered and died to appease the wrath of God, revealed from heaven against our sins, and thus open for us a way to the favour of God, and the consequent enjoyment of his tender mercies in this world, and the unspeakable happiness

* Page 215 of this volume.

† St. John xxi. 20. ‡ St. John xi.

§ St. John xiii. 23. || St. Mark xiv. 33.

¶ St. John xix. 26, 27.

* St. John xx. 4.

of his everlasting presence in the world to come! Union with him by that faith which works by *love*, is the condition he requires for our enjoyment of the blessings he came to bestow. It will minister comfort in every trial of the world, and support in the awful hour of dissolution; and receive the rich reward of those tokens of his love which he has promised as their inheritance who attain to being with him in the kingdom of his glory.

The love of the Saviour was especially experienced by this saint when the insatiate fury which had pursued to cruel deaths his companions in the Gospel, lit upon him. He was thrown into a caldron of boiling oil; but death was averted. Through the power of his Divine Master, he was preserved unhurt. The same mighty Providence which was his support and deliverance in this hour of peculiar trial and necessity, is still at hand for the protection of all who trust in it. Nothing can hurt those who, with true faith, repose in the Lord Jehovah. He will deliver them out of all their calamities, either by a change of their condition here, or by overruling them to that spiritual good whose end is everlasting life.

The canonical writings of this apostle consist of his Gospel, three Epistles, and the Revelation. They speak the entire devotion of his thoughts and cares to the glory of his Divine Master, and the interests of his religion. He wrote, as history evinces, with the special view of adding to what the other apostles had penned, the most striking proofs furnished by our Saviour's life and instructions, of his divinity, in order to counteract the pernicious effect of early heresies, which denied that fundamental doctrine. He has, indeed, furnished the Christian cause with weapons for the defence of that doctrine, which secure it against the success of either the bold attacks, or subtle underminings of infidelity and heresy.

With this principal feature in the *faith*, St. John eminently united that of the *mortality* of the Gospel—*Christian charity*. Love is breathed in al-

most every line he wrote, is inculcated with all the earnestness which enlightened zeal can impart, and is placed on the highest ground, by being urged upon *principles*, and connected with *sanctions* which render it a peculiarly *evangelical* virtue. At a very advanced period of life, when he could no longer attend to the ordinary ministrations of his office, he would be led to the assemblies of his people, and though he could say no more, address them in the exhortation, short, indeed, but full of meaning—*Little children, love one another*.

In this truly Christian frame of mind, he died a natural death, venerable for virtues as for years, and was the only apostle who did not end his days in martyrdom.

—
THURSDAY, the 28th.

The Holy Innocents.

The Gospel for the day contains the history of the event it celebrates.

The victims of Herod's cruel edict have ever been regarded by the Church as entitled to the distinction of martyrs, in as much as they died in the cause of Christ, and by their deaths, contributed to strengthen the evidence of his religion.

The several circumstances connected with this case, as recorded in the chapter whence the Gospel is taken, present a few heads of practical reflection.

The enormous guilt of Herod makes us shudder at the awful extent of human depravity. It may all, however, be resolved into the influence of unholy passions, to which, through our participation in that depravity, we all are exposed. The ground work of them appears to be *jealousy*—a passion ranking in deadly hostility to all that is good, virtuous, and amiable in the human character. It was excited by the title—*King of the Jews*, under which the Magi had inquired for the newly born Saviour. He was fearful of a rival, and formed the nefarious purpose of being rid of him, whatever might be the consequence.

This passion, let us remember, may exist, and exert a most vicious

and degrading influence, even though very far short, in its consequences, of the extreme of guilt to which it led, in the case now before us. By the production of hatred, calumny, and ever varying ill treatment, it exerts an influence over many minds having credit with others, and often perhaps deluded to give themselves credit for the possession of virtuous, amiable, and even pious dispositions. There is no evil principle more subtle in its nature, more imperceptible in its incipient operations, and more malignant in its effects. By constant self-watching, and especially by faithful seeking and improving of the sanctifying influences of Divine Grace, Christians should strive to keep themselves free from its degrading tyranny. Give it but indulgence, and its direct tendency is to perfect despotism over the mind.

No feature in the conduct of Herod on this occasion is more conspicuous than its *base hypocrisy*. He endeavoured to lure the wise men into subservience to his views, by pretending that his view in wishing to be informed where they should find the object of their search, was, that he might come and worship him also. Shuddering at the enormity of this guilt, let the Christian beware lest he share in it. Satan, we are told in Scripture, may be transformed into an angel of light; and there are, perhaps, few ways in which he can more successfully practise his arts, than by concealing them under the mask of religion. It behoves us all seriously to search and try our own hearts, whether the appearance of religion does not sometimes cover designs selfish, vain-glorious, uncharitable, or otherwise hostile to the Gospel of Christ. Such an inquiry, if not made here, will be made at the bar of God. Let us judge ourselves, that we be not judged of the Lord.

In the preservation of our Lord from the cruel design, as at this time formed against him, we see an evidence of that superintending and protecting Providence which is ever equal to the perfect security of those who trust in it. Let it be the Chris-

tian's firm confidence in every hour of danger and necessity. The wickedness of the wicked will be only so far permitted as God sees fit: the remainder of it he will restrain. Judgments and trials will be only so far suffered to be upon us, as is necessary to answer the good purposes by him designed. In this world, or in the next, happy deliverance will be the portion of all his people.

Very delightful is the change of reflection, when, from the sufferings of these little innocents in this world, we dwell on the state to which they were taken in the other. Very ample are the amends thus made by their heavenly Parent, for the seeming hardship of their being permitted to be the victims of the tyrant's cruelty. Let it, under all circumstances of trial, be the Christian's support and consolation, that they can last but a little while, and then, if it be not his own fault, will be followed by an infinity of happiness, compared with which, all suffering here ought not to be once mentioned.

The case of these innocents brings to mind the doctrine, so congenial with our ideas of the justice and mercy of our heavenly Father, and so full of consolation under the loss of infant objects of parental affection—the *certainly of the salvation of those who are taken out of the world, before the heavenly inheritance, purchased by Christ's atonement, can be forfeited by actual transgression*.

The denial of this doctrine is in too obvious contradiction to all that is holy, pure, just, and merciful in God, and to the revelation he has been pleased to make of his law and will, and is too obviously the result of blind adherence to a gloomy and unchristian system of theology, to need particular notice. And although, upon every sound principle of argument, the truth of this doctrine must utterly subvert the whole theory which attributes man's eternal destiny to an unconditional decree, neither a just view of those attributes of God which should command the honour and the love of his creatures, nor a just appreciation of what he has declared in his written

word, will suffer it to be doubted. It is a source of sure and evangelical comfort to the bereft parent. He knows that his loved infant is taken from much certain suffering, and perhaps from the forfeiture of heaven, to the eternal enjoyment of its glories and its bliss. He knows that although the child cannot return to him, he, if not wanting to himself, may go to it. The certainty that it is happy, and that he may share its happiness, infuses the calm feeling of cheerful submission to the will of God, and affords fresh encouragement to persevere in that walk of faith, through which he may pass to eternal re-union with the departed object of his affection.

Lastly—This festival should remind us of the cardinal truth of our holy religion, that unless we be converted, and become as little children, we shall in no case enter into the kingdom of heaven. With a sense of dependence, like theirs, we should feel that God's grace is alone sufficient, and place all our confidence in him. In their artlessness and simplicity, and their freedom from the pollution of actual sin, we should see a pattern, to be imitated by availing ourselves of the appointed mode of having the stains of guilt washed from our consciences, and by walking in newness and holiness of life. In the tenderness and ardour of their affection we should see the measure of our love to God and man.

To this holy state, indeed, we cannot ourselves attain. But God has promised his directing, aiding, and sanctifying grace to all who feel their need of it, humbly depend upon it, diligently seek it, and faithfully improve it. Thus we may become as little children; and unless we do—it is the unalterable declaration of him whose word is the law of the universe—we cannot be saved.

Having thus brought to a close an humble effort to contribute to a Christian improvement of the Festivals and Fasts of the Church, the Editor feels it his duty to offer an apology for the frequent appearance of these Observations after the days to which they re-

spectively belong. It is due to the Publishers to say that the fault is, in no degree, to be attributed to them. That the Editor has incurred it, has been owing to the multiplicity of other duties which have constantly presented claims upon his time and care. He would hope, however, that whatever tendency the Observations may have to answer the end proposed by them will not be, on this account, rendered less effectual.

In the course of his labours in this line, there have occasionally come to the knowledge of the Editor, objections to this series of remarks, on the ground that notices of festivals do not present that novelty which is essential to popularity. The objections have been entirely disregarded, from a conviction that, although as many might not be *pleased*, more would be *substantially edified*, by the habit of pursuing, as much as may be, the order of religious reflection, and the method of devotion, suggested by the appointments of the Church; and by being reminded of the tendency of those appointments to direct the mind to meditation on the leading principles of evangelical doctrine and order, which may be proved from Scripture, and were the characteristics of the Church in its primitive and purest days.

He has also heard of the Observations' having been spoken of as an useless appendage to the Journal, as being, probably, a mere repetition of what has been so often said on the hackneyed subject of the Festivals and Fasts. He acknowledges that he has, for many years, found both improvement and gratification, in turning his attention to the pious efforts which have been made to recommend the observance of these days to the members of the Church, and to enlarge on the various topics they respectively suggest. He deems it proper, however, to say, that he is not conscious of having borrowed any particular train of remark, or presented any thing which may not fairly claim to be considered original.

The Editor now feels himself compelled to resign that character. He

would be much misunderstood, however, if deemed to take this step from any diminution of interest in the *Christian Journal*. The principles of which it is the avowed supporter are too dear to him, and its instrumentality in disseminating religious intelligence, too important, in his estimation, to admit of this. He finds, however, upon fair experiment, that he cannot retain the responsibility of its regular appearance. The Publishers will, henceforth, be the Editors; and, it is most sincerely hoped, that they will find that aid in prosecuting their undertaking to which the importance of the work, and their efforts thus to serve the Church, entitle them; and which ought to be expected from a portion of Zion so highly favoured as the City and Diocese of New-York.

Ordination and Confirmations.

On the 6th of December, the Right Rev. Bishop Hobart held an Ordination and Confirmation at St. George's Church, Hempstead. Divine Service was celebrated by the Rev. Seth Hart, Rector of said Church, and a Sermon preached by the Bishop, to a numerous congregation. On this occasion the Bishop admitted Mr. James P. F. Clarke to the holy order of Deacons, and confirmed thirty persons. On the Sunday following, the 10th of December, the Bishop visited Christ Church, North-Hempstead, and confirmed thirteen persons.

A Christmas Hymn.

(From the New-York Magazine, 1797.)

HARK what glad sounds the dreary deserts cheer,
And whisper peace to man's enraptured ear!

O'er Bethlem's city see what glories rise!
What hues, celestial, paint the bending skies!

A Saviour born!—ye bakny winds that blow,
Waft the glad tidings Earth's wide empire through:

Ye roving clouds, ye waters as ye roll,
Bear the sweet burden to the farthest pole:

Tell mourning man, his days of grief are o'er,
The sigh of sorrow shall be heard no more
On wings of Peace, see God's own So descend,

To pay our ransom, and become our friend
What love surpassing fill'd his heavenly mind!

With joyful haste he flew to lost mankind
Assumed our nature, sinner's place supply'd,
Lived for our peace, and for our pardon died.

Then, O my soul, thy dear Redeemer low
He left for thee—the seat of bliss above;
He bought for thee—salvation with his blood;

He reconciled thee—to an angry God!
ALWIN.

For the Christian Journal.

HYMN FOR THE NEW YEAR.

Great God! who reign'st above the sky,
And guid'st the orbs which roll on high,

To mark time's ample round;

Before thy throne thy sons appear,

To praise thee for another year,

With love and mercy crown'd.

Our years recede—they're but a span,
Which measures all the life of man,

But thine for ever last;

On thee depends our fleeting breath,
By thee we're shielded safe from death,

And judgment's direful blast.

Since time with us began to move,
We've dwelt beneath Almighty love,

From dangers all secure.

O love! unbounded as his name,

Enkindle in our breasts a flame,

Which ever shall endure!

In regions brighter than the sun,

We shall reside when we have done

With this all changeful scene;

And there in raptures now unknown,

We'll chant thy praises round thy throne,

Where mercy smiles serene.

And e'en this vale, where sorrows roll,

And numerous woes surround the soul,

Shall echo to thy praise;

For here thy cheering grace pervades,

And casts a radiance o'er the shades,

Our drooping hearts to raise.

Blest with thy smiles, we shall not fear,

Though this should prove the last. *New Year*

Which we shall ever see;

For when time's ocean shall be crost,

And days, and months, and years are lost,

We'll dwell, our God, with thee.

VERTER.

NAMES OF CLERGYMEN

Whose Ordinations, Institutions, Removals, Deaths, &c. are noticed in this Volume.

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